# TRAVELS

OF THE

# *JESUITS,*

INTO

Various PARTS of the WORLD:

Compiled from their LETTERS.

Now firſt attempted in *ENGLISH.*

Intermix'd with an

ACCOUNT of the MANNERS, GOVERNMENT, RELIGION, *&c.* of the ſeveral Nations viſited by thoſe Fathers:

WITH

EXTRACTS from other Travellers, and miſcellaneous NOTES.

By Mr. *LOCKMAN.*

Illuſtrated with MAPS and SCULPTURES.

VOL. I.

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*LONDON:*

*Printed for* JOHN NOON, *at the* White Hart *near* Mercer's Chapel, Cheapſide.

MDCCXLIII.

TO THE

RIGHT HONOURABLE

*ARTHUR ONSLOW*, Eſq;

SPEAKER of the

HOUSE of COMMONS.

*SIR*,

I DO my ſelf the Honour to wait upon You with the Voyages and Travels of the Jeſuits: A Body of Men whoſe literary Productions will be as acceptable to You, as the Tenets and Practices aſcribed to them muſt be diſtaſteful.

The

The true Intereſt of this Work could not have been better conſulted than by the preſent Addreſs; as your Name will be a great Ornament to it, and the beſt Means of reconciling Me to thoſe Fathers, for the Freedom I have taken, to introduce a conſiderable Number of Paſſages from the moſt celebrated of their Antagoniſts; ſince the Jeſuits cannot fail, Sir, of finding an equitable Judge in You (and certainly Juſtice is due to all Men) who, by your Impartiality and Learning, are well qualified for ſo important an Office. For tho' their Profeſſion may oblige them to obſerve a certain Decorum outwardly; yet their good Senſe, and their profound Knowledge of Men and Things, muſt perſuade Them that there are excellent Characters, even among the Strongeſt of their Opponents.

The

The Picture, Sir, which an honourable and moſt obliging Friend of Mine was pleaſed to draw of You: The amiable Particulars he told Me concerning your intimate Acquaintance with Literature and the Sciences; and the Regard you have ever ſhewn to Them, and to their Profeſſors, made me proud of acquieſcing inſtantly with the Deſire He had, that I ſhould grace the following Sheets with your Name.

Thoſe who are converſant with Books, know that the wiſeſt Legiſlators, antient and modern, always made the Arts and Sciences their peculiar Care; from a firm Perſuaſion that the cheriſhing of Them is not only highly honourable to the Patrons, and to their Country, but productive of the moſt ſolid Advantages to it: It being an univerſally received Maxim, that

that as the Arts and Sciences are cultivated or neglected, States either flouriſh or decay, ſignal Proofs of which are found in the *Greek* and *Roman* Hiſtories.

As Heaven indulges indiſcriminately its moſt valuable Talents to the *Patrician* and *Plebeian*, to the Rich and Poor; how glorious muſt it be for Perſons, even in the moſt exalted Stations, to patronize (ſince they thereby ſecond the Views of Providence, who ſeems to appoint them as Guardians) all Thoſe whoſe Endeavours may be of Advantage to Mankind; and which frequently, for want of ſome ſuch benign Influence, can never be brought to Maturity! For could it be ſuppoſed that Providence gave Exiſtence to ſuch Men, merely that they ſhould languiſh away Life in Obſcurity, a grievous Burthen to Themſelves, and of no Uſe to Society; and, at laſt, drop unre-

unregarded into the Grave? The *Ruſſians* will be obliged to their great *Czar* for whatever Advances they may hereafter make in the Arts, and for their future Figure as a Nation; and how bright a Luſtre muſt this throw round the Memory of that Monarch, even to the remoteſt Ages!

The Pleaſure, Sir, which you take in promoting the liberal Arts, is evident from the Zeal with which you animate and encourage all ſuch Performances as may be of Service to the Public. And whilſt too many of the Great ſhut their Doors againſt the Learned in general, they are allowed the moſt benevolent Acceſs to your Houſe, of which you have the Humanity and Diſcernment to think them no inconſiderable Ornament.

I ſhall not enter into the moſt ſhining Parts of Your Character, as being

ing a Task to which I am unequal: And indeed, how ſuperfluous would ſuch an Attempt be, after what has been ſaid on that Occaſion by Writers much ſuperior to

*SIR,*

*Your moſt humble,*

*and*

*moſt obedient Servant,*

John Lockman.

# PREFACE.

THE WORK which forms the greateſt Part of the enſuing Collection is entitled, in the Original, *Lettres édifiantes & curieuſes, écrites des Miſſions étrangeres, par quelques Miſſionaires de la Compagnie de* Jeſus *. The Riſe of the Miſſions which gave Occaſion to this Correſpondence, is ſet forth at large by the late Father *le Gobien*, in his Dedication of the firſt Volume of theſe Letters to the Jeſuits of *France*, the moſt eſſential Parts of which Dedication are given hereunder †.

* That is: *Letters concerning the Converſions of* Heathens, &c. *intermixed with a great Variety of Subjects relating to Literature and the Sciences: Written, from the foreign Miſſions, by ſome Jeſuit-Miſſionaries.* It was neceſſary for me to tranſlate the Title in this Manner, in order to give the Reader an Idea of the full Extent of it.

## † *To the* JESUITS *of* FRANCE.

*Reverend Fathers,*

I HERE communicate to you ſome Letters, lately received from our Fathers in *China*, and in our other *Eaſt-Indian* Miſſions.

The Original consists of 25 Volumes, 12*mo.* which were printed at *Paris* at different Times, as the several

'Tis now almost a Century * since the Jesuits of *France* have been so happy as to first preach the Gospel, or to endeavour daily at its Propagation and Support, in the Continent, and in the Islands of *South-America*; in the most Savage Parts of *Canada* and *North-America*; and in the several Kingdoms of the *Levant*, as *Greece*, *Anatolia*, the Islands of the *Archipelago*; *Syria*, *Egypt*, *Armenia*, and *Persia*, where it is oppress'd and persecuted by the *Heathens* and Schismaticks. But as tho' these wide-extended Countries had been too narrow for their Zeal, they have endeavoured to spread the Gospel still farther.

In 1658, the Jesuits had an Opportunity of going to *China* and the neighbouring Kingdoms; and even of attempting an Entrance into *Japan*, where a once flourishing Church was grievously persecuted by Tyrants. A vast many Jesuits, from all the Provinces of *France*, offered to share in this holy Expedition; but as their Number was limited, twenty only were chosen, and all these spent the Remainder of their Days in the most painful Labours of the apostolic Life.

Since that Time, a numberless Multitude of others, inflamed by the like Zeal and Spirit, were strongly desirous of engaging in these Missions: But tho' the Harvest was exceedingly plentiful, and the Field very spacious, and capable of employing more Gospel-labourers than all *Europe* cou'd furnish, they yet had the Grief to die, without seeing, except at a Distance, that Land of Promise which Heaven seemed to promise them.

A Letter writ by the famous Father *Ferdinand Verbiest*, glowing with the divine Fire which our Saviour brought into the World and communicated to his Apostles, raised this Zeal still higher. We now had the Consolation to see Persons of distinguished Merit, and of the greatest Capacity, in every Province, voluntarily offer themselves, and earnestly desire to go and sacrifice their Lives and Talents to the Glory of Christ crucified.

This Letter having made the like Impression on the Mind of the late Mr *Colbert*, a most sagacious Statesman, and exceedingly zealous for the Cause of Religion; he considered the Conversion of the *Chineze*, as a Conquest equally glorious to *France*, and to his Majesty's Reign †. Being then busied in improving the Arts and Sciences, and knowing that no Nation can be

* *As this Dedication must have been writ about the Year* 1717, *(the Date in which the first Volume of my Original was printed) it consequently is now above an hundred Years, perhaps about an hundred and thirty.*

† *Lewis* XIV.

founder

veral Letters came to Hand, or as the Editors thought proper to ſend them to Preſs. The firſt Volume

fonder of them than the *Chineze*; he imagined that the Communication of ſuch Diſcoveries as might be made in *China*, would reflect the brighteſt Luſtre on the Arts and Sciences; and on the other Hand, that nothing could contribute more to get the Goſpel introduced into *China*, than the ſending thither ſuch Perſons as were equally zealous for the Salvation of Men's Souls, and well skilled in the *European* Sciences.

But the Death of this great Miniſter ſuſpended the Execution of ſo noble a Deſign. However, it did not cool the Fervour of thoſe who had been appointed to conduct ſo important an Enterprize. This was manifeſt, ſome Years after, when Mr. *de Louvois*, a Stateſman animated with a Spirit like that of his Predeceſſor, cauſed an Embaſſy, then ſending to one of the moſt powerful Monarchs in *India* (the King of *Siam*) to be of Service to this glorious Enterprize. He addreſs'd the Superiors of our Society for a Supply of Goſpel-labourers; and all our Schools, thoſe eſpecially where the Jeſuits purſue their theological Studies, being as ſo many holy Academies, in which the Virtues and Sciences that contribute very much to form the apoſtolical Character are taught; and ſerving as ſo many fervent Seminaries with regard to foreign Miſſions; the ſingle College of *Lewis* XIV, in *Paris*, furniſhed a much greater Number of Miſſionaries than could be taken on Board the Ships.

Among theſe they appointed ſix, *viz.* Fathers *de Fontaney*, *Tachard*, *Gerbillon*, *le Comte*, *Bouvet* and *Viſdelou*, who were qualified by their Virtues and Skill in the Mathematicks, for this important Deſign. The Merit of theſe firſt Miſſionaries was ſo ſingular, that a greater Number were ſoon called for; and his Majeſty graciouſly ſent fifteen more. The latter were, ſome Time after, followed by above threeſcore others, who are now ſpread over the wide-extended Provinces of *China*, and in moſt of the Kingdoms of *India*, *viz.* *Tonquin*, *Bengal*, *Madura*, the *Cormandel* Coaſt and *Surat*; as the Peruſal of theſe Letters will ſhew.

You, indeed, won't there find the ſeveral Perſecutions they ſuffer'd, and the other Dangers to which they have been continually expoſed; they commonly informing us of ſuch Particulars only, on theſe Heads, as it is impoſſible for them to conceal. But I ſhould think it was betraying the Cauſe of Heaven, and might damp the Zeal of many among you, ſhould I not, till I may have an Opportunity of giving a more minute Account, inform you, in few Words, of what we are told on this Subject.——

Volume was made public in 1717, and the earlieſt Letter is dated in 1699. The 25th Volume was pub-

That of above fourſcore *French* Miſſionaries, who have ſet out within theſe fifteen or ſixteen Years * for *India*, and *China*, ſeveral ſuffered Shipwreck, *viz.* Fathers *Barnabé*, *Nivet de Thionville*, and *Philip Avril*. That contagious Diſtempers, catch'd either in attending on ſuch Soldiers and Sailors as were ſick on Board the Ships, or on *Chriſtians* and *Heathens* aſhore, ſwept away great Numbers, as Fathers *Rochette*, *de Serlu*, *de St. Martin*, *Richaud*, *Ducha*, *de Beze*, *Archambaud*, *Marcel le Blanc*, *Maximin Michel*, *Parrgaud*, *Geneix*, *de St. Leu*, *Burin*, *Dolzé*, and Brother *Daudy*: That others ſuffered a long Impriſonment, wherein they were cruelly treated by *Heathens* and *Hereticks*; as Father *de la Brüille* in *Siam*, Father *d' Eſpagnac*, who died in Captivity in *Pegu*; Fathers *Tachard*, *de Beze*, *Coluſſon*, *Marcel le Blanc*, *Comilh*, *Peter Martin*, *Beauvollier*, and Brother *Moricet*. You may eaſily figure to yourſelf the Multitude of Sufferings, of another Kind, which await a Miſſionary, who comes into a Country, with whoſe Language, Manners, and Cuſtoms he is wholly unacquainted; and yet is forced to conform to them, with regard to the Way of Life, Dreſs, and other Articles of civil Society. Heaven only knows the Perſecutions which are raiſed againſt them by the Enemy of our Salvation. It may, in ſome meaſure, be affirmed, that whatever St. *Paul* relates concerning his Perſecutions, ſuit all our Miſſionaries, in part; and perhaps ſome particular ones among them, wholly.

The Letters writ by our Fathers, will inform you of the only Circumſtance which can repay their various Toils and Sufferings. They convert, annually, many thouſand Infidels; and tho' their Life be exceedingly painful and auſtere, Heaven ſoftens it with ſo many Conſolations, that they are afraid theſe ſhould ſubſtract too conſiderable a Portion of their Recompence.

What Zeal ſoever may be ſhewn, in procuring thoſe who toil in this Manner, the ſmall Neceſſaries they cannot abſolutely do without; the Labourers are ſo very numerous, that there is not wherewithal to ſupport them. In compliance with the holy Ardour of many who deſired to engage in theſe Miſſions, and to aſſiſt the Wants of ſuch Nations as ſued for our Aid, it was found neceſſary to ſend a great Number of Miſſionaries, all of whom were obliged to rely merely on Providence: And as a conſiderable Number of Eſtabliſhments were made, it was thought proper to divide them into two *French* Vice-provinces, one in *China*, and the other in the *Eaſt-Indies*.

* *This muſt be now about forty, or one and forty Years ſince. I write in* 1742.

publiſhed in 1741, and the laſt Letter is dated in 1740; conſequently theſe Letters (many of them at leaſt) have one Circumſtance to recommend them, I mean Novelty. The firſt eight Volumes of the Original were communicated to the World by Father *le Gobien*; and the ſucceeding Volumes by Father *du Halde*, now living, who compiled the four large Folio Volumes, containing a general Hiſtory of *China*.

The next conſiderable Pieces are two Journies, undertaken by the *Chineze* Emperor into *Eaſtern* and *Weſtern Tartary*, in 1682 and 1683; to which is annexed, a Relation of a Deſcent made by the *Spaniards*, in 1683, into *California*. Theſe three Pieces make a *Duodecimo* Volume, printed at *Paris* in 1685; and they appearing to me curious, I tranſlated them throughout, and have given them a Place in the preſent Collection.

I likewiſe introduced (before the three laſt mentioned Pieces) all the eſſential Particulars in a Treatiſe, written by an Author of great Eminence, the late learned Mr. *la Croze* of *Berlin*, Profeſſor of Philoſophy, Librarian, and Antiquary to his *Pruſſian* Majeſty. The Treatiſe I mean, relates to the State of the *Chriſtian* Religion in *Ethiopia*; was printed at the *Hague* in 1739, 12*mo*. and intitled *Hiſtoire du Chriſtianiſme d' Ethiopie*, &c. As *Ethiopia* is ſo little known to the *Europeans*, and ſuch fabulous Accounts have been writ concerning it, I made all the Reſearches poſſible with regard to its former

We here preſent you (reverend Fathers) only the firſt-fruits of theſe riſing Settlements. We conjure you to contribute, by your Vows, your Prayers, and Sacrifices, towards obtaining for us, by the heavenly Mercy, others much more conſiderable.——

*I am, reverend Fathers,*

*Your moſt humble and moſt obedient Servant,*

CHARLES LE GOBIEN.

and preſent State; and 'twas in this View I drew up, from *Purchas*'s *Pilgrim*, an accurate Abridgment of a very curious Tract, *viz. the Patriarch Bermudez*'s *Relation of the Expedition of the* Portugueze *into* Abyſſinia. Theſe, with ſome other Pieces which I may add afterwards, will form the Text of the enſuing Volumes.

The Notes with which this Work is interſperſed, are of a very miſcellaneous Kind, hiſtorical, geographical, critical, *&c.* as each will ſhew; and I have always taken care to quote my ſeveral Authorities.

To return to the *Lettres édifiantes & curieuſes*. As the geographical and other Particulars found in them, are intermix'd with a long Detail of the Miracles, as well as of the Converſions which the Jeſuits declare they make in their Miſſions; it was neceſſary for me to expunge all Incidents of this Kind, (thoſe excepted, here and there, which I preſumed might entertain) ſuch appearing quite inſipid or ridiculous to moſt *Engliſh* Readers; and indeed to all Perſons of Underſtanding and Taſte.

However, this gave me no little Trouble, of which thoſe only could be fully ſenſible, who ſhould compare my Extracts with the Originals. Theſe would perceive the Pains I muſt neceſſarily have taken, in making Choice of ſuch Particulars only as I imagined were uſeful or entertaining; for which Reaſon I ſometimes took only one, two, three or more Lines from different Parts of a Page; when omitting ſometimes ten, or more, Pages together, I connected theſe ſeveral Extracts, without folſting in any Thing of my own, which I can affirm I have not done once. It muſt be confeſs'd, that this may ſeem to be of no Advantage, in one Reſpect, to the Originals: However, had ſome of the Tranſlators and Compilers of the ſix juſtly celebrated Volumes of Voyages and Travels, printed for *Churchill, &c.* (not to mention

tion others) ſtruck out as freely as I have done, their Folios, would have ſhrunk conſiderably: As, on the other Hand, their Performances muſt have been peruſed with infinitely greater Pleaſure, and would have done Honour to the original Authors, had the Writers in queſtion been better ſkilled in their own Language; in thoſe from which they tranſlated, and been careful of their Diction.

It likewiſe coſt me no little Pains to compare, ſo often as I was obliged to do, the Names of Places mentioned in the Jeſuits Letters, with thoſe ſpecified in our Maps. To this I would add, (had it not been a Satisfaction which infinitely overpaid the Trouble I might be at on this Occaſion) my ſetting the ſeveral Maps before me; and accompanying, as it were, the Fathers perpetually in their Peregrinations, both by Sea and Land. Perſons of a ſtrong Imagination will eaſily figure to themſelves the Pleaſure, which this muſt have given me. On the other Hand, I don't know any Nation who diſguiſe proper Names more than the *French*, a Circumſtance which often is very perplexing to a Tranſlator. The Rule I obſerved, with Regard to ſuch Names as I could not find in our Maps or Authors, was, to expreſs their ſeveral Sounds as nearly as I could, by the correſponding ones in our Language. Some may very probably diſapprove of this Method, but I could not think of any other ſo much to the Purpoſe; eſpecially as I have frequently given the Names, as written in *French*, at the Bottom of the Page.

I am apprehenſive that ſome Perſons, who allow nothing in a Book but what is abſolutely uſeful, will, like others who would ſtrip off all Superfluities in Dreſs, accuſe me for not ſuppreſſing ſtill more. My Anſwer is, that I endeavoured to pleaſe, to the beſt of my Power, all ſorts of Readers; and I know that ſome are very agreeably entertained

with the ſolitary, the wild Perambulations of theſe Fathers, in far-diſtant Countries little known to us, tho' ſcarce any Advantage could accrue from thence to the Arts, to Geography, or Philoſophy. Frequently, 'tis not the Subject alone ſhall engage a Reader's Attention, but the manner in which it is treated; and the Jeſuits are acknowledged to be fine Painters. However, as Narratives of this Kind may tire ſome People, I endeavoured to enliven ſuch Relations by Notes. In the Whole, 'twas a Maxim with me, to inſert many Things uſeleſs, rather than omit one of Conſequence. Thoſe who ſhall condemn my Judgment in this reſpect, need but hurry over ſuch Pages as may diſguſt: But nothing could have attoned for my Omiſſion of one important Particular.

The Word *Extract* being mentioned above, and in the Courſe of theſe Travels, it may not, I believe, be improper, as it is ſometimes ſuppos'd (tho' falſely) to imply a double Meaning, to obſerve in what Senſe I take it here. In making theſe ſeveral Extracts, I did not reduce a Subject to a proportionably-ſmaller Dimenſions, as when a Perſon is painted in Miniature; but ſelected ſuch Particulars only as I imagined were neceſſary, and gave theſe at large, as in the Originals. However, this is ſpoke only of the *Lettres édifiantes & curieuſes*, and a few other Pieces which form the Text; the Extracts, in many of my Notes, being of the firſt Kind.

I believe it will be granted, that no Men are better qualified to deſcribe Nations and Countries than the Jeſuits. Their Education, their extenſive Learning; the Pains they take to acquire the Languages of the ſeveral Regions they viſit; the Opportunities they have, by their Skill in the Arts and Sciences, as well as by their inſinuating Addreſs, to glide into Courts, where Acceſs is often denied to all but them-

themſelves: Their Familiarity with the Inhabitants; their mixing with, and, often, very long Abode among them; theſe, I ſay, muſt neceſſarily give our Jeſuits a much more perfect Inſight into the Genius and Character of a Nation, than others who viſit Coaſts only, and that merely upon Account of Traffic, or from other lucrative Motives. In caſe theſe Mercantile Travellers happen to go up a Country, and make ſome little Stay in it, the moſt they are able to do is, to get a few of the moſt obvious Cuſtoms; to deſcribe Habits, Buildings, and whatever elſe comes under the Notice of the Eye: But as to the Genius of the Inhabitants, their Religion, their Government, and other important Articles, theſe they can learn only ſuperficially; ſince they muſt depend wholly, for Information, upon the Natives, in caſe they underſtand their Language; or upon Foreigners who may have reſided ſome Years among them. Upon the Whole therefore, 'tis my Opinion, that the Jeſuits, to ſpeak in general, have the beſt Opportunity of furniſhing us with valuable Accounts of many far diſtant Countries. Probably the only Circumſtance which reſtrains the Pens of moſt of them, is their Profeſſion, and certain private Views. This may be the Reaſon why they often deviate from Truth in their Relations; trouble the Public with many unentertaining Particulars, and omit others from which the World might have reaped the higheſt Advantage.

The Jeſuits, particularly thoſe of *Italy*, *Spain*, and *Portugal*, have been proved to exaggerate ſo greatly in their Accounts; to give ſo much into the Marvellous, and to aſſert ſo many Falſities, that, like the Shepherd's Boy in the Fable, many People won't believe them even when they do ſpeak Truth. For this Reaſon, I judged it very neceſſary to examine their Relations carefully, and to compare them with thoſe of ſuch Travellers as are

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in the greateſt Repute for their Veracity and Talents. Paſſages from many of theſe form one Species of my Notes. Abſtracted from the Pleaſure which, I imagined, they would give to many Readers; I thought it a Juſtice due to the Fathers, to ſet all their Truths in the moſt advantageous Light in my Power. And here let me be permitted to hint again, that the *French* Jeſuits have impoſed, in their Relations, far leſs on the World than thoſe of the abovementioned Countries; which, no doubt, is owing to their good Senſe and ſuperior Abilities. Being born and educated in a Country where Learning flouriſhes, a great part of the Individuals of it muſt neceſſarily be more enlightned, and therefore not apt to be ſo much miſled as other Nations, in which Ignorance and Superſtition prevail. In all probability, the Jeſuits adapt their Writings to the Genius and Capacity of their reſpective Countrymen.

As I have not omitted the many advantageous Things which theſe Fathers ſay of themſelves; the Account they give of their very ſevere Auſterities; of the ſurprizing Pains they take in making Converts, and the various Difficulties and Dangers which they go through for that Purpoſe; I imagined that Juſtice called upon me, to exhibit them in the very different Colours in which they are repreſented by their Opponents. It may be objected, that the Maxims and Practices of the Jeſuits are ſo well known in the *Britiſh* Realms, that all farther Precautions would be unneceſſary. However, in my humble Opinion, a great Evil cannot be too much guarded againſt; not to mention the Entertainment which theſe Incidents and Reflections may ſometimes afford; and what we are told with regard to the indefatigable Induſtry of the *Romiſh* Prieſts, of late Years, in making Converts among us. Beſides, very few Particulars, quoted by me, concerning the horrid Practices with which they

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are charged, are borrowed from *Engliſh* Writers, but from Foreigners, many of whom are little known in our Country. Of theſe, one of the principal is a Work conſiſting of eight Volumes, 12*mo.* ſaid to be drawn up by ſome *French* Authors, equally conſpicuous for their Probity and Learning, among whom is reckoned the excellent Dr. *Arnauld* *, (tho' others deny this.) This Work is entitled, *La morale pratique des Jeſuites*, (the practical Morals of the Jeſuits.) The firſt Volume was printed in 1684, and the laſt in 1695. The Reader will find, in the Courſe of the following Travels, that I have borrowed very freely from theſe Volumes. I muſt obſerve however, that I don't pretend to warrant the Truth of any Paſſages extracted from them, or from any other Opponent of the Jeſuits; any more than I do thoſe Particulars, tranſlated by me, which the Fathers relate in favour of themſelves.

A Circumſtance to which I attended particularly, was to give, in Notes of this Kind, ſome Account of the Authors of them, whenever it was in my Power. I thought this a Juſtice due to the Fathers, as a Reader is thereby the better enabled to form a Judgment with reſpect to the more or leſs Streſs which ought to be laid on the Aſſertions of ſuch Writers. To give one Inſtance: As our Countryman *Gage*, the Traveller, (mention'd in my 3d Vol.) is very ſevere on the Jeſuits, I thought it incumbent on me to obſerve, that he himſelf was a Convert from the Church of *Rome*; now 'tis well known, that Proſelytes to all Religions are, in general, apt to be moſt partially bitter in their Invectives againſt the Church they quitted; conſequently the Cenſures of

* The ſix laſt Volumes are ſaid to be either writ or compiled by Dr. *Arnauld*. See *Hiſtoire de la vie & des ouvrages de Mr.* Arnauld, *Pag.* 192. *& ſeq.* —— 1697, 12*mo.* See likewiſe the Supplement to *Moreri*'s Dictionary, *Paris*, 1735, Folio, Article *de Pont-Château*, where it is affirmed that Mr. *de Pont Château* wrote the two firſt Volumes of the *Morale Pratique*, and Dr. *Arnauld* the ſix laſt. See alſo the Article of *Arnauld* (*Antoine*) in the foreſaid Supplement.

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ſuch a Writer are not, in this Caſe, of equal Weight with another who was ever attached (at leaſt outwardly) to the Principles in which he had been educated.

Our Jeſuits may be conſidered in two very different Lights. In the one they appear as celeſtial Miniſters, in the other as infernal Spirits. Can we poſſibly figure to ourſelves a more amiable Being, than a Man, who, after enriching his Mind with the nobleſt Treaſures of Knowledge, voluntarily quits his Friends, his Relations, and his native Country; hazards himſelf to all the Perils of the Sea; and afterwards goes aſhore, tho' ſcarce provided with any Neceſſaries, among a barbarous People, with whoſe Language he is utterly unacquainted; there roves, in their wildeſt Solitudes, in danger, every Moment, of falling down Precipices, or into deep Chaſms of the Earth; of being murthered by wild Beaſts or by the Natives; and all this ſolely from a Deſire of poliſhing their Minds, of aſſiſting their corporeal Part, and of ſaving their Souls? Now ſuch they are repreſented by themſelves and their Adherents.

On the other Hand, if we reflect on a Man whoſe only Deſign, in acquiring Learning, is to impoſe upon his Fellow-creatures; who, under the Cloak of Religion, and to ſerve a Sett of deteſtable Politicians, undertakes long Voyages; viſits foreign Regions, and there ingratiates himſelf with the ſeveral Natives of them, in order to ſeize upon their Riches; and make them Slaves in their own Country, where, amid their virtuous Ignorance, they enjoyed undiſturbed Felicity: Can Imagination frame a more horrid Creature than this? Such is the Character their Antagoniſts give of them. This double View puts me in mind of a Picture I have ſeen repreſenting an Angel, when, turning up the Bottom of it, a cloven Foot appears.

I don't doubt but that ſome Perſons of the *Romiſh* Perſuaſion, will be grievouſly offended at me for introducing, in a Work of this Kind, ſuch a Number of Paſſages, highly injurious to a Body of Men for whom they expreſs the utmoſt Veneration. I anſwer, that my View, in tranſlating and compiling this Work, was not to make Proſelytes to the Church of *Rome*; and that moſt of the Paſſages in queſtion are borrowed from Writers who profeſſed the ſame Principles with themſelves; and ſome of them the nobleſt Ornaments, both for Piety and Learning, of their Age and Country, among whom Father *Paul* and Mr. *Paſcal* ſtand in the foremoſt Rank; conſequently the Reſentment of ſuch Perſons ought to riſe much higher againſt thoſe Writers than againſt me. Beſides, as the Jeſuits have ever taken, and ſtill take ſo much Pains to trumpet their own Virtues *, whether real or pretended, ſhould not thoſe be heard who offer to explode them? If the Invectives of the latter are juſt, we are obliged to them for the Diſcovery; if groundleſs, the regular and truly-pious Conduct of the Jeſuits will, in Time, invalidate the Calumny, and bring a deſerved Odium on the Memory of thoſe who raiſed it. But as Matters ſtand, no one, I preſume, will wonder that an *Engliſh* Proteſtant, who endeavours to give an accurate Verſion of their Miſſions, without diſguiſing a ſingle Circumſtance; ſhould, as a Lover of Truth, of Mankind, and of his na-

* I have now before me a curious Work of this Kind, ſplendidly printed at *Antwerp*, *Anno* 1677, in a large 4*to*. 'Tis dedicated to holy Mother Church (*Sanctæ Matri Eccleſiæ Catholicæ Romanæ*, &c.) And entitled, *Elogia Societatis Jeſu, ſive propugnaculum pontificum, conciliorum, cardinalium, antiſtitum, nec non Imperatorum, Regum, Pontificum, & aliorum virtute, religione, omnique Literatura illuſtrium* (etiam Hæreticorum) *Teſtimoniis: Quà expreſſis verbo, quà ſcripto conſignatis conſtructum: & in tres partes diviſum. a P. Chriſtophoro Gomez ejuſdem Societatis.* Part of my Work may be conſidered as a Contraſt to this of Father *Gomez*.

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tive Country, preſent an Antidote along with it. The Reader may, if he pleaſes, conſider me, in ſome meaſure, as the Slave who attended the *Roman Generals* in their Triumphs.

One Circumſtance, which muſt make all ſenſible and unprejudiced Perſons ſuſpect very much the Veracity of the Jeſuits in general, is the Accounts they give of Miracles pretended to be wrought in the Scenes of their ſeveral Miſſions. As theſe Fathers often inſiſt very warmly upon the Reality of them; at the ſame Time, that the Falſity of theſe Miracles is apparent to all Perſons of good Senſe; this muſt naturally prejudice all ſuch Readers againſt the other Parts of the Relations of our Fathers, or at leaſt incline them to be very ſceptical whilſt they peruſe them. Theſe Miracles too may have been of ſingular Advantage to their Opponents, ſince they gave them a very good Opportunity of repreſenting the Jeſuits as egregious Liars, and conſequently as Perſons to whom no manner of Credit ought to be given, on any Account; whence their Enemies may often have been induc'd to blacken them more than they really deſerved. My Opinion, in general, is, that the Jeſuits are to be credited equally with other Travellers, whenever Religion is out of the Caſe; or, in other Words, the temporal Intereſts of their Society.

But to return. If I myſelf have ſometimes aim'd at Reflections of the abovementioned Kind, 'tis only on certain Occaſions which raiſed ſuch an Indignation in me as I could not poſſibly conceal. Having a natural Averſion to Hypocriſy in every Shape, and a ſtrong Inclination to ſpeak my Thoughts at all Times when I preſume it neceſſary; I could not forbear venturing them on Paper, whenever I ſuppoſed an Impo-

Impoſition glaring, or even ſuſpicious *. However, I hope I have never done this in a Manner unworthy a Man of Probity, and a Lover of Literature.

As a Friend to my native Country, I heartily

* Here follows an Example of this Character. In the 4*to* *Latin* Volume, hinted at in the above Note, and entitled, *Elogia Societatis Jeſu*, &c. p. 448, under the Article *Hereticks*, the famous Lord *Bacon* is ſaid to obſerve: that the *Jeſuits* have reviv'd, in a great Meaſure, in their Colleges, the excellent Education of the Antients: And that, when he conſiders their Prudence and Care, in training up their Pupils to Learning and Virtue, he could not forbear applying to them what *Ageſilaus* ſaid of *Pharnabazus*; *Such being thy Character, wou'd thou wert on our Side.* The *Latin* Paſſage quoted by the *Jeſuit* is as follows: *Quæ nobiliſſima pars priſcæ diſciplinæ revocata eſt quaſi poſtliminio in Jeſuitarum Collegiis; quorum cum intueor induſtriam, ſolertiamque tam in doctrina excolenda, quàm moribus informandis, illud occurrit Ageſilai de Pharnabazo: Talis cum ſis, utinam noſter eſſes.* This indeed is an exact Citation from Lord *Bacon*, and is found in his Works, Vol. I. p. 35. *London* 1730. *Folio.* So far the Father is juſt: But now follows what may be ſuſpected of *Jeſuitiſm*. The Father does not tell us that Lord *Bacon* ever wrote a Word againſt the *Jeſuits:* and yet thoſe who peruſe his Lordſhip's Works will find, that he levels his Pen at them more than once, as on the following Occaſion. Speaking of the Felicity of *England*, under Queen *Elizabeth*, in Compariſon of other Countries, in his Obſervations on a Libel, (written, in the Opinion of the reverend Mr. *T. Baker* of St. *John*'s College in *Cambridge*, by *Parſons* the *Jeſuit*) entitled, *A Declaration of the true Cauſes of the great Troubles preſuppoſed to be intended againſt the Realm of* England; Lord *Bacon* obſerves as follows: "Even "at this Inſtant, in the Kingdom of *Spain*, notwithſtanding "the Pioneers do ſtill work in the *Indian* Mines, the JESUITS "moſt play the Pioneers, and mine the *Spaniards* Purſes; and "under the Colour of a ghoſtly Exhortation, contrive the great-"eſt Exaction that ever was in any Realm." See Lord *Bacon*'s Works, Vol. IV. p. 363. *Edit. ut ſupr.* It may be objected, that the Author of the *Elogia Societatis*, &c. perhaps never met with the Tract of Lord *Bacon*, from which the laſt mention'd Paſſage was borrow'd: But is it not equally probable to ſuppoſe, as the *Jeſuits* are extremely careful to communicate to one another all Pieces levell'd at the papal Power, that the Piece in Queſtion (thought to be writ by one of their Brethren) cou'd ſcarce have eſcap'd Father *Gomez*'s Notice? Not to mention that Lord *Bacon* glances, as was obſerv'd above, at thoſe Fathers in other Places.

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wiſh the *Jeſuits* for ever at a Diſtance from it; and yet I wou'd not have it imagined that I bear an Enmity to every Member of their Society: So far from it, there are ſome of them with whom I was intimate in *Paris*, whoſe reputed Virtue and Abilities I ſincerely venerate. I am not one of Thoſe who condemn Bodies of Men in the Groſs; being firmly perſuaded that there are excellent Perſons in moſt. Nor wou'd I have it thought that I am an Enemy to the *Romaniſts*, merely becauſe they are ſuch. Surely none but the narroweſt, the moſt barbarous Minds, can entertain Prejudices of this Kind: And that Man muſt be quite ignorant of human Nature, muſt have reaped very ſmall Advantage from his Studies and his Correſpondence with Mankind, whoſe Temper is not ſoftned to the moſt extenſive Benevolence for the Good and Virtuous of all Parties, Orders, Perſuaſions and Nations.

In the whole, I reverence the *Jeſuits* as much as any Man can do, for their Learning, and the excellent Education they beſtow on Youth, of which I myſelf have been an Eye-witneſs; for their Knowledge in the Arts and Sciences, and the Diſcoveries they make in them: But I deteſt proportionably the Maxims and horrid Practices with which they are charged.

As an Admirer of the firſt mentioned Particulars, I endeavoured to do Juſtice to their Compoſitions; and as an Abhorrer of the latter, I introduced many ſatyrical Incidents and Reflections from the moſt celebrated of their Opponents.

The Reflection upon the Cunning and Diſſimulation which prevail ſo much in the World, has ſometimes made me think of the *Jeſuits* in a Manner very different from that in which they are uſually conſidered among us; I mean, not as ſanguinary Men, but only as a Sett of People who are profoundly ſkilled in Arts, in the Practice of which

which the generality of People endeavour to rival one another, I mean Hypocriſy and Cunning; conſequently, that the ſharp Cenſures of ſome of their Enemies might be looked upon as the Effect of Envy, ariſing ſolely from their being ſurpaſſed by theſe Fathers in the very profitable Talents abovementioned; as Wits and Beauties ſhall pull one another to Pieces, from a like invidious Motive. How far-fetch'd ſoever and unjuſt this Reflection may appear, (as I am perſuaded it is in the general) it perhaps will be thought applicable to certain Orders of Friars, whoſe Hatred to the *Jeſuits* is ſaid to proceed from no other Cauſe than their being outwitted and eclipſed by them.

I am perſuaded that many Readers will think ſome of my Reflections too light and ludicrous, and unbecoming a Work of ſo ſerious a Turn as theſe Travels. I ſhou'd be ſorry to diſguſt any Perſon, but know it wou'd be impoſſible to pleaſe all. The very Circumſtance which ſhall win a Man the Favour of one Party, ſhall draw upon him the Indignation of its oppoſite. I indeed will confeſs, that I cannot look with Gravity on many Objects which Multitudes gaze upon with Awe and Admiration. I think I know the World ſo well, as to be certain that a Variety of Things which are beheld ſeriouſly, wou'd, were the Maſk pull'd off, be found mere Farce, and the higheſt Impoſition upon the Underſtandings of Mankind. However, let no one be ſo injurious to me as to imagine, that I hereby glance at true Religion; on the contrary, 'tis my unalterable Opinion, that the due Practice of its Dictates are, of all Things, the moſt worthy a rational Creature, and moſt conducive to his Happineſs.

The Learned will probably think, that I might have ſpared a Multitude of theſe Notes. I ſhou'd be proud of any of their Hints;

and will obſerve, that cou'd it have been ſuppoſed they wou'd have been the only Readers, I ſhou'd not have added one. But as this Work may poſſibly fall into a Variety of Hands, I flatter my ſelf that ſeveral of theſe Notes, as well on Account of their Novelty, as for the Matter, will pleaſe many Perſons leſs converſant in Literature. A great Number of Readers are glad to meet with every Thing neceſſary for the Illuſtration of the Subject they are upon, in the Work itſelf, without being obliged to have Recourſe to other Books. This ſuits the Supineneſs of ſome, and the ſlender Circumſtances of others; and here are two Sorts of Readers, who, I believe, will not think me too prolix. Nevertheleſs, I very probably may have been ſo in ſome Places. Deſirous of inſtructing my ſelf, and delighted with the Articles I was compiling, my Pen ſlid along inſenſibly, and frequently took in more than I at firſt deſigned; as Men who ſet out for a pleaſurable Airing, are often invited to wander much farther than they at firſt intended to go. Again, ſome of theſe Notes will, perhaps, betray the Familiarity of a *tête-à-tête*, and appear not writ with the Regard which ought always to be ſhown the Public. I muſt crave their Indulgence on this Occaſion. Wrapt in my Subject, I ſometimes imagined I was writing only for myſelf, or for an intimate Friend; not conſidering that whatever I ſhould venture to ſay on theſe Occaſions, might be canvaſſed by thouſands who are infinitely better Judges of theſe Matters than myſelf.

I have re-tranſlated a great number of the Paſſages borrowed by me, from ſuch *French* and *Italian* Authors as had appeared in *Engliſh* before. Moſt of thoſe relating to Countries are copied from Travellers of the greateſt Reputation; and I ſometimes have tranſcribed a Paſſage or two from a Book which I judged to be the only valuable Particulars

in it. A great Part of the Materials will therefore, I hope, be found good, how unskilful soever the Architect may appear.

Upon a Review, I find that some Notes are not divided into their proper Breaks; as in my Abridgment of Mr. *Lord*'s *Discovery of the Sect of the* Banians, *&c.* an Imperfection I did not discover till it was past Remedy. There likewise are Inaccuracies, here and there, in the Orthography and the Pointing. Some Things will appear to a Disadvantage, occasioned by my not procuring certain Books early enough. Perhaps too, there are a few Repetitions, which must be owing to my having been often obliged to lay aside this Work for a considerable Time.

Many of the Quotations in Verse, are not introduced for the Beauty of the Numbers, but merely on Account of the Thought, and as this suited my Purpose. No intelligent Reader will consider these as Proofs, but only as so many Flights suggested by the Imagination of the Poet, I giving them only as such.

The original Letters, consisting of 25 Volumes, (as was observed) sell for near four Pounds; and as I shall reduce them to almost a third Part of that Sum, this, I hope, will be considered as some little Merit. The two *Octavos* now published include about ten Volumes of the Original; and the remaining fifteen, besides some other curious Pieces which I intend to introduce, will make three Octavo Volumes more. The Reader will please to observe, that I have not brought the other Pieces, interwoven by me, into the abovementioned Account of the Expence.

Several eminent Authors, of different Nations, have had Recourse to the *Lettres édifiantes & curieuses*, as to a Storehouse, and borrowed a considerable Number of Particulars from them; and,

among others, our *Royal Society*, who introduced ſome Diſcoveries of theſe Fathers into their *Tranſactions*.

Many of my Originals, notwithſtanding their being ſtuffed with ſuch a Multitude of tedious and inſignificant Particulars, have borne various Editions in *France*. When they firſt came to my Hands, which was ſome Years ſince, I thought they abounded with excellent Materials; and, for that Reaſon, I reſolved to attempt a Verſion of the moſt valuable Parts of them, the firſt Opportunity; and communicating my Deſign to a few Friends, of known Taſte and Learning, they ſeemed to approve it very much. I am ſenſible that 'tis often with Tranſlators as with Lovers; each of them ſhall fancy numberleſs Beauties in the ſeveral Objects of their Delight, which are quite inviſible to all but themſelves: But I hope none of my Prejudices, in Favour of the preſent Work, are ſo ill grounded. I ſhall obſerve, by the Way, that our *Jeſuits* Letters are leſs clogg'd with Converſions and Miracles, the farther we proceed; which poſſibly was owing to their finding that ſuch Particulars, inſtead of recommending their Compoſitions very much prejudiced the Sale of them; or that they had exhauſted the Faith of their Readers.

I have mentioned the Titles of all ſuch Letters as are entirely omitted by me, and their ſeveral Subjects. When the whole Work is finiſhed, I deſign to add a copious Index; preſuming it more uſeful to give a general One, than particular Indexes to each Volume.

As a conſiderable Number of Jeſuits are ſettled in the great Peninſula on this Side the *Ganges*, I have introduced a curious Map of thoſe Parts, taken from that in Mr. *la Croze*'s *Hiſtoire du Chriſtianiſme des Indes*, with which excellent Work I have

have made very free. The various Sculptures and Maps, given by the Jeſuits in theſe Letters, will all be introduced in their proper Places, a very few excepted, which can be of no Uſe; and particularly One inſerted in the ſixth Volume of my Originals, *pag.* xxxi, repreſenting the *New Philippines*, or *los Palaos*, as pretended to have been laid down, with Pebbles, by a Native of them; this Map appearing to me a mere Chimæra.

During the Courſe of this Work my Object was Truth, to diſcover which I ſpared no Pains, as will, I preſume, be evident on many Occaſions, and particularly in my Enquiries concerning the *New Philippine* Iſlands, or *los Palaos*; the Sources of the *Nile*; the *Jews* who are ſaid to have lived, from Time immemorial, in *China*; and the Religion of the *Eaſt-Indians*: I indeed have extracted many Paſſages from the Antagoniſts of our Fathers, without examining them critically; they being given by me merely on the Authority of the ſeveral Writers, by which therefore I deſire they may ſtand or fall. I doubtleſs may often have miſt of what I ſo zealouſly ſought after on every Occaſion, which might proceed from my little Abilities, my ſmall Stock of Reading; and the Liberty that a Multitude of Travellers, beſides the Jeſuits, take, to amplify and diſguiſe Matters. However, my Intention was good, and this alone will juſtify me in the Minds of all candid Readers.

The Public may be aſſured, that I have endeavoured to make my Verſion not altogether unworthy their Notice. I am ſenſible that 'tis not equally correct, or well turned, in all Places, which was owing to a Variety of Accidents. For not to obſerve, among other Things, that I ſometimes thought the Subject did not require much poliſhing; 'tis no very eaſy Taſk to tranſlate theſe Letters with Spirit, and to give them the Air of an Origi-

nal, they being writ in a Style quite different from that of moſt other Travellers; and the Subjects infinitely various. However, tho' I may often have been too negligent with regard to the Diction, I yet was ever extremely careful as to the Senſe; and can affirm that I have been no leſs ſo, in comparing every Word throughout the whole Verſion with the ſeveral Originals, and in correcting the Proofs. I inſiſt on theſe Particulars, becauſe they are frequently diſregarded (and are too often forced to be ſo) by Tranſlators and Compilers. Hard Fate, that a Sett of Men, the Grace and Elegance of whoſe Performances depend very much on a pleaſing Flow of the Spirits, ſhould, by the Pittance they commonly receive for their Labours, be quite depreſſed in their nobleſt Faculties! On the other Hand, ſo many Expences attend a Tranſlation before it appears in the World; and then its Fate is ſo very precarious, that often 'tis not in the Power of Bookſellers to pay a Writer ſuitably to his Abilities, and the Pains he may have taken.

To conclude: I ſet about this Work by Way of Amuſement, and to revive a favourite Study. Geography, and Books of Voyages and Travels, had ever afforded me a moſt pleaſing Entertainment; but I had been forced to lay them aſide many Years. 'Twas therefore with peculiar Satisfaction that I reſumed them; and I only wiſh that the intelligent Reader may not diſcover too much of the Pupil in my Performance.

*Nov.* 1742.

*J. Lockman.*

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KINGDOM OF MAISSOUR
KINGDOM OF
Dabour
Rajapour
Vingrela
Bandra
Ditaulli
GOA Ponda
Portugal
Onor K.m
Barcalor
Mangallor
Bednour
K.m of Bundel
Fort Malabar
Carnaple
Mount Deli
Camanor
Dermapatan
Cascade I. or Cugnali I.
Mealy
Calicut
Tanor K.m
Cranganor K.m
Tenecedohor
Padipore
Paypin
COCHIN to Portugal
Cochin to Indians
Mouton
S.t Androw
Porca K.m
Carnapoli
Calecoulon K.m
Condelvai
Indelvai
Buquenour
VISIAPOUR
Soulapour
Almada
Irapour
Omguerry
Raolconda
Diamond Mines of the Kingdom of Carnata
Kaman
Goremeda
Santafola
Merimal
Cotteen
Chirangapatnam
Sarmaburi
Gandicotte
Land of Chila-naiken
Amelour
Chengheipetey
Mandicondon
Canarreani
Elamangalam
Malleam
Paleni
Tenure of Calloon
Tevaram
Periaculam
Ariepata
Chibacchy
Trimularacha
Tutucu
Tirunelveli
Manapar
Tringicare
Danifelin
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Chali
Vingrela
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Ditaulli
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Barcalor
Mangallor
Bednour
Carnaple
Mount Deli
Camanor
Dermapatan
Mealy
Calicut
Tanor
Cranganor
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Mouton
Porca
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Calecoulon
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Manapulam
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Tangapatam
Tegnapatan
Culechy
Periapatan
Cotate
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Cauvalam
Tutucu
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Tenure of Calloon
Elamangalam
Canarreani
Chengheipetey
Mandicondon
Amelour
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Cotteen
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VISIAPOUR
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K.m of Bundel
Fort Malabar
CANARA
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Tanor K.m
Cranganor K.m
Tenecedohor
Padipore
Paypin
COCHIN to Portugal
Cochin to Indians
Mouton
S.t Androw
Porca K.m
Carnapoli
Calecoulon K.m

KINGDOM OF GOLCONDA
Condelval
Indelval
Buquenour
GOLCONDA or Bagnagar
Soulapour
Imuda
POUR
Canot-Candanor
Melcora
Setapour
Alpour
Canal
Dabir Spinta
Mascheli
Calkreadle
Condavera
Coulour
Masulipatan
Ducy Point
Pedana
Pangual
Nagelpar
Diamond Mines
Tripti or Tripanta
Dongur
Village de St. Pinnas
Velour
Kichenopatnam
Kaman
KINGDOM OF CARNATA
Goremeda
Chandegry or Bisnaga
Armegon
Tripatour
Morimal
Bandarast
Palliacate
Cottsen
Porpaleam
Vellour
Monor
Sarmaburi
Gandicotte
Cudeconr
Cudeccot
Madras or Fort St. George
Thomas or Meliapour
Cangivouran
Land of Chila-naiken
Changuma
Pulicat
KINGDOM OF GINGI
GINGI
Pondichery
Trichinapali
Malleam
TANJAOUR
Tranquebar
K. OF TANJAOUR
Negapatan
KINGDOM OF MADURA
MADURA
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Trimularacham
Tutucurin
Manar
Jafanapatan
Point Peter
Vannias
Malabaras
President Bank
Bedas
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Portaloon
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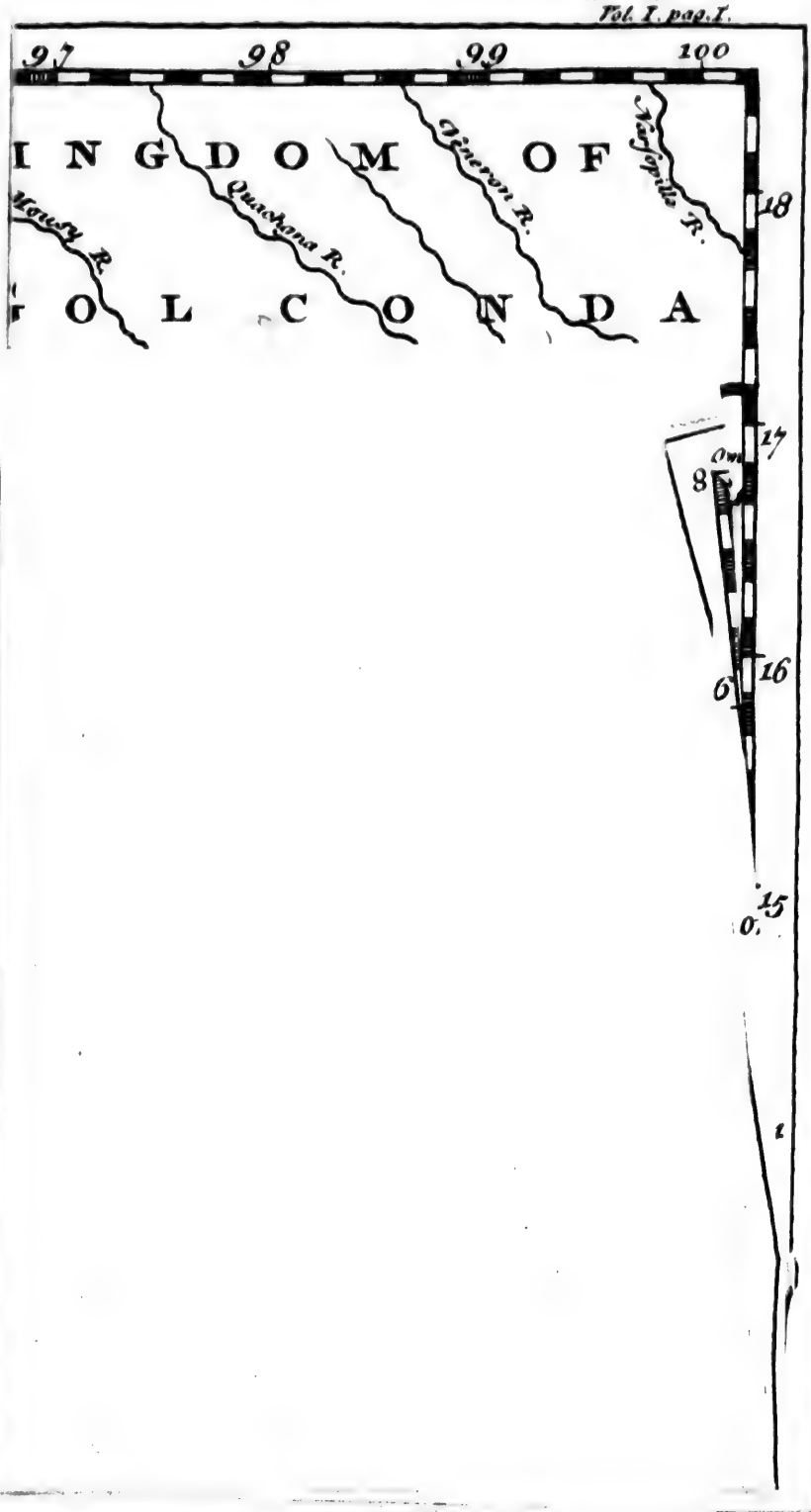
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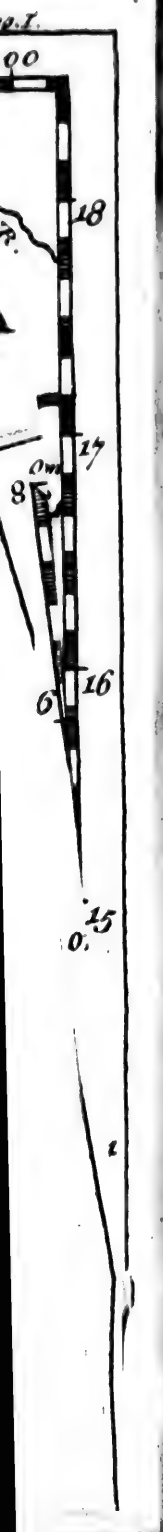


# TRAVELS

OF THE

# *JESUITS,*

INTO

Various PARTS of the WORLD:

Extracted from their LETTERS.

## *Father* MARTIN, *to Father* DE VILLETTE.

Ballaſore *, *in the Kingdom of* Bengal, Jan. 30. 1699 ‡.

*Reverend Father,*

I HAVE received the Letters you was ſo good as to ſend me. I will not tell you the Pleaſure I felt, when theſe kind Teſtimonies of your Friendſhip came to my Hands. 'Tis a greater Sa-

* This Town is ſituated near the Mouth of a River of the ſame Name, which empties itſelf in the Bay of *Bengal*. Here all *European* Ships, bound for *Bengal* and the *Ganges*, take in a Pilot. 'Tis a Town of ſome Trade, and the *Engliſh* have a Factory there.

‡ In *England* we ſhould write it thus, 30. *January* $\frac{1698}{1700}$: but the *French* do not begin the Year differently; that is, ſome the 1ſt of *January*, and others the 25th of *March*; and conſequently avoid a great deal of Confuſion often occaſioned in *England*, by our ridiculous Manner of beginning the Year at two different Times. The *French* always begin their Year with the 1ſt of *January*.

*N. B.* Vol. I. of the Original begins with the Letter above.

tisfaction to us Travellers than you can imagine, to find, in ſuch far diſtant Countries, that our Friends have not forgot us; but on the contrary, that they, whilſt we are combatting, lift up their Hands to Heaven, and aſſiſt us with their Prayers. I can aſſure you, I have had great Occaſion for them ſince I left you, and have been expoſed to imminent Dangers.

I came into *India* by Order of my Superiours. I will own that I was not diſpleaſed to leave *Perſia*, I being deſirous of engaging in another Miſſion, imagining it to be more laborious, and more expoſed to Sufferings. I met with what I ſought for ſooner than I expected. In the Voyage I was taken by the *Arabs*, and impriſoned for refuſing to embrace the *Mahommedan* Religion. Thoſe Infidels could not diſcover who we (Father *Beauvollier* my Companion, and myſelf) were; tho' they did all that lay in their Power for that Purpoſe, and ſtill thought that we were born in *Conſtantinople*. What miſled them on this Occaſion was, our reading Books in the *Turkiſh* and *Perſian* Languages. We did not endeavour to undeceive 'em, till one of 'em inſiſted upon our profeſſing their abominable Religion; upon which we declared aloud, that we were Chriſtians, but at the ſame time concealed our native Country. We then inveighed againſt their Impoſtor *Mahommed*, which exaſperated them to ſuch a Degree, that they ſeized our Ship, tho' it belonged to *Moors*; and carrying us on Shore threw us into Priſon *. They took my Companion and myſelf ſeveral times before the Magiſtrates, to ſeduce us, if poſſible; but finding that, by God's Mercy, we were always firm and reſolute, they at laſt grew weary of perſecuting us; and thereupon ſent an Ex-

* It was very natural for the *Arabs* to do this; nothing being more apt to incenſe a People, than to hear their Religion made the Object of Ridicule.

preſs

preſs to the Governor, to know in what Manner they ſhould diſpoſe of us. Orders were ſent to ſet us at Liberty, provided we were not *Frankis*, or *Europeans*, which theſe People hardly ſuſpected, as we always ſpoke the *Turkiſh* Language; and as Father *Beauvollier* read none but *Arabic* Books, and myſelf others writ in *Perſian*. Thus God did not think us worthy of ſuffering Death on this Occaſion, for the Glory of his holy Name; ſo that we eſcaped, after having been impriſoned, and otherwiſe ill-treated *.

From thence we came to *Surat* †, where Father

* 'Tis obſerved that the Roman-Catholicks are as zealous in propagating their Religion among Heathens, as the Proteſtants are negligent in that Particular, ſome of our Factories not having a ſingle Chaplain; whilſt the Romiſh Miſſionaries not only viſit Sea-Ports, but inſinuate themſelves into Capital Cities, and the moſt inland Countries, and there build Churches, *&c.*

† *The moſt famous trading City in* India, *and ſubject to the Great* Mogul. . . . To this I muſt add, that *Surat* is two or three Miles round. 'Tis vaſtly populous, and the *Bazar* or Market-Place is thronged with Merchants. The Great *Mogul* appoints the Governor of the Caſtle; and there alſo is a Governor of the City, who is Lieutenant or Deputy to the Viceroy of the Province. The *Moors* have the ſole Government here, as in all other Towns in *India* ſubject to the Great *Mogul*. The *Engliſh*, *French* and *Dutch*, carry on a great Trade in this City, the Natives of which are either *Moors*, *Banians*, *Perſees* or *Halichors*, who are employed in the vileſt Offices. Tho' it is ſo vaſtly populous, yet few Tumults ever happen in it. Moſt Nations here, have their ſeveral Burying-places out of the Town. That of the *Perſees*, who expoſe their Dead to be devoured by Vultures, forms one of the moſt ſhocking Spectacles that can be ſeen. The *Engliſh* and *Dutch* have alſo their Burying Places; in the latter of which, a Monument is built, embelliſhed with three capacious Punch-Bowls, where the *Dutch*, according to the Requeſt of the Commander who lies buried there, frequently make merry. The Preſident of our *Eaſt India* Company at *Surat* lives in great State, and ſuperintends all their Settlements on the Weſt and North of *India*. This Preſident is reſpected almoſt as much as the Governor. The *Europeans* ſettled here ſuffer greatly whenever any Ships of the *Moors* are taken by Pirates. The *Moors*, *Banians*, *Armenians*, *Jews* and *Arabs*, carry on a much greater Trade than either the *Engliſh*, *French* or *Dutch*.

*Beauvollier* continued, in order to be Superiour of the Houſe belonging to our Society in that City. I my ſelf did not make any Stay there, but went to *Bengal*; after having run the Hazard, more than once, of falling into the Hands of the *Dutch*.

Aſſoon as I was arrived in that noble Kingdom, which is ſubject to the *Mahommedans*, tho' almoſt all the People are Idolaters, I began to apply myſelf aſſiduouſly to the Study of the *Bengal* Language. In five Months I made ſuch a Progreſs in it, that I was qualified to diſguiſe myſelf, and enter into a famous Univerſity of *Bramins* ‖. As we hitherto had acquired but a very ſlight Knowledge of their Religion, our Fathers were deſirous that I ſhould reſide two or three Years there, in order that I might learn it perfectly. This I had determined, and was going to put my Deſign in execution, when a furious War breaking out on a ſudden, between the *Mahommedans* and Idolaters; there was no Safety for any one, eſpecially for *Europeans*. Upon this, my Superiours permitted me to go into a neighbouring Kingdom * called *Orixa*; after which I went with three more Fathers to *Pondicherry* ‡, the only tolerable Fortreſs the *French* poſſeſs in *India*. The *Dutch* took it about five Years ſince. We have a handſome Church there, of which we are again to take Poſſeſſion, at the ſame time that it is reſtored to the *French*.

Here, excellent Father, we ſhall be in the Neighbourhood of the Miſſion of *Madura* †, the nobleſt,

‖ Prieſts among the idolatrous *Eaſt Indians*.

* Theſe Jeſuits in their Travels often give the Name of Kingdom to what we call Province. *Orixa* is in the Bay of *Bengal*, on this Side the *Ganges*.

‡ *On the Coaſt of* Coromandel. . . . I ſhall add, that it is alſo called *Pullichery*, and is one of the prettieſt Fortifications in the *Eaſt Indies*.

† An inland Kingdom, in the great Peninſula, on this Side the *Ganges*.

in

in my Opinion, in the World. Seven Jesuits, most of them *Portuguese*, are employed there. The People of *Madura* have no Communication with the *Europeans*, who, by their riotous Excesses, have corrupted all the Christians in *India*. The *Maduans* spend their Lives with the utmost Sobriety and Frugality, they not concerning themselves with traffic, but are contented with the Food and Raiment which their native Country supplies them with.

The Missionaries lead an extremely mortified Life. Their only Dress is a long Piece of Linnen Cloth wound about their Bodies; and they wear Sandals, which, by their Shape, are exceedingly troublesome. They abstain totally from Bread, Wine, all Sorts of Meat, and even Fish. They eat nothing but Rice, Pulse and Herbs, plain, and without Seasoning of any Kind: And 'tis with great Difficulty they get a little Flower to make Wafers with, and Wine for the Mass. They are not known to be *Europeans*; for were the Natives to have the least Notion of this, the Fathers would be obliged to quit the Country, since it would be impossible for them to do any good there. Several Motives prompt the *Indians* to have the *Europeans* in so much Horror. Great Cruelties have been committed in their Countries; they have been Eye-witnesses to the most shocking Examples of Vices of every Kind. But that which offends 'em most is, their seeing the *Europeans* eat Flesh; a Practice, according to them, so very horrid, that they look upon all who make it their Food, as infamous.

To this rigorous Life of the Missionaries, add their continual Danger of falling into the Hands of Thieves, who are here more numerous than among the *Arabs*. The Fathers are almost afraid of keeping any Thing under Lock and Key, for fear they should be suspected of hoarding up Riches. They are obliged to carry and preserve all their little

Moveables in earthen Pots or Veſſels. They call themſelves *Bramins*, that is, *Divines*, come out of the North to teach the Law of the true God. Tho' they are obliged to lead a Life of the greateſt Poverty, and require but little Money for their own Support, they yet are forced to expend conſiderable Sums in maintaining their Catechiſts *; not to mention what is extorted from them by the Natives. They often ſuffer Perſecution: And not above four Years ſince, one of our moſt famous and moſt holy Miſſionaries, was beheaded by a Prince of *Maravas* †, for preaching Chriſt.

Laſt Year, Father *Bouvet* brought hither a conſiderable Number of new Miſſionaries. His Majeſty's Squadron likewiſe brought in a ſmall, but well choſen Company, who are deſigned for this wide-extended Empire. Theſe are Fathers *Fouquet*, *Peliſſon* and *d'Entrecolle*; and the Brothers *Rhodés* and *Fraperie*, who are exceedingly well-ſkill'd in Phyſic. They are excellent Men, and juſtly worthy of labouring in ſo fine a Vineyard. Father *d'Entrecolle* was admired for the Zeal and Charity exerted by him on board. The Royal Squadron was afflicted with a grievous Mortality in *India*, which ſwept away a great Part of the Crews; I being then within an hundred Leagues of the Port where the Ships put in. The Moment we heard of their Calamity, myſelf, with Father *d'Entrecolle*, took Boat in order to go and ſuccour them. At our Arrival, we found two Chaplains were dead, and that all the Surgeons of the ſeveral Ships were either dead or

* Catechiſts are Perſons who are perfectly inſtructed by the Jeſuits, in the Myſteries of the Chriſtian Religion; and whom they ſend before them into the ſeveral Villages, to teach the Inhabitants what ſuch Catechiſts had learn'd. They keep an exact Regiſter of thoſe who want to be baptized, or to receive the Sacraments; of ſuch as are engaged in Conteſts, lead bad Lives, *&c.*

† A ſmall Kingdom between *Madura* and the Fiſhing Coaſt.

ſick; ſo that we were obliged, during two Months, to ſerve as Phyſicians, Surgeons, Chaplains, and Inſpectors. The Monſoons made it neceſſary for Father *d'Entrecolle* to ſet out with Father *Fouquet* and Brother *Fraperie*, who alſo came (after us) to aſſiſt in his Majeſty's Ships; ſo that I was left almoſt alone, for a conſiderable Time, having the Care of above five hundred ſick Perſons, ſome of whom were infected with contagious Diſtempers. Two more Jeſuits came afterwards, and ſhared in this holy Labour; tho' they little expected to have an Opportunity of doing their Countrymen ſuch important Services in this Part of the World.

The Hand of God was evidently ſeen on this Occaſion. 'Twas next to a Miracle that we had an Opportunity of ſaving the King's Ships; I don't ſay all, the *Indian*, one of the fineſt, being caſt away on the Coaſt of *Pegu*, where the Crews fell ſick. None of the Ships got off ſafe, except that which ſeparated from the reſt, in order to go and carry Fathers *Tachard* and *de la Breuille* to *Merguy*, a Town in *Siam*. So heavy a Calamity ſtrongly affected many in the Fleet, and contributed to lead 'em into the Paths of Salvation. The Squadron, tho' it has loſt one Ship, is now in good Condition.

In a few Days we ſhall take Poſſeſſion of *Pondicherry*. God grant I may continue there no longer time than will be ſufficient for me to get ſome little Inſight into the Language of the Country, which will be of the greateſt Advantage to my favourite Miſſion at *Madura*. This Language is quite different from that ſpoke by the *Turks*, the *Perſians*, the *Moors*, and the Inhabitants of *Bengal*, all which I have already learnt. The *Perſian* and *Mooriſh* Languages will be of vaſt Service to me; there being a greater Number of *Mahommedans* diſperſed up and down the Inland Countries; and the *Portugueſe* Tongue will likewiſe be of Uſe, as it will enable

me to converſe with our Fathers born in that Country.

*I am, with great Reſpect,*
*Reverend Father,*
*Your moſt humble and moſt obedient*
*Servant,* MARTIN.

## *Father* MAUDUIT, *to Father* LE GOBIEN.

Pouleour, *in the* Eaſt Indies,
Sept. 29. 1700.

*Reverend Father,*

I Had the Conſolation to receive two of your Letters, the firſt of which I anſwered above a Year ſince; and will now anſwer the ſecond ſent me from *Pondicherry*, where his Majeſty's Ships have been happily arrived a few Days.

I went to *Pondicherry*, ſometime after the Departure of thoſe Ships, with the Deſign of devoting myſelf intirely to the painful and laborious Miſſion of *Madura*; and accordingly joined with Father *Bouchet*, who, for ſeveral Years, has laboured in it with wonderful Succeſs.

I ſet out from *Pondicherry*, the 21ſt of *September* 1699, in order to go to the little Mountain not far from *St. Thomas's* †. I went thither with the Deſign of learning the Language perfectly; and to enquire after Places where we might ſettle our new Miſſion, *&c.* I continued but two Months there, and afterwards returned to *Pondicherry*, from whence I went in the Habit of a *Sanias* ‖ to *Couttour*, where the Miſſion of *Madura* was firſt ſettled. In

† Otherwiſe called *Meliapour*.
‖ A Name given to the Friars or Religious in *India*.

the

the Beginning of *June* 1700, I went towards *Cangivaron*, a Town to the North of *Pondicherry*, and there immediately began my ſpiritual Labours.

I muſt obſerve, that it is abſolutely neceſſary the Miſſionaries ſhould lead a Life of the greateſt Mortification, in order to win over the Heathens, who would ſhew no Regard to the Law of the true God, nor to the Preachers of it, were theſe to live with leſs Auſterity than their Bramins and Sanias.

*I am*, &c. MAUDUIT.

N. B. *The next Letter (from Father* Dolu *to Father* le Gobien) *being to the ſame Purpoſe as the former, is therefore omitted.*

## *Father* BOUCHET, *to Father* LE GOBIEN.

*Reverend Father*, Madura, Dec. 1. 1700.

OUR Miſſion at *Madura* is in a more flouriſhing State than ever. We have ſuffered four violent Perſecutions this Year. One of our Miſſionaries had four of his Teeth beat out; and I am now at the Prince's Court *, to ſollicit for the Liberty of Father *Borgheſe*, of the Family of Prince *Borgheſe* in *Rome*; that Father having been confined forty Days in the Priſon of *Tícherapali* †. You have often heard, that the Miſſionaries of *Madura* eat neither Meat, Fiſh, nor Eggs; and that they never drink Wine or other ſtrong Liquors, but live in wretched Huts covered with Straw, having not ſo much as a Bed, a Chair, or Piece of Furniture of any Kind; and they are forced to take their Food, without either Table, Napkin, Knife, Fork or

* The King or Naique of this Country. The Natives poſſeſs the Inland Parts; but the Coaſts have been long poſſeſſed by the *Moors*, *Dutch*, *Portugueze*, &c. *Madura* is not fruitful, and famous only for the Pearl Fiſhery, by which the *Dutch* reap the greateſt Advantage.

† *The City in which the King of* Madura *reſides.*

Spoon.

Spoon. But this is nothing to the Sufferings they undergo.

*I am*, &c. J. V. Bouchet.

## *Father* Duisse *to the Director of the* French *Miſſions eſtabliſhed in* China, *&c.*

*Reverend Father*, Surat, Jan. 28. 1701.

I Some time ſince did myſelf the Honour to write, to inform you of the great Advantages which would accrue to our holy Religion, in caſe a new Miſſion was ſettled in the Weſtern Provinces of the *Mogul*'s Empire. But leſt you ſhould not have received the Letters I ſent you by Land, I will here give you an Abſtract of what I then wrote.

Tho' the *Mahommedan* Religion is the eſtabliſhed one in the Great *Mogul*'s Court, and all this Prince's Officers profeſs that Religion, nevertheleſs moſt of the People are Idolaters; inſomuch that there may be two or three hundred Heathens to one *Mahomedan*. The greateſt Part of theſe People are governed by *Rajas*, who recognize the *Mogul* for their Sovereign; and are upon much the ſame Foot, in *Indoſtan*, as the Dukes of *Guyenne*, *Britany* and *Normandy* were formerly in *France*.

It would be eaſy to eſtabliſh Miſſions in the Territories of theſe ſeveral *Rajas*, and gather an abundant Harveſt. This Country, which extends from the Mouth of the great River *Indus*, as far as towards *Cabul*, would be, in my Opinion, the fitteſt Place to begin that important Work. I have been aſſured, that in the Mountains which ſeparate *Perſia* from the *Mogul*'s Empire, there were Chriſtians who uſed to ſtamp, with a hot Iron, the Figure of a Croſs on their Bodies. In all Probability theſe Chriſtians

Chriſtians are but nominally ſuch; and are diſtinguiſhed (as Chriſtians) from the *Mahommedans* and Heathens, only by that exterior Mark; yet this might be of Uſe to make them embrace a Religion, which, 'tis very probable, was anciently profeſſed in their Country.

In theſe Mountains are alſo whole Colonies of thoſe ancient *Perſians* called *Gavers* * in *Perſia*, and *Perſees* † in *Surat*, and the Parts adjacent, where great

* They are commonly called *Gaures*, as in *Engliſh*. This Word is originally *Hebrew*, and ſignifies, *to wander, to travel*, and figuratively, *to deviate from the Truth*.

† According to *d'Herbelot, Biblioth. Orient. Paris* 1697, under the Article *PARSI*, (by which a *Perſee* is meant) Parſi, *which properly ſignifies a* Perſian *in general, now implies only an ancient* Perſian, *an Idolater, who is a profeſſed Worſhipper of Fire. The greateſt Part of theſe* Perſees *withdrew into* India, *after* Sha Abbas *had demoliſhed all the ancient Temples of Fire, preſerved by them in the Mountain called* Alvend. *However, there is now a Sort of Suburbs called* Ghebr, *or* Ghiaour, *at* Iſpahan, *inhabited by ſeveral of theſe* Perſees.—To this I ſhall add, That Mention is likewiſe made of theſe *Perſees*, by the famous *Pietro della Valle*, in his *Viaggi*, Part I. Page 42, 43. *Roma* 1658, 4*to*: Who tells us, "That the Natives of *Perſia* are of various Kinds; "and to begin, (ſays he) by the loweſt, the *Gaures* or Heathens; "theſe, according to ſome, ſtill worſhip the Fire, they keeping "it in with extreme Care. . . All I ſhall now ſay of them is, "that they are the Deſcendants of the true ancient *Perſians*, "from the Time of *Alexander* the Great; but being perſecuted by various Nations who govern that Country, they "are reduced to a very ſmall Number, and are found only in "three or four Cities, of which *Iſpahan* is one, where they live "in a ſeparate Diſtrict." His Words are theſe. *I naturali di Perſia, ſono anche di più ſorti; cioè, per cominciar da gl' infimi, i Gauri, ouero Infedeli; E vogliono alcuni, che infin' hoggi adorino il fuoco, Perche lo conſeruano, e cuſtodiſcono con gran diligenza. . Son le reliquie de i veri Perſiani antichi, fin dal tempo di Aleſſandro: Ma hoggidì perſeguitati da diverſe nationi, che hanno dominato nel Paeſe, ſon ridotti a pochiſſimi; & ce ne è ſolo in trè ò quattro città di Perſia, una delle quali è Sphahàn; doue hanno luogo a parte.* This Part of *de la Valle*'s Voyage was writ in 1617. *Tavernier* alſo mentions the *Gaures* or *Perſees*. We are told that there is the following Diſtinction between the *Gaures* and the *Perſians*. The former are ugly, tawny, and of a different Mein

great Numbers of them are ſettled. The People in queſtion, who ſeem to have a Kindneſs for us, always

Mein from the *Perſians*; they are all Artificers, and marry none but Women of their own Nation and Sect; whereas moſt of the *Perſians* are born of *Georgians*, who are the loveliest Women in the World. *Olearius* likewiſe ſpeaks of them, *Tom.* II. of his Voyages. But the moſt extenſive, and I believe, the moſt authentic Account of theſe *Perſees*, is given by the Reverend Mr. *Henry Lord*, Chaplain to the *Eaſt India* Company in *Surat*. This Book, which is now ſcarce, was printed at *London* in 1630. I have peruſed it, and find that their Book of Scriptures is called *Zundavaſtaw* *. [* According to Dr. *Hyde*, this ſignifies, *an Inſtrument to ſtrike Fire with*, intimating that the Deſign of this Book was to kindle and excite Piety.] Mr. *Lord* tells us, that the *Perſees* are a People deſcended from the ancient *Perſians*, in Times not long after the Flood, and governed by their own Kings, till the Reign of *Yeſdegerd* (above a thouſand Years ſince) when they were ſubdued by the *Mahommedans*. Being perſecuted, they fled away in ſeven Junks, to *India*, where they were received by the *Banian Rajas*, to whom they ſubmitted, upon Condition of being permitted to follow their own Law and Religion. Moſt of the Poſterity of theſe *Perſees* being aſſigned to Husbandry, forgot the Country from whence they came, and their Religion; but being afterwards found by the Remains of their Sect living in *Perſia*, they were told by them the ſeveral Particulars they had loſt. Their Opinion, with regard to the Creation is as follows: That God, the Creator of all Things, divided this great Work into a ſixfold Labour. Firſt, he made the Heavens with their Orbs; the Sun, Moon and Stars and Angels; and this Heaven was deſigned for the Habitation of the Bleſt. The ſecond Labour was the making of Hell, in the lower Part of the World, whence he baniſhed all Light and Comfort, and that was to be the Place of the Torment of the Wicked. About this Time, *Lucifer*, the chief Angel, and others, conſpiring againſt God, in order to gain the Sovereignty, were thrown, by the Creator, into Hell. Then God form'd the Earth and Sea, his third Labour. His fourth was to make the Trees, Plants and Herbs; and his fifth, the making Creatures to repleniſh the Earth and Waters, as Beaſts, Birds and Fiſhes. The laſt Labour of the Creation was that of Man and Woman, whom he called *Adamah* and *Evah*, to whom all the reſt of the Creatures were to be ſubject. 'Tis to be obſerved, that God reſted five Days between every Labour. *Lucifer* then endeavoured, in Oppoſition to God, to tempt Man to Wickedneſs, which the Creator perceiving, he appointed certain Inſpectors over his ſeveral Creatures, to preſerve 'em from the evil Spirit. Mankind growing

ways bore great Averſion to the *Mahommedan* Tenets; inſomuch that thoſe who live in *Perſia*, having been ſtrongly

growing very wicked, moſt of them were deſtroyed by a Flood, a few being preſerved; and the Poſterity of theſe peopled the Earth. Theſe *Perſees*, (according to *Mirkand* their Hiſtoriographer) in Times not long diſtant from the Flood, had a Race of Kings by whom they were governed during above a thouſand Years, the laſt Monarch being *Yeſdegerd* abovementioned. The Religion of theſe *Perſees*, was that received in the Reign of *Guſtaſph*, their ſixteenth King before *Yeſdegerd*, whom they compute their forty-fifth Monarch. Their Legiſlator was named *Zertooſt*, [This muſt be *Zoroaſter*. *i. e.* the Friend to Fire.] He was born in *China*, his Father being called *Eſpintaman*, and his Mother *Dodoo*. This Woman conceiving, had a dreadful Viſion; ſhe fancying that the Heavens were all on Fire over her Head; when ſuddenly four horrid Griffins ruſhing in, tore the Child ſhe was pregnant with out of her Womb; but a Perſon of a goodly Aſpect coming forward, drove away the Griffins, and recovering the Child returned it to the Womb unhurt, after which the Mother awak'd in great Terror. Afterwards acquainting her Husband with this Viſion, they went together to a Soothſayer, and informing him of what had paſt, he interpreted the Viſion, ſaying, among other Particulars, that by the Fire ſome Revelation was ſignified, which ſhould enlighten the World. The Child being born, and the ſtrange Things related concerning him, the King of *China*, fearing that he would deprive him of his Dominions, ſent certain Perſons to deſtroy *Zertooſt*; but theſe failing in their Deſign, *Zertooſt*'s Parents, at his Requeſt, retired to *Perſia*, where they all arrived ſafe in the Reign of *Guſtaſph* above mentioned; his Parents applying themſelves to Buſineſs, in order to ſupport themſelves, and *Zertooſt* to the Service of God and Religion. The latter going one Day into the Fields, and reflecting on the Wickedneſs of Men, conſidered that it was partly owing to the Evil Arts of *Lucifer*, and partly to the want Men were in of wholeſome Laws. ¶ *Zertooſt* travelling on, and beſeeching God to favour him with ſome Revelation, an Angel came and wafted him into God's Preſence, where the Book of the Law was delivered to him; he firſt ſeeing, in a Viſion, the State of all Things, paſt, preſent, and to come; and after receiving the heavenly Fire alſo, which he held in his Right Hand, the Angel brought him back again to the Earth. *Zertooſt* was then met by *Lucifer*, who tempted him, but to no Purpoſe. The former then proceeded to the City, where King *Guſtaſph* had his Reſidence, where he was received with the utmoſt Joy by his Parents, to whom he related all he had met with; and theſe Particulars coming to the Monarch's Ear,

ſtrongly ſollicited by the *Sophi* within theſe two or three Years, to turn *Mahomedans*, they earneſtly beſought

Ear, he ſent for him, and became almoſt a Proſelyte to his new Religion. But now the Chief Prieſt, afraid that this Innovation would loſe him the King's Favour, conſpired againſt *Zertooſt*, who thereupon was thrown into Priſon. However, his Innocence being afterwards diſcover'd, he was ſet at Liberty, and reſtored to *Gaſtaſph*'s Favour, who then became his Convert. The Book which God delivered to *Zertooſt* conſiſted of three Tracts, the firſt treating of Judicial Aſtrology, the ſecond of Phyſic, or the natural Cauſes of Things, and the third, (called *Zertooſt*, from their Legiſlator) contained all the Precepts relating to Religion. The Uſe of the firſt being unlawful, and the Knowledge of the latter now unneceſſary, notice is taken only of the third Tract, being the Book of their Law. This Law related to three Sorts of Men, to the Laity, the Clergy, and the High Prieſt. As the Laity, or Behedin, by ſecular Occaſions, had leſs Opportunity of devoting themſelves to Religion, God gave only five Commandments to them. The firſt adviſes their having always Shame before their Eyes; the ſecond, Fear; the third, to conſider whether the Action they are going to commit be good or bad; the fourth that every Creature they firſt ſee in the Morning be made a Monitor to them; that in Praying, in the Morning they turn their Faces to the Sun, and, at Night, towards the Moon. To the Clergy, (called *Daroo* or *Herbood*) belong the eleven Precepts following; they being obliged alſo to obſerve ſtrictly the five directed to the Laity. I. To know in what Manner to pray to God. II. To keep their Eyes from coveting other Men's Goods. III. To take Care always to ſpeak Truth. IV. To confine themſelves wholly to their own Buſineſs. V. To learn the *Zundavaſtaw* by Heart. VI. To keep themſelves pure and undefiled from all Things that pollute. VII. To forgive all Injuries. VIII. To teach the vulgar to pray. IX. To give Licenſe, and to marry People. X. To ſpend moſt of their Time in the Temple. XI. To believe, upon Pain of Damnation, in no other Law than that of *Zertooſt*. The High Prieſt or *Diſtoore*, beſides the ſtrict Obſervance of the ſixteen Precepts abovementioned, is alſo enjoyned the following, I. Not to touch any Thing belonging to a ſtrange Caſt or Sect, of what Religion ſoever; nor any Layman of his own Religion. II. To do all Things belonging to himſelf with his own Hands. III. To take the Tythe or Tenth of the Laity. IV. Not to uſe any Pomp or Superfluity, but to employ his whole Revenue in good Uſes. V. To reſide near the Temple, and continue in Prayer and Abſtinence. VI. To be purer than others. VII. His Knowledge muſt extend to every Part of the *Zunda-*

*vaſtaw*,

beſought him to let them embrace the Chriſtian Faith.

'Tis

*vaſtaw*. VIII. Never to eat or drink to Exceſs. IX. To fear no one but God, and nothing but Sin. X. To correct every Man, how great ſoever, for his Sins. XI. To be able to diſcern in what Manner both God and *Lucifer* reveal themſelves, and to diſcern between Good and Evil. XII. Never to reveal God's Secrets. XIII. To keep an ever-living Fire, and ſay his Prayers over it. The next Particular concluding this Tract, relates to the Rites and Ceremonies of this Sect. Firſt, touching the Liberty (which is great) allowed in Meats and Drinks. Secondly, For the Feſtivals enjoyned by their Laws. There are ſix of theſe in the Year, and each continues five Days together, according to the ſix Days of Creation. Thirdly, concerning their Faſts; they obſerving a five Days Abſtinence after every Feaſt, in Memory that the Lord reſted five Days after every one of his Labours. The next Particular is their Worſhip of Fire, by which their Religion is moſt remarkably diſtinguiſhed from that of other Sects. With regard to the Quality of the Fire, the firſt brought from Heaven by *Zertooſt*, was a living Fire that nothing could extinguiſh. There being a Defect of this, they are allowed to compoſe a Fire of various Mixtures, to be kept living, and to which they are to perform their Worſhip. This Fire may conſiſt either of the Sparks flying from the Flint ſtruck with a Steel, or that made by the Rubbing of two Sticks together; of Fire made by Lightning falling on ſomething apt to burn; of wild Fire; of artificial Fire made by Coal or Wood; of the Fire with which the *Banians* uſe to burn the Bodies of their Dead; Laſtly, of the Fire made by Burning Glaſſes and the Sun Beams; of all which Ingredients they compoſe their idolatrous Fire, called *Antisbeheraun*, or Religious Fire. Great Ceremonies are obſerved in the Worſhip of it. The *Diſtoore*, *Herbood*, and Aſſembly encompaſſing the Fire, at about eleven or twelve Foot Diſtance, one of the two firſt, ſpeaks as follows: "That foraſmuch as Fire was delivered to *Zertooſt* "their Law-giver, from Almighty God, who pronounced it to "be his Virtue and Excellence; and that there was a Law de- "livered for the Worſhip of this Fire, confirmed by ſo many "Miracles; they therefore ſhould look upon it as holy; ſhould "reverence and worſhip it as a Part of God, who is of the ſame "Subſtance; and ſhould love all Things that reſemble it, or "are like to it, as the Sun and Moon (*this ſhows what Sort "of Aſtronomers the* Perſees *are*) which proceeded from it, and "are God's two Witneſſes againſt him, ſhould they neglect the "Religion and Worſhip ſo enjoyn'd; as likewiſe to pray to God, "that he would forgive them, if, in the ordinary Uſes of this "Element,

'Tis plain, Reverend Father, that the Harveſt is plentiful in theſe wide-extended Countries; but to gather

" Element, ſo ſerviceable to Man's Need, they ſhould either " ſpill Water, which might in ſome Manner quench it, or ſpit " in it unawares; or put ſuch Fewel to it to keep it burning, " as was impure, and unworthy of that Holineſs which was in this " Element; or whatſoever Abuſes elſe they ſhould do, as they " uſed it in the neceſſary Services of their Life." With reſpect to Baptiſm of Children, the *Daroo* pitching upon a Name, the Mother pronounces it, in the Houſe of the Parents. The Child is afterwards carried to the *Eggaree*, or Temple, where the *Daroo* pours Water into the Child, and beſeeches God to cleanſe it from all Pollution. At ſeven Years of Age, the Child is carried by his Parents to the Temple, where the *Daroo* inſtructs him in Religion, puts a Linen Caſſock upon him, and gives him a Girdle of Camel's Hair; and praying that he may adhere ſtedfaſtly to their Religion, he then is look'd upon as a confirm'd *Perſee*. As to their Marriages, theſe are of five Kinds or Claſſes, and diſtinguiſhed by ſeveral Names. The *Perſees* think that Marriage conduces to the obtaining eternal Happineſs in the next World. The Ceremony of Marriage is as follows: The Parties meeting at ſome Houſe about Midnight, are ſet upon a Bed, when two *Daroos*, (one in behalf of the Bridegroom, the other of the Bride) ask the ſeveral Parties whether they are deſirous of being married; and Anſwer being made in the Affirmative, the *Daroos* join their Hands, and ſcattering Rice (an Emblem of Fertility) over them, pray that they may be fruitful, and enjoy every Happineſs. The Nuptial Feaſt is kept afterwards for eight Days, and then the Company are diſmiſſed, the Bride's Parents firſt giving her a Dowry. In the Burial of their Dead, two Things are remarkable. Firſt, the Place, and ſecondly, the Ceremonies uſed. As to the Place, two large round Tombs are built, in the Middle of which the Bones are laid; and, about the Walls lie the ſhrouded Carcaſes. One of theſe Tombs is for the Bones of the Good, the other for thoſe of the Wicked. When a Perſon is to be buried, the *Doroo* does not come within ten Foot of him; but appointing the Bearers to carry him in an Iron Bier (for Wood muſt not be uſed, becauſe it is Fewel to Fire) all move along in Silence. Being come to the Sepulchre, the *Daroo* ſpeaks thus: " This our Brother, whilſt he lived, con- " ſiſted of the four Elements; now he is dead, let each take his " own, Earth to Earth, Air to Air, Water to Water, and Fire " to Fire." They then pray, that the Devils may not be permitted to annoy their deceaſed Brother, when he ſhall repair to the holy Fire to purge himſelf; they ſuppoſing that the Soul wanders upon Earth for three Days, and afterwards is rewarded

or

gather it in, two Things are wanting, firſt a Set of learned and virtuous Miſſionaries; and ſecondly, a Fund ſufficient for their Maintenance. The Perſons who ſhall be employed in this new Miſſion, muſt not only be inflamed with the brighteſt Zeal, and inſpired by the pureſt Virtue; but they alſo muſt be endued with ſuch Abilities as may enable them to root out the Errors which have ſo long prevailed among this People, and to inſpire 'em with a high Idea of our Religion. If theſe Impreſſions are, in the Beginning, ſtrong and lively; and ſuitable, in ſome Meaſure, to the Sublimity of our Myſteries, I am perſuaded it will never be erazed, but ſecure the Salvation of that People. On the contrary, if the Impreſſion be ſlight and ſuperficial, their Faith and their Religion will be the ſame; by which Means little or nothing will be done.

We may juſtly hope the moſt happy Effects with regard to the Chriſtian Religion, when once the ſpacious Country of *Indoſtan* ſhall be divided between the Children of *Aurengzebe*, who has ſo long ſway'd the Sceptre. 'Tis not doubted but theſe Princes will countenance the Miſſionaries, and protect 'em openly in all the Provinces; eſpecially if they ſhould be ſettled there at *Aurengzebe*'s Death. Prince *Shalem* *, his eldeſt Son, has always ſhown great Kindneſs

or puniſhed, and goes to Heaven or Hell. For this Reaſon, they aſſemble during three Days together, at Morning, Noon and Evening, to deprecate all Evils from the Deceaſed; and then making a Feſtival on the fourth Day the Mourning ends.

As this Subject is very curious; and as Mr. *Lord*'s Treatiſe upon it is ſcarce, and a faithful Epitome of it is given here, 'tis preſumed the learned Reader will not be diſpleaſed with it. According to Dr. *Hyde*, in his *Hiſtoria religionis veterum Perſarum*, this Fire-Worſhip was the third State of the Religion of the ancient *Perſians*; He adds, that they, when in its firſt Eſtate, worſhipped the true God only; and, in the ſecond, Stars and Idols.

* He is called *Cha Alem*, in *Engliſh*. The famous *Aurengzebe* left three Sons at his Death, *Cha Alem*, *Azem Dara*, and *Chan Bux*,

neſs to ſuch of our *Portugueze* Fathers as reſide in *Agra*. He even invited lately to *Cabul*, where he now is, at the Head of a conſiderable Army, Father *Magallens*, formerly a Miſſionary at *Delly* and *Agra*; and has ordered the Governors and Officers in the ſeveral Places through which the Father in queſtion will paſs, to furniſh him with the Neceſſaries requiſite for his Journey. 'Tis thought that the Motive of his inviting him to his Court is, for him to ſuperintend the Chriſtians who are in his Service.

*I am*, &c. DIUSSE.

## *Father* PELISSON, *to Father* DE LA CHAIZE, *Confeſſor to his Majeſty.*

*Moſt reverend Father*, Canton, Dec. 9. 1700.

THE Emperor of *China*, not only gave the *French* Jeſuits a Houſe within his Palace, but granted them, ſome Time after, a large Piece of Ground adjoining to their Houſe, for them to build a Church upon; he himſelf promiſing to contribute towards the Work. The 26th of *January* 1700, Father *Gerbillon* going to the Palace, deſired the chief Eunuch of the Bed-chamber to inform the Emperor, that the Jeſuits were preparing to raiſe a Church on the Spot allotted by his Majeſty; for which Reaſon they humbly beſought him, to remember the Promiſe he had been pleaſed to make, of contributing towards it; an Honour they ſhould for ever remember. The Emperor not only granted this and other Favours, but likewiſe commanded one of the Mandarins of his Palace to ſuperintend

*Bux*, who all fought for the Empire after their Father's Deceaſe, which happened *March* 4, 1708. After various Battles, this *Cha Alem*, who ſtil'd himſelf *Badour Cha*, got Poſſeſſion of the whole Empire in 1708.

the

the Edifice; to ſhow the whole Court, that his Majeſty had the Intereſt of this Church at Heart. 'Tis now almoſt finiſhed. When the Emperor was petitioned by the Fathers for Leave to build it, he anſwered, That as the raiſing a Church to the true God was a holy Thing, he therefore was reſolved to contribute to it, in honour to their Religion and their Perſons; and would give Orders for furniſhing the ſeveral Materials neceſſary. In one of the Viſits which the Jeſuits made in a Body, to the Emperor at *Peking*, he gave each of them two Pieces of Silk, and Silver to the Value of two hundred and fifty Livres. We have now three Houſes in the abovementioned City.

A cruel Perſecution broke out, this Year, in † *Cochin-China*. Here follows an Extract of the Relation of it, written by Father *John Anthony Arnedo*, a *Spaniſh* Jeſuit. His Letter is dated from *Sinoa* *, the Capital of that Kingdom ‖, *July* 31, 1700.

This Perſecution broke out the 14th of *May* 1698. The King, who is but young, and extremely ſuperſtitious, is wholly devoted to the *Chineze Bonzes*, or Idol-Prieſts, whom he invited into his Kingdom. He has two Uncles; and theſe he conſults on all Occaſions. One of them, who has the greateſt Aſcendent over him, is a profeſſed Enemy to our Religion. Several of our Churches were pulled down; and the Perſecution would probably have raged ſtill more, had not a furious Storm made

† A Kingdom between *Tonquin* and *Siam*.

* I believe 'tis called in *Engliſh*, *Sinuva*.

‖ The Natives call it *Anam*, or the Weſt Country, it lying to the Weſt of *China*. The *Cochin-Chineze* are ſaid to reſemble the *Chineze* in Stature, Feature and Complexion, but wear their Hair long; and they eat and drink like the *Tonquineze*. The King's Court is kept in the Province of *Sinuva*, on the Frontiers of *Tonquin*. What ſome Jeſuits ſay, with regard to this People's excelling in Arts and Sciences, and particularly their great Skill in Gunnery, is, I believe, not to be much depended upon.

dreadful Havock, and obliged the Idolaters to employ themſelves wholly in repairing the Damages cauſed by it: Not to mention that I then foretold an Eclipſe in ſuch a Manner as ſeem'd to pleaſe the Court; upon which I was left in Poſſeſſion of my Church and the Miſſionaries met with gentle Treatment.

The Royal Year (every twelfth) came about ſoon after. As the People are allowed, during that Year, a very great Liberty, the Chriſtians enjoyed it in common with them; ſo that we then performed the ſeveral Exerciſes of our Religion in as publick a Manner as we had done before the Perſecution. In the Beginning of 1700, ſome Thieves, or rather ſome Enemies to the Chriſtians, in Hopes of bringing them into Trouble, pull'd down and broke to Pieces the Idols diſperſed about the Countries. The King accuſed the Chriſtians of this Action, not doubting but they were really the Authors of it. He was told, at the ſame Time, that our Churches were very much crowded on *Aſh-Wedneſday*; whereupon he gave Orders to maſſacre all the Chriſtians the firſt Time they ſhould aſſemble; but I hearing of this the ſixth of *March*, prevented their Meeting.

There were then five *European* Miſſionaries in that City. The 12th of *March* the Idolaters came, arm'd, into our Churches, ſeized our Servants, plundered our Houſes of every Thing they could lay Hands on, and confined the ſeveral Miſſionaries to their Churches. Four of them at that Time in the City, were carried to the State-Priſons; and the ‡ *Conga* was put about the Necks of three. I myſelf being ſeized, was ſet at Liberty the next Day, as being a Mathematician.

The 17th, the Prince's Edict was publiſhed, commanding all the Chriſtian Churches in the Kingdom to be pull'd down. It likewiſe enacted, that

‡ The *Conga* is an Inſtrument made of two very heavy Boards, cut circular in the Middle; and, being joined, faſten the Neck in the

the ſeveral Books relating to our Religion ſhould be burnt, and all the Miſſionaries ſeiz'd; that thoſe who had embraced the Chriſtian Faith, ſhould return to the eſtabliſhed Religion of the Country; and that, as a Teſtimony of Obedience, all Perſons in general, both Chriſtians and Idolaters, Men and Women, young and old, ſhould trample under Foot the Image of our Saviour, the principal one we ſet up on the Altar in our Churches, in Sight of the whole Congregation. This Order was immediately executed in the Palace, in the Houſes of the Mandarins *, and in the Streets and Places of publick Reſort in this City. We had the Grief to ſee the bleſſed Image trodden under Foot by many unworthy Chriſtians; whilſt others hid themſelves to prevent their being forced to it; but a third Sort generouſly refuſing to comply with the King's Orders, received the Crown of Martyrdom. Moſt of the holy Books were burnt that Day; but all were reſtored, with ſeveral others, which were thought to belong to me; the Idolaters ſaying, that thoſe Books might be of Service in the Mathematicks. By this means I ſav'd a Maſs-Book, and the Life of Chriſt repreſented in Copper-Plates, which is of great Uſe, in order to give this ignorant People an Idea of our Saviour's Miracles.

The King had commanded, that whatever belonged to the Chriſtians, ſhould be given as Plunder to the Soldiers; ſuch Things excepted as we look'd upon as holy, which he ordered to be brought to him. Many Relicks (ſome being intire Bones) among other Things, were carried to him; when taking 'em in his Hands, and ſhowing 'em to his Courtiers; *See*, ſays he, *How impious the Chriſtians are! They don't even ſcruple to take the Bones of the Dead out of their Graves, a Circumſtance*

* Poſſibly by this may be meant their Courtiers or great Men. The Jeſuit may call 'em ſo, as this People reſemble the *Chineze* in many Things, and perhaps in their Government, *&c.*

*which muſt ſurely ſtrike every Man with Horror. But this is not all; for having pounded 'em, they put 'em into Drinks, or make a Kind of Bread with 'em, which they give to the People; and thereby bewitch them to ſuch a Degree, that they run blindly after them, and embrace their Doctrine.* The King perceiving that this Diſcourſe animated the whole Court with Fury againſt us, ordered the Bones in queſtion to be brought into the Place of publick Reſort; and bid the People be told the Uſes which (he ſaid) we put 'em to. Hence all the Miſſionaries conclude, that 'tis not yet a fit Time to expoſe ſuch Things in this Country; nor to ſet 'em before the People, in order to draw their Veneration, leſt, as the Goſpel ſays, this ſhould be caſting Pearls before Swine.

Three Women of Diſtinction being brought before the King, he gave Orders that they ſhould be baſtinadoed, ſhaved, and the Tips of their Ears and Fingers cut off; and all ſuch of his male Subjects as refuſed to obey, he ſentenced to die, and moſt of them of Hunger. The Priſoners were confined in a Hut, encloſed with thick Stakes, cover'd with Branches of Trees, eight Foot long, and ſix wide. After they were dead, their Bodies were tore to Pieces and caſt into the River, by the Monarch's Order, to prevent the Remains of them from being preſerved. The 20th of *May* the *Chineze* Veſſels arrived, bringing the Miſſionaries their ſmall Penſions from *Canton*. The Mandarins did all that lay in their Power to diſcover whether ſome Supply was not brought the Fathers; but the *Chineze* Captain play'd his Part ſo well, that he eluded all their Vigilance, and put into my Hands whatever had been deliver'd to him for me, which has been of no little Serv[illegible] to all the impriſoned Chriſtians.

Four of our Brethren are ſtill confined; but I myſelf live in a little Garden which was given me, ſtanding near the Palace. As I bear the Title of Ma-

Mathematician, I am allowed to go freely whithersoever I pleaſe; to viſit the Priſoners, and ſay Maſs every Day. Several of the Miſſionaries have concealed themſelves in the Iſlands, or in the Mountains *.

Such, Reverend Father, is an Extract of Father *Avedo*'s Relation.

*I am*, &c. PELISSON.

## *Father* PAUL CLA. ., *to Father* THYR. GONZALEZ, *General of the Jeſuits.*

### *Relating to the Diſcovery of thirty two Iſlands to the South of the* Ladrone Iſlands.

*Reverend Father*, Manila, June 10. 1697.

AFter the ſetting Sail of the Ship, on board of which I ſent the Letters I wrote to you, another Veſſel arrived, and brought an Order for me to accompany the Reverend Father *Antonio Fuccio*, a *Sicilian*, the new Provincial of this Province. In making the Viſitation of our Houſes with him, I went over *Los Pintados* †. Theſe are large Iſlands ſeparated from one another by ſeveral Arms of the Sea; the Ebbing and Flowing of which makes

* According to *Dampier*, 'tis a Cuſtom here, and in the neighbouring Countries, for the Natives to bring their Women on board, and offer 'em to the Sailors. Our *Eaſt India* Company erected a Fort in the Iſland of *Condore*, in the Neighbourhood of *Cochin-China*, but did not keep Poſſeſſion of it above two or three Years; the Settlement being deſtroyed by the Natives in 1703, and many of the *Engliſh* murdered in their Beds. The beſt Account we have had concerning *Cochin-China*, is from our Countrymen ſince their fatal Settlement in *Condore*. There are ſeveral of theſe Iſlands (all of them being ſmall) lying together, and they are called *Pulo Condore*, or the Iſlands of *Condore*.

† Part of the *Philippines*, ſo called, from the Inhabitants painting themſelves, of whom many are found to this Day. They are the *Picts*, as it were, of thoſe Countries.

Sailing in thoſe Parts difficult and dangerous. In theſe Iſlands are ſeventy ſeven Thouſand Chriſtians, under the Spiritual Direction of forty one Jeſuit Miſſionaries; and with them are two of our Brothers, who take Care of their Subſiſtance.

Not far from the *Ladrone Iſlands*, are others called *Pais* ‡, the Inhabitants of which have no Correſpondence with thoſe of the *Ladrones*. This new Country † was diſcovered laſt Year, and in Manner following.

In

‡ It appears afterwards, that theſe Iſlands in general are called *Palaos*; and that one of them only is called *Pais* or *Paes*.

† The Diſcovery of theſe Iſlands was thought ſo curious and important, that the Royal Society judg'd it worthy of a Place in their Tranſactions; and accordingly it has been introduced in two of them. Nevertheleſs, many Perſons are ſtill in doubt concerning the Reality of thoſe Iſlands; at leaſt imagine, that the Diſcovery has been greatly heightened, and embelliſhed *à la Jeſuite*. To ſupport their Opinion, they object, among other Things, That as *Dampier* viſited thoſe Seas very carefully, 'tis ſurprizing he ſhould never fall in with any of theſe Iſlands. Mr. *Salmon* in his very uſeful and entertaining Work, entitled *Modern Hiſtory*, Vol. 1. Pag. 130, *London* printed 1739, 4*to*, makes ſeveral Objections to the pretended Diſcovery of theſe Iſlands, which ſeem of Weight. His Words are theſe: "By Father *le* "*Gobien*'s Map of theſe Iſlands, which is inſerted in the Philo- "ſophical Tranſactions *, they appear to lie in the Eaſtern Seas, "almoſt in Form of a Creſcent or great Arch: But this Map "ſeems to be rather drawn by the Strength of Imagination, than "any certain Diſcoveries that can be depended on; for he tells "us, it was not made by *Europeans*, none having ever ſailed "that Way ‖; but ſome of the Iſlanders, who were caſt aſhore "on

* I am to obſerve, that there are three more Relations concerning theſe Iſlands, which will be given in the Sequel of this Work.

‖ Mr. *Salmon* ſeems to have read this Account only in the Philoſophical Tranſactions (which I myſelf have not by me) and not in the Original, written by Father *Clain*, and publiſhed by Father *le Gobien*. It being there obſerved, that one of theſe Iſlands was diſcovered in 1686, by a *Philippine* Ship; and that it is called by ſome *Caroline* Iſland, and *St. Barnabas*'s Iſland by others. And likewiſe, that this Iſland was ſeen by another Ship in 1696. The Reader will meet with theſe Particulars, about the Middle of the preſent Letter of Father *Clain*.

In the Courſe of our Viſitation, as was obſerved above,

" on the *Philippines*, ranged ſome little Stones upon a Table, " in ſuch a Manner as theſe Iſlands are laid down in his Map; " but as he has made 'em to extend from two Degrees South La- " titude to ſeventeen North, and as far Eaſt and Weſt, I do not " ſee how it is poſſible illiterate People, who are perfectly igno- " rant of the Mathematicks, and the Frame of the Globe, " ſhould be able to deſcribe the Situation of them. There is this " farther Objection againſt the Account given of theſe Iſlands, " that in ſome Inſtances it contradicts itſelf: For we are told in " one Part of it, that theſe Iſlanders had been driven ſeventy " Days before the Wind *, when they were caſt aſhore on the " *Philippines*; which, at a hundred Miles a Day (and this is " but moderate ſailing with a brisk Gale) muſt make 'em ſeventy " hundred Miles diſtant from the *Old Philippines*; and yet it is " ſaid the People of the *Philippines* can ſee the Smoke of their " Fires from their Coaſts; from whence, either we muſt con- " clude that theſe Iſlands are not ſo far from the *Old Philippines* " as is pretended, or that thoſe People have a much better Eye- " ſight than the Inhabitants on this Side the Globe; not that I " would infer from hence, that this Relation is to be intirely " diſcredited, or that there are no Lands or Iſlands to the Eaſt- " ward of the *Philippines*. Probably there are many that are " not yet diſcovered, or will be ſome hundred Years hence; but " I think the *Spaniards* have been a little too haſty in deſcribing " their Situation and Extent, before they have ever been viſited " by any one Man who is capable of giving a Deſcription of " them." From theſe laſt Words of Mr. *Salmon*, one wou'd conclude, that he had never peruſed the XI. Volume of the *Lettres edifiantes*

* The Original ſays, *Ils voguerent ainſi au gré des vents pendant ſoixante & dix jours*, i. e. " They were thus carried along " (at the Mercy of the Winds) during ſeventy Days;" which might mean, that they were drove backwards and forwards, and conſequently, Mr. *Salmon*'s Objection would not take Place. But as Father *le Clain* ſays, that they came directly from the Eaſt Weſtward, and that *le Gobien* obſerves in the ſecond Relation of this Diſcovery (in the Dedication of the VI. Volume, to the Jeſuits of *France*, that, *le vent les pouſſoit vers l'occident*, i. e. " the " Wind drove them Weſtward;" Mr. *Salmon*'s Objection muſt ſtand good. Upon the whole, the Force of the Objection ſeems to lie, not ſo much againſt Father *le Clain*'s Relation, as againſt Father *le Gobien*'s Obſervations on it, who was too credulous, as the Reader will find in the Sequel of this Work, where the laſt mentioned Father believes what the *Palaos* related, concerning one of their Iſlands being inhabited only by *Amazons*.

above, we arrived at the little Town of *Guiguan* *, in

*edifiantes & curieuſes*; we there finding the Journal of a Voyage ſaid to be made in 1710, to thoſe Iſlands, written by *Joſeph Somera*, a *Spaniſh* Pilot. This Journal does not ſeem to contain improbable Particulars, any more than that of Father *le Clain*; and as Father *le Gobien*, who was not upon the Spot, is the only Writer that has embaraſſed the Account of this Diſcovery, by his Flouriſhes, this Reflection will poſſibly leſſen the Force of Mr. *Salmon*'s Objections, which, ſo far as Father *le Gobien* has any Concern in this Relation, ſeem exceedingly well grounded. I myſelf have met with Gentlemen, who abſolutely doubt the Exiſtence of theſe *Palaos*; but I cannot agree with them, tho' no one would be more guarded than myſelf, againſt many Particulars told us by the Jeſuits, eſpecially thoſe relating to Religion. To conſider the *cui bono* of this Affair; I mean the Advantage it could be to the Fathers to have forged theſe Iſlands. What Benefit could they propoſe to reap by it, unleſs they expected to have had a Ship richly freighted, fitted out purpoſely to convey them; and that when thus furniſhed, they had reſolved to run away with it. But this, I preſume, can hardly be ſuppoſed with any Shadow of Probability. 'Tis related in Vol. VI. of the *Lettres edifiantes & curieuſes*, that the Jeſuits in the *Philippines*, having ſent out a Ship to go upon the Diſcovery of theſe Iſlands, it was loſt at Sea. That afterwards theſe Jeſuits deputed two Fathers, *Andrew Serrano*, and *Dominic Medel*, to Pope *Clement* and the King of *Spain*, to engage them to promote the Converſion of the *Palaos*. Father *Serrano* (according to the Relation in queſtion) waited upon the Pope, and gave him an Account of the laſt mentioned People, which pleaſed him ſo well, that he put into this Jeſuit's Hands, Briefs or Letters to the Kings of *France* and *Spain*, and to the Archbiſhops of *Mexico* and *Manila*. This was in 1705. Father *Serrano* was afterwards introduced to *Lewis* XIV. at *Verſailles*, where he entertained that Monarch above two Hours, with an Account of the *New Philippines*; was aſſured he might depend upon his Protection; and then the King gave him a Letter to his Grandſon of *Spain*. The *Latin* Original of theſe ſeveral Briefs are inſerted in the VI. Volume of the *Lettres edifiantes*, &c. in which the Pope earneſtly intreats their *French* and Catholick Majeſties, with the Archbiſhops of *Mexico* and *Manila*, as does likewiſe the King of *France* the Monarch of *Spain*, to forward the Converſion of the *Palaos*, to the utmoſt of their Power. *Te hortamur ac rogamus, ut opus tanti momenti ad ſalutem animarum promovere velis, ſi qua ſe dabit occaſio*, ſays the Pope in his Brief

* In *French*, *Guivam*, a Town in *Samar*, one of the *Philip-*

*pines*.

in the Iſland of *Samar*, the laſt and moſt Southern of the Eaſtern *Pintados*. We there met with twenty nine *Palaos*, or Inhabitants of theſe newly diſcovered Iſlands. The Eaſt Winds, which blow in thoſe Seas from *December* to *May*, had drove them three hundred Leagues from their Iſland, into the abovementioned Town of the Iſland of *Samar*. They came in two ſmall Veſſels called here *Paraos*; and they relate their Story in Manner following.

Thirty five of them having put to Sea, with the Deſign of ſailing to a neighbouring Iſland, on a Sudden, ſo ſtrong a Wind roſe, that being unable to reach the intended Iſland, nor any other in the Neighbourhood of it, they were carried into the high Sea. They made ſeveral Attempts to land at ſome Place they were acquainted with, but to no Purpoſe. In this Manner they were carried along by the Winds for ſeventy Days, without being able

Brief to *Lewis* XIV. And in that to the King of *Spain*, after deſiring this Monarch to command his Miniſters to furniſh the Miſſionaries with Ships and other Things neceſſary, he adds, *Quod ut facere velis, te etiam atque etiam hortamur*; and afterwards, *Itaque animarum lucri, quod nunc quoque à propoſita novæ profectione ſperatur; ac proinde meriti, quod jure maximum inde ſperandum eſt, itemque ſpiritualis mercedis particeps procul dubio efficieris, ac precipuus tanti boni author meritò reputaberis.* Theſe ſeveral Briefs are prefixed, as was obſerved above, to the VIth Volume of *Lettres edifiantes & curieuſes*, printed at *Paris* in 1707, and conſequently muſt be genuine: For which Reaſon, (I preſume) we may conclude, that there is ſomething more than mere Fiction in this Diſcovery, unleſs we can imagine that the Pope and the Jeſuits had laid their Heads together, to impoſe, (and that in the groſſeſt Manner) on the Kings of *France* and *Spain*; which indeed (were greater Advantages to have accrued to them than I am able to diſcover) I could very eaſily have ſuppoſed; but as I don't perceive any ſuch, I am perſuaded there is ſome Truth in theſe Relations. Upon the whole, I don't doubt but that certain Strangers (as related in Father *le Clain*'s Letter) were caſt on the *Philippines*; and that they came from Iſlands unknown, very poſſibly, to the *Europeans*; but perhaps ſome Part of the Accounts given by theſe Jeſuits may be exaggerated.

to

to make any Shore. At laſt, having loſt all Hopes of ever returning to their native Country; being half ſtarv'd, and having neither Proviſions or Water left, they reſolved to abandon themſelves to the Mercy of the Winds; and land in the firſt Iſland they ſhould meet with Weſtward. The Moment after they had taken this Reſolution, they came in Sight of the Town of *Guiguan*, in the Iſland of *Samar*. A *Guiganite*, who ſtood on the Sea Shore ſpy'd them; and judging, from the Structure of their ſmall Veſſels, that they were Foreigners who were out of their Courſe, he took a Piece of Linnen Cloth, and made a Signal to them to enter the Channel which he pointed out to them; in order to avoid the Banks of Sand they were going to run upon. Theſe unhappy People were ſo terrified at the Sight of this Stranger, that they began to put back to Sea; but all their Endeavours for that Purpoſe were in vain, the Wind driving them a ſecond Time towards the Shore. Being come near it, the *Guiganite* ſhowed them by Signs, the Courſe they were to ſteer; but ſeeing they went wrong, and were going to ſuffer Shipwreck, he jump'd into the Sea, and ſwam to one of the little Veſſels, in order to ſerve as Pilot, and bring 'em ſafe into Port. The Inſtant he came up, the People who were in it, and even the Women (with their Children in their Arms) leap'd into the Sea, and ſwam towards the other Veſſel; ſo much they dreaded the Approach of the Stranger, who being left alone in the Veſſel, followed them; and going on board the ſecond, he ſteered clear of all the Rocks, and carried them ſafe to Shore. Whilſt this was doing, the poor People continued motionleſs; and gave themſelves up intirely to the Direction of this Stranger, they conſidering themſelves as his Priſoners.

They landed on *Innocents* Day, the 28th of *December* 1696. The Inhabitants of *Guiguan*, who were

were now assembled upon the Shore, gave 'em a most charitable Reception, and brought 'em Wine and Refreshments. They fed with Pleasure on Cocoas, which is the Fruit of the Palm-tree of that Country. The Substance of it is very much like a Chesnut, except that it is more oily, and yields a Kind of sugar'd Water, very agreeable to the Taste. Some Rice boil'd in Water was given 'em; Rice being eat, in this Country, and every Part of *Asia*, as Bread in *Europe*. They beheld it with Admiration; but taking a little of it in their Fingers, they immediately threw it away, imagining it to be small Worms. However, they discovered great Joy, when the Inhabitants brought 'em some of the large Roots call'd *Palavan*, and they eat very greedily of them.

During this Interval, two Women were sent for, who, some Time before, had been cast on the Coast of *Guiguan*. Having a little Knowledge of the Language of this Country, they served as Interpreters; and 'twas by their Means we learnt the Particulars I shall mention hereafter. One of these Women found, that some of the Strangers in question were her Relations; and these, the Instant they discovered her, burst into Tears. The Jesuit who has the Direction of this little Town, hearing of the Arrival of the Strangers, sent for them to *Guiguan*. The Moment they saw the Father, and observed the Respect which was paid him, they imagined he was the King of the Country, and that their Lives were at his Disposal; for which Reason, all fell prostrate, beseeching him to take Pity on them, and spare their Lives. The Father, mov'd to Compassion at their great Distress, did all that lay in his Power to comfort 'em; he caressing their Children, three of whom were at the Breast, and five a little older; and assured their Parents that he would give them all the Assistance in his Power.

The

The Inhabitants of *Guiguan* offered the Father, with the utmoſt Chearfulneſs, to take the Strangers to their ſeveral Houſes, and furniſh them with all Things neceſſary, both as to Food and Raiment. The Father granted their Requeſt, but upon Condition that they ſhould not ſeparate ſuch as were married, nor take leſs than two in a Houſe, leſt ſuch as might be left ſingle ſhould pine and die. There were but thirty remaining out of thirty five, which was their Number at firſt; five dying in the Voyage, occaſioned by the Scarcity of Proviſions and the Hardſhips they ſuſtained. A little after their Arrival, one more, who very happily had been baptized, left the World.

They related, that their Country conſiſted of thirty two Iſlands *, which cannot be very far from the *Ladrones*, as their little Veſſels are built, and their Sails are made in the ſame Form with thoſe of the Inhabitants of the laſt mentioned Iſlands. 'Tis probable that theſe lie more to the South † than the *Ladrones*, in eleven or twelve Degrees of Northern Latitude, and under the ſame Parallel with *Guiguan*, ſince thoſe Strangers, who ſteer'd directly from Eaſt Weſtward, came aſhore at this Town. We alſo may ſuppoſe, that it is one of thoſe Iſlands which was ſeen at a Diſtance in 1686. A Veſſel belonging to the *Philippines* having gone out of the uſual Courſe, which is from Eaſt to Weſt, under the thirteenth Parallel; and ſteering a little to the South-Weſt, ſpy'd it for the firſt Time. Some called this Iſland *Carolina*, from his Majeſty's ‖ Name; and others, the Iſland of St. *Barnabas*, it being diſ-

* 'Tis ſaid, in the ſecond Relation of theſe Iſlands, (of which a Map will be given hereafter) that they were eighty ſeven in Number, and form one of the fineſt Archipelagos in the Eaſt.

† This Conjecture was juſt, if the ſecond Map of theſe Iſlands, which we ſhall give hereafter, be genuine.

‖ *Charles* II. King of *Spain*.

covered

covered on that Saint's Day. It was ſeen in 1696, by another Veſſel, which was drove by a Storm, out of her Courſe, in her Paſſage from hence to the *Ladrones*. The Governor of the *Philippines* had often commanded the Captain of the Ship which ſails almoſt every Year to the *Ladrones*, to ſearch for this and the other Iſlands which are ſuppoſed to lie in that Neighbourhood; but theſe Orders proved ineffectual; Heaven reſerving to this Time the Diſcovery, and, as we hope, the intire Converſion of theſe People.

They add, that three of theſe thirty two Iſlands are inhabited only by Birds, but that the reſt are exceedingly populous. When they are aſked the Number of the Inhabitants, they take up a Heap of Sand or Duſt, to ſignify the vaſt Number of People contained in them. The Names of theſe Iſlands are as follow: *Pais*, *Lamululutup*, *Saravn*, *Yaropee*, *Valayyay*, *Satavan*, *Cutac*, *Yfaluc*, *Pirolop*, *Ytai*, *Pic*, *Piga*, *Lamurrec*, *Puc*, *Falait*, *Caruvaruvong*, *Ylatu*, *Lamuliur*, *Tavas*, *Saypen*, *Tacaulap*, *Rapiyang*, *Tavon*, *Mutacuſan*, *Piylu*, *Olatan*, *Pala*, *Cucumyat*, *Piyalucunung* †. The three inhabited only by Birds, are *Piculat*, *Hulutan*, and *Tagian*. The moſt conſiderable of all theſe Iſlands is *Lamurrec*; the King of the whole Country keeping his Court there. The Chiefs of the ſeveral Settlements are ſubject to him. Among theſe Strangers was one of the Chiefs in queſtion, with his Wife, who is the King's Daughter. Tho' they are half naked, yet their Carriage, and a certain Air of Grandeur denotes their Birth. The Husband's Body is painted all over with Lines, which form various Figures; and the reſt of the Men belonging to this Company have

† We are told, in the ſecond Account of this Diſcovery, by Father *le Gobien*, that the above Names may very probably be miſ-ſpelt, on account of the *Spaniards* miſtaking the Sounds, when pronounced by the Natives.

more

more or leſs Lines drawn on their Bodies; but there are none on thoſe of the Women or Children. There are nineteen Men, and ten Women, of different Ages. The Turn and Colour of their Faces differ but little from thoſe of the Inhabitants of the *Philippines*. The Dreſs wore by the Men conſiſts only of a Sort of Girdle which covers their Loins and Thighs, and is wound ſeveral Times round the Body. Over their Shoulders is upwards of an Ell and a half of coarſe Linnen, forming a Kind of Cowl or Hood, which is tied before, and hangs careleſly behind. Both Men and Women are dreſſed after the ſame Manner, except that the Piece of Linnen the latter wear is a little longer; it deſcending from the Waiſte to the Knee.

Their Language differs from that of the Inhabitants of the *Philippines*, and even the *Ladrones*, but their Pronunciation is very much like *Arabic*. The Woman who appears to be the moſt conſiderable Perſon among them, wears ſeveral Rings, and many Necklaces made of Tortoiſe-ſhell, called here *Caree*; but thoſe of the others are of a Subſtance unknown to us, which reſembles Ambergreaſe, and is not tranſparent.

Here follows the Manner how theſe People ſubſiſted themſelves, during the ſeventy Days they were out at Sea, expos'd to the Fury of the Winds. They us'd to throw into the Ocean a Sort of Bow-net, made of ſeveral Branches of Trees tied together *. A large Aperture was left in the Net, for the Fiſh to enter in at; and it terminated in a Point, to prevent their getting back again. The Fiſh they took in this Manner was their only Food; and they had no Drink but what Heaven ſent them in Rain, which they us'd to catch in Cocoa Shells, in the Shape, and of the ſame Size with a human Scull.

* This muſt be a Kind of Wicker-Basket.

There

There are no Cows in their Iſlands. Theſe Strangers ran away when ever they met with any Grazing; as they alſo did at the Barking of a little Dog, kept in the Houſe of the Miſſionaries: nor have they Cats, Deer, Horſes, or Quadrupeds of any Kind; and very few Birds but ſuch as live upon the Sea, Hens excepted, which they feed upon, but never touch the Eggs.

However, notwithſtanding this Penury, they are merry, and contented with their Lot. They have Songs and Dances, which are regular enough. They all ſing together, and make the ſame Geſtures, which forms a Spectacle that is no ways unpleaſing.

They expreſſed a Surprize when they were told the Form of Government, the Politeneſs, and Cuſtoms that prevail in *Europe*, of which they had no Knowledge. They admire not only the auguſt Majeſty of the Ceremonies, employed by the Church in celebrating divine Service; but alſo the Muſic, the Inſtruments and Dances of the *Spaniards*; their Weapons, and above all, Gun-Powder. They likewiſe admired the Whiteneſs of the *Europeans*, themſelves being of a tawny Complexion, as are all the Inhabitants of that Country.

We don't yet find that they have any Knowledge of the Deity, nor that they worſhip Idols; they ſeeming to lead a Life intirely barbarous, and having no other Care but to procure themſelves Food. They diſcover a great Veneration for their King, and the Chiefs of their ſeveral Hamlets, to whom they pay all imaginable Obedience. They have no ſtated Hours for Meals; but eat and drink at any Hour, or in any Place, when they have an Appetite, and wherewithal to ſatisfy it: But they never eat much at a Time, and always in ſo little a Quantity as is not ſufficient to ſerve for the Day.

The Manner of ſhowing their Civility and Reſpect was, to take the Hand or Foot of the Perſon

whom they intended to honour, and to rub their Face gently with it. Among their ſmall Utenſils were ſome Saws, not made of Iron, but of a large Shell, called here *Taclobo*, which they ſharpen by rubbing them againſt certain Stones. They alſo had an Iron one, of only a Finger's Length. They were greatly ſurprized, on occaſion of a Trading Veſſel which was building in *Guiguan*, to ſee the Multitude of Carpenters Tools employed about her; and viewed 'em, one after another, with Admiration. Their Country produces no Metals *. The Father Miſſionary having given each of them a pretty thick Piece of Iron, they diſcovered more Joy at receiving this Preſent, than if it had been ſo much Gold; and were ſo fearful of its being ſtole, that they laid it under their Heads whenever they went to ſleep. Their only Weapons are Lances, or Arrows made of human Bones. They are naturally of a very peaceable Temper †; and whenever there happens a Quarrel among them, it ends with a few Blows on the Head with their Fiſts; yet even this happens but ſeldom; for the Inſtant any of them are going to fight they are parted, and an End is put to the Fray. However, they are neither heavy nor ſtupid; but on the contrary have a great Deal of Fire and Vivacity. They are not ſo luſty as the Inhabitants of the *Ladrone* Iſlands; but are well ſhap'd and about the Size of the People of the *Philippines*. The Men and Women let their Hair grow, and it falls upon their Shoulders.

Theſe Strangers being told that they were to appear before the Father Miſſionary, they painted their Bodies all over with a certain yellow Colour, which they think adds a great Beauty to their Perſons.

* How then did they get the Iron Saw above mentioned, unleſs by ſome Veſſel being caſt away on their Coaſt?

† This does not agree with what we are told of theſe *Palaos* in *Somera*'s Journal concerning them.

They

They are ſo delighted with finding here all Things neceſſary for Life, that they have offered to return to their native Country, in order to invite their Countrymen hither, and to perſuade them to traffic with the Inhabitants of theſe Iſlands. Our Governour is very well pleaſed with this Deſign; he hoping that it may give him an Opportunity of bringing this Country in Subjection to the King of *Spain*, which would be of great Advantage to the Propagation of the Goſpel. The oldeſt of theſe Foreigners had been caſt before on the Coaſt of the Province of *Caguyan* *, in one of our Iſlands; but happening to meet with none but Heathens, who inhabit the Mountains and along theſe Deſart Coaſts, he returned to his native Country ‖, without knowing the Wealth and Fertility of theſe Iſlands. However, he was more fortunate in his ſecond Voyage, the Infants being baptized, and the reſt inſtructed in the Myſteries of our Religion. They are ſkilful at diving; and I am told that they lately took, as they were Fiſhing, two great Pearls in their Shells, which they, not knowing the Value of 'em, threw back into the Sea. I write all theſe Particulars (Reverend Father) from a Perſuaſion that you'll be very well pleaſed to hear of a Tranſaction, which will be of great Advantage to ſuch of your Children as may have the Happineſs to carry the Faith into theſe newly diſcovered Countries. We are in want of Labourers, where the Vineyard is ſo very ſpacious; and therefore hope you'll be ſo kind as to ſend us ſome, and not forget us in your holy Sacrifices.

*I am, with the moſt profound Reſpect*, &c.

PAUL CLAIN.

* This is in *Mindanao*, one of the *Philippines*.

‖ A Quære might be made how he got back.

N. B. *The next Letter* * *from Father* Francis Lainez, *Superiour of the Miſſion of* Madura, (*dated there the* 10*th of* February, 1693) *to the Jeſuits of that Miſſion, containing only a Relation of the Death of Father* John de Brito, *and the Perſecution of ſome other Chriſtians, is therefore omitted.*

## *Father* DE PREMARE, *to Father* DE LA CHAIZE, *Confeſſor to his Majeſty.*

*Moſt Reverend Father,* Canton, Feb. 17. 1699.

THE Concern you are pleaſed to take in every Thing relating to our Miſſions, puts us under an Obligation of giving you an Account of our Voyage. 'Tis ſomething ſo new and unexpected, to hear, in the Relation of a Voyage from *France* to *China*, of the Kingdom of *Achen*, and the City of *Malacca*, that you poſſibly may not be diſpleaſed to be informed how we came to take ſo extraordinary a Courſe; and the ſeveral remarkable Particulars we met with in it.

We found nothing very conſiderable till we came towards the Straits of *Java* †. We had before met, not far from the Line, with Monſ. *des Augers'* Squadron ſailing to the *Eaſt Indies*; and had the Pleaſure to embrace ſuch of our dear Companions as were on board thoſe Ships, which will not reach *China* till this Time Twelvemonth. They likewiſe came up with us again at the Cape of *Good Hope*; and Father *Bouvet* being extremely deſirous of conducting a large Number of Miſſionaries to *China*, took the Fathers *Domenge* and *Baborier* with him; ſo that we were now eleven Miſſionaries, all Jeſuits, on board the *Amphitrite*; there remaining on board Monſ. *des Augers'* Squadron, only Fathers *Fouquet* and *d'Entrecolles*, and Brother *Fraperie*.

* The II. Volume of the Original begins here.

† We generally call 'em in *Engliſh* the Streights of *Sunda*.

With

With regard to the Cape of *Good Hope*, 'tis well known in *France*, ſince Father *Tachard*'s Voyages; but a wide Difference muſt be made between what is ſaid of the Garden belonging to the *Dutch* Governor, and the other Things ſeen there, all the reſt being nothing in Compariſon to it. This Garden forms one of the moſt beautiful Spectacles in the World. Art indeed has taken far leſs Pains there than Nature; the Sight not being intertain'd as at our Country Seats, with regular Parterres, Statues, Caſcades, or Bowers, all rais'd in a very maſterly Manner; but the whole conſiſts of an Aſſemblage of the moſt curious Productions, whether of the Foreſt or Garden, found in the four Quarters of the World. We there ſee, beſides Orange and Lemon Trees, which are very lofty, and all ſtandards, a prodigious Number of other Trees and Shrubs, the greateſt Part unknown to us, and always verdant and in Flower, with a great Profuſion of the moſt excellent Pulſe and Fruits, which are eat all the Year round. Here Walks are ſeen open, and there they are covered with a thick Shade, interſecting one another, and extending to a great Length, on a Flat: There a Rivulet winds about the Garden with as much Beauty and Symmetry, as if its Canal had been dug for that Purpoſe. Here we alſo ſee the diſtant Ocean, which every Moment exhibits a new Spectacle to the Eye. 'Tis certain, that all theſe Beauties united, would be thought, even in *France*, an enchanting Place for taking the Air, and excite the Curioſity and Admiration of Foreigners *.

We

* All Travellers who have ſeen theſe Gardens, expatiate on the Beauties of them. 'Tis ſaid, that moſt of the Flowers and Fruits tranſplanted thither, flouriſh more than in their original Soil. Theſe Gardens are watered by Springs which fall from the Table-Mountain, one of the three remarkable ones at the Cape, which may be diſcovered fifteen Leagues at Sea: They take up nineteen Acres of Ground, and are incloſed by Squares of Bay-

We left the Cape of *Good-Hope*, after three Months ſailing, the 10th of *June* 1698. We ſhould have finiſhed above half our Courſe, had we been ſo fortunate as to enter the Streights of *Sunda*. Such as are acquainted with theſe Seas, know that the Paſſage from the Cape to *Batavia* generally takes about two Months. This might have been the more eaſily done, as we advanced very ſwiftly in our Courſe, till we came in about ninety Degrees of Longitude. 'Twas then thought Time to advance in Latitude, which we accordingly did ſo effectually, that being come the 21ſt of *July* in about ſix Degrees and an half of Latitude, which is pretty nearly that of *Java*, we were in Hopes of ſpying Land. Nevertheleſs, advancing ſtill forward, we found ourſelves the 26th of *July*, in four Degrees and a Half, without perceiving any Shore; and 'twas not till the 31ſt that we ſaw the Iſland of *Sumatra*; but as to the Streights of *Sunda*, we had gone upwards of ſixty Leagues beyond them, and there was no Poſſibility of our returning back. Our Pilots muſt have been moſt egregiouſly miſtaken in the Longitude. We therefore were very much at a Loſs to know how we ſhould get to *China* that Year; but finding no human Aſſiſtance could avail us, we addreſſed ourſelves to Heaven, and to St. *Francis Xavier*, in order that we might reach the wiſh'd for Port that Year.

Hedges, which are ſo high and tufted, that the Plants, *&c.* ſuffer but little from the Storms which come from the neighbouring Ocean; theſe Hedges forming alſo a moſt grateful Shade in Summer. Here likewiſe is a noble Grove of Cheſnut-Trees, which keep off the bluſtring Winds, and are impenetrable by the Sun-Beams. Among other curious Fruits that grow there, are the Crimſon *Japan* Apples, which appear exceedingly agreeable to the Eye, when ſeen among the green Leaves. Likewiſe the *Piſang* Figs, which grow on a Plant that dies the Inſtant the Fruit is ripe; and a new Plant ſhoots from the ſame Root the next Year. The laſt Fruit I ſhall mention, is the *Indian* Guavos, of the Size of a Crab Apple, and round. This Fruit is very wholeſome and exquiſite to the Taſte.

We

We had already begun the Devotion or Office of the ten *Fridays*, in honour of that great Saint †, to which we added a Vow, whereby we bound ourſelves either to take the Communion in the firſt Port of *China* we ſhould come to that Year; or to raiſe a Contribution to build, in the Iſland of *Sanchan*, a little Chapel over the Grave of that Apoſtle, in order to ſhelter it from the Rain, and to make it fit and convenient for celebrating Maſs.

Reflecting afterwards on our Misfortune, we were of Opinion, that to have prevented our paſſing beyond the Streights of *Sunda*, we ought, at our leaving the Cape, when we found the Winds blow weſterly, to have run directly in Longitude, till about the Hundredth Degree; whereas we even in the Ninetieth began to riſe in Latitude; or to tell the plain Truth, we did not know for a long Time where we were, tho' we thought otherwiſe. Should Mariners miſtake as groſly as we did, in the Eſtimation of the Longitudes, they will certainly run as much out of their Courſe as we did, and perhaps more.

We did not reach *Achen* till the 18th of *Auguſt*. For above three Weeks we were forced to ſubmit to all the Inconveniencies which are found under the Equinoctial, ſuch as Calms, Heats, Rain, and bad Aliments; theſe ſpoiling and corrupting under the Line, which at the ſame time, gives a new Miſſionary an Opportunity of ſuffering for Chriſt. However, we all continued in very good Health, the Creator being ſo indulgent as not to leave us without Conſolation; and perfectly convincing us, that as all Things are ordained by him, nothing could befal us but what muſt be highly for our Advantage.

† St. *Francis Xavier* preached the Goſpel ten Years in *India*, in Commemoration of which, ſome Prayers or Devotions are offered up ten *Fridays* ſucceſſively, in honour of that Saint; he dying in the Iſland of *Sanchan*, on *Friday* the 2d *December* 1552.

Every Object we behold in ‡ *Achen* is ſo ſingular in its Kind, that I have frequently lamented my being unſkill'd in deſigning, otherwiſe I ſhould have preſented you with a Draught of what I can deſcribe but very imperfectly in Words *. The great Power of the People of *Achen* formerly, is well known, as is evident from the Life of St. *Francis Xavier*; but I believe the preſent State of this Kingdom is very little ſo, or its Capital City. I poſſibly may miſapply Terms, in giving the Name of Capital to a confus'd Aſſemblage of Houſes and Trees.

Figure to yourſelf a Foreſt of Cocoa Trees, Bambou, Ananas, and Bananas, through which runs a conſiderable River cover'd with Boats. Interſperſe this Foreſt with a numberleſs Multitude of Houſes made with Canes, Reeds, and Barks of Trees; and diſpoſe theſe in ſuch a Manner, that they may ſometimes form Streets, and at other Times ſeparate Diſtricts. Intermix theſe ſeveral Diſtricts with Meadows and Groves, and people every Part of this large Foreſt with as great a Number of Inhabitants as are ſeen in our populous Cities, and you then will form a pretty juſt Idea of the City of *Achen* †, and be

* The Father has given ſo beautiful a Deſcription, in Words, of this Town, as well as of the famous Garden of the *Dutch*, at the Cape of *Good Hope*, that it more than compenſates for his want of Skill in Drawing.

‡ This is the chief City in the Iſland of *Sumatra*, which was the firſt Country the *Engliſh* traded to in the *Eaſt Indies*, *viz.* in 1602, under Queen *Elizabeth*, when Captain *Lancaſter* (who had the chief Command of the Fleet, conſiſting of four Ships, carried Letters from the Queen to the King of *Achen*, and concluded an Alliance, and ſettled Articles of Commerce between that Prince and her Majeſty of *England*. This Letter is finely drawn up, and worthy the nobleſt Pens of that Age. This Treaty has been of great Benefit to *England*, no *Europeans*, till ſome late Miſunderſtandings, being ſo kindly treated in *Achen* as they. Captain *Lancaſter* afterwards ſettled a Trade in *Bantam*, where he left Factors alſo for carrying on a Trade to the *Moluccas*.

† This City is ſituated in a Plain, ſurrounded with Woods and

be obliged to confeſs, that a City in this new Taſte may be a pleaſing Spectacle to Foreigners. *Achen* is inhabited by People of all Nations, every one of which has its peculiar Diſtrict and Church. That of the *Portugueze*, who are poor and few in Number, is under the Care of a *Franciſcan*. This Father has a very hard Taſk, and very little Conſolation to expect from Man in his Labours.

The Port of *Achen* is admirably well ſituated. The Anchoring is very good, and the whole Coaſt vaſtly healthy. The Port is a large Baſon, bounded on one Side by the Main-land of *Sumatra*; and, on the others, by two or three Iſlands, through which are Paſſages, one going towards *Malacca*, another to *Bengal*, and a third to *Surat*. People who come into the Road cannot diſcover the leaſt Signs of a City, the tall Trees which riſe from the Shore hiding all the Houſes; but, to paſs over the Landſkip, which is vaſtly beautiful, nothing can be more agreeable than to ſee, in the Morning a pro-

and Fens, about a Mile and a half from the Sea. In the Centre of the City ſtands the King's Palace. The Country round about *Achen* is interſperſed with Rivulets, Moors, and vaſtly thick Woods of Cane or Bambou. The City conſiſts of ſeven or eight Thou and Houſes, all which are very ſlight, they being made only of ſplit Cane, or Bambou and Palmeto Leaves. The Natives of *Achen* are moſtly *Mahommedans*; ſo that a great Number of Moſques built with Stone, and roof'd with Tiles, are ſeen about the City. Several Foreigners inhabit it, as *Engliſh*, *Dutch*, *Danes*, *Portugueze*, *Guzarats* and *Chineze*, the laſt being the moſt numerous, and carrying on the greateſt Trade there. Formerly the *Engliſh* had a Factory in *Achen*, which not being found to anſwer the Expence, the Officers were recalled. All the *Europeans* in general, and particularly the *Dutch*, are beheld by the Natives with a jealous Eye. In 1719, the People about *Bencoolen*, in the Iſland of *Sumatra*, conſpir'd againſt the *Engliſh*, and drove 'em out of their Settlement in that Place. Gold Duſt and Pepper are the chief Commodities of this Country. It behoves the *Engliſh* not to give up their Settlements on the Weſt of *Sumatra* (as 'tis ſaid they intended ſome Time ſince) unleſs they are willing to let the *Dutch* engroſs the whole Pepper Trade. There are Gold Mines in this Iſland.

digious

digious Number of little Fiſher-boats, which go out of the River at Sun-riſing, and don't come back till Night. One would almoſt conſider them as a Swarm of Bees, loaded with the Fruits of their Labour, returning to the Hive.

Theſe ſmall Fiſher-boats, called Praws, are not above three Foot broad, and about twenty long. They are very neat and clean, both within and without; the Boards are ſo well joined, that there is no Need of Tow and Tar to calk them; and they always look new. No Oars are employed to ſet them in Motion; but only a Sail made vaſtly thin, light and neat, which looks double the Dimenſions of what it ſhould be, in Proportion to the Body of the Praw. Nevertheleſs, Art has ſupplied a Remedy on this Occaſion. At each End of the Boat are two Poles, of a conſiderable Length; and at the Top of each Pole is fix'd a Piece of Wood bending bow-wiſe towards the Sea, the whole Length of the ſmall Veſſel *. Each Bow is faſtened, by a weighty Piece of Timber, to that oppoſite to it. Theſe two Pieces are fixed to the Extremities of the Bow; and making a counterpoiſe to each other, form a Kind of Balance, which prevent theſe little Canoes from overſetting †. Thus the leaſt Wind gives them Motion; and they fly along the Sea with a ſurprizing Swiftneſs, without being endanger'd by the moſt furious Billows.

* The People of *Sumatra* are very indifferent Mechanicks, if we except their Praws or Flying Boats, which are very curiouſly made. Theſe Praws are never uſed, except for fiſhing, or for ſailing to ſome of the adjacent Iſlands. They will run eleven or twelve Miles an Hour, whilſt an *Engliſh* Pinnace with two Sails, will not make above five. They have Praws which carry twelve or fifteen Ton; and with theſe they will make very profitable Voyages to *Pegu*, *Siam* and *Malacca*; they never undertaking any longer Voyages, as they have no Ships of Force.

† Others ſay, that when the Wind blows hard, a Man or two are ſent to ſit at the End of the Windward Outlayer, (there being one on each Side) for Fear the Praw ſhould overſet.

To

To enter the River, we muſt go a conſiderable Way about, becauſe of a great Sand-bank, made where the River empties itſelf into the Sea. We then ſail for near a Mile between two little Groves of Cocoa and other Trees, whoſe Verdure is perpetual, and which were planted by the ſole Hand of Nature.

Through theſe Trees we begin to diſcover, in ſome little Meaſure, the above mentioned City. It at firſt appeared to me like the Landſkips invented by Painters or Poets, when they exhibit to us, in one View, the moſt delightful Images of the rural Scene; every Thing here is careleſs and natural, rural, and even of a wild Caſt.

I could not get any certain Information, with regard to the preſent State of the Government of that Kingdom *. Mention is ſtill ſometimes made of a Queen of *Achen*; but I am of Opinion, 'tis all a Fiction; only, that if there be really one, ſhe enjoys no more than the Shadow of Sovereignty. Four or five of the principal *Oran Cayas*, or great Lords, divide the Government, which is not very conſiderable, among themſelves. The People of *Achen* don't make a great Figure at preſent. Their Country produces neither Wheat nor Vines; they trade chiefly in Pepper and Gold †. The Inhabitants are

* We are told that the Iſland of *Sumatra* was formerly divided into a great Number of petty Kingdoms, moſt of which, when the *Europeans* firſt viſited this Country, were united under the King of *Achen*; the King of *Bantam* claiming ſome Territories which lay neareſt to the Iſland of *Java*. Writers differ very much as to the Forms of Government uſed in *Sumatra*. 'Tis not improbable that, in the Kingdom of *Achen*, both Sexes ſucceed indifferently to the Crown, and that it may be a mix'd Monarchy. The King of *Achen*, and ſome other Monarchs in that Iſland call themſelves Sultans, who alſo are often call'd *Pangarans*. The *Europeans* are not acquainted with the Highlanders or Mountaineers of *Sumatra*, who are ſuppoſed to be deſcended from the *Chineze*, and are Heathens.

† Good Samphire is alſo found here, with the Bezoar Stone.

not

not obliged to open the Earth, or dig into its Bowels, to ſearch for that precious Metal; they finding it in ſmall Pieces, on the Declivity of Hills, in Gutters or Cavities, whither it is carried by the Waters. The Gold of *Achen* is thought to be the pureſt in the World.

No Paſſage is ſo difficult and troubleſome as that of the Streights of *Malacca*. We had like to have ſuffered ſhipwreck twice in it. We entered theſe Streights the 23d of *Auguſt*, and did not get quite clear of them till the 20th of *September*; ſo that we were twenty nine Days in making two hundred and twenty Leagues; which is much longer Time than it would have taken up by Land. We were for ever employed in caſting and weighing Anchor; and to add to our Misfortune, we had only a wretched *Portugueze* Pilot, who being very dim-ſighted, did not know where he was, the Inſtant he had loſt Sight of Land. Our *French* Pilots have learnt this Courſe to their Coſt; and have had an Opportunity of drawing Charts much more correct than any yet publiſhed of it. At the Cloſe of this Letter, I ſhall point out the Courſe which muſt be taken, in order to paſs with Safety through theſe Streights, and thoſe of *Gobernadour*.

The City of *Malacca* is about an hundred and fifty Leagues from *Achen*; and the ſame Beauties are found in both Cities. We here ſee Abundance of Verdure, and various rural Landſkips; but the Houſes are better built than in the laſt mentioned City. A greater Concourſe of Strangers is ſeen in *Malacca*, a more conſiderable Trade is carried on there, and 'tis viſited by a much greater Number of *Europeans*: And tho' all Things here have a leſs negligent Air than in *Achen*, yet Nature is not concealed by Art. The City is ſeparated from the Fortreſs by a River, which mixing with the Sea when the Tide is in, makes the Citadel ſtand in an Iſland.

This

This Fortreſs is as large as the Town of *St. Malo*; and within its Limits is a Hill, on the Summit whereof is ſtill ſeen the Remains of our Church (St. *Paul*'s) wherein St. *Francis Xavier* preached ſo often. The Gariſon conſiſts of but two Hundred and fifteen Foot, and ſix Horſe. There are ſeveral Roman-Catholicks in that Corps, and the whole is formed of various *European* Nations. The Baſtions are pretty ſtrong, and there are a great Number of fine Cannon, but not Men enough to fire them. There is a beautiful and capacious Road, it being a Creek made by the Shore in this Place, where we met with two or three poor defenceleſs Ships, and ſome Boats built after the *Indian* Manner. The Fruits of *Malacca* are very delicate, and of every Kind. There are ſome Moſques for the Service of the *Moors*, and a Temple dedicated to the *Chineze* Idols. In fine, the publick Exerciſe of all Religions is allowed here, except that of the *Roman* Catholicks, who are forced to fly into the deepeſt Solitudes to perform their Devotions *.

At ſeven Leagues Diſtance from *Malacca*, we

* The City of *Malacca* belongs to the *Dutch*, who took it from the *Portugueze* (who had diſpoſſeſſed the Natives of it in 1511) in 1640, or 1641. 'Tis very ſtrong by nature, and commands the Streights of *Malacca*. The City ſtands cloſe to the Sea-ſide, and is defended by a ſtrong Fort. 'Tis inhabited by between two and three hundred Families of *Dutch*, *Portugueze*, *Chineze* and *Moors*; the *Chineze* having the beſt Shops there. Moſt of the Houſes in the City are of Stone, but the Streets are not pav'd. The *Malayans*, who are tyranniz'd over by the *Dutch*, live in mean Huts in the Suburbs. When the *Portugueze* poſſeſſed *Malacca*, the greateſt Trade in *India* was carried on here with the *Europeans*, except at *Goa*; *Malacca* being the Rendezvous for all the *Portugueze* Shipping from *China*, *Japan*, &c. The *Portugueze* built the Caſtle and the Wall. 'Twas a Biſhop's See. There was a Jeſuit's College here, and ſeveral Pariſh Churches; but theſe (one Church excepted) the *Dutch* have ſuffered to run to ruin. We are told that the *Dutch* will ſcarce ſuffer any *European* Nations except themſelves, to trade in theſe Parts.

came

came oppoſite to a Port which is not inferior to that of *Malacca*. This is another very commodious Creek, or little Bay, where we found a beautiful River, which Ships may enter. Before we leave *Malacca*, I muſt obſerve, that we had like to have been caſt away in the Night of the 10th of *September*. There roſe, on a ſudden, ſo violent a Storm, that we had never ſeen the like. The Air was all on Fire, and the Sea raging, accompanied with frightful Blaſts and Showers of Rain. It being ſuppoſed that we ſhould not continue here above one Day, at moſt, and as the Sea is generally pretty calm in this Place, but one Anchor only had been thrown out; not to mention that moſt of the Sailors were gone aſhore, and that the few remaining on board were faſt aſleep, unapprehenſive of Danger. However, the Storm ſoon wak'd them; upon which, a ſecond Anchor was thrown out with all poſſible Speed; then a third; and we muſt infallibly have periſhed, had not Mr. *de la Roque* obliged the whole Crew to work at the Capſtane. We continued in twenty Foot Water till two in the Morning, when we ſet ſail.

The 24th of *September* we got in Sight of *Pulo Condore*, with a good Wind. We intended to put into that Road; but a Wind ſpringing up, which was ſtill more favourable for us to proceed in our Courſe, it happened to be directly contrary for our caſting Anchor at *Pulo Condore*, there being no good anchoring in that Place; not to mention, that the Channel was too narrow for us to ply to windward in it.

The 29th, we knew pretty well that we were near a Chain of Rocks, above an hundred Leagues long, called the Shoals of *Parcel*; but we did not imagine we ſhould run into the Midſt of them. We ſounded about four in the Afternoon, but without

out finding any Bottom; when a Squall of Wind, which ſprung up ſuddenly, carried us at a vaſt Diſtance in a few Hours. At half an Hour paſt five, as we were going to Prayers, we were ſurprized to ſee the Colour of the Ocean quite changed; and after Prayers were over, the Bottom, which conſiſted wholly of ſharp-pointed Rocks, was ſeen very clearly. This threw us all into the deepeſt Conſternation, every Man thinking he was certainly loſt. We ſounded, and found but ſeven Fathom Water; when running up to take a View round, we obſerved that the Sea grew white, and broke before us. Had we been there in the Night; or had one of the Squalls (ſo common in thoſe Seas) ſprung up, we muſt infallibly have ſuffer'd Ship-wreck. The only Thing now in our Power was, to get back again with all poſſible Speed. Night was coming on; the Bottom was found very unequal, and always of Rock harder than Iron. We no longer doubted our being got upon the Shoals of *Parcel*; and expected every Inſtant that our Ship would daſh to Pieces like a Glaſs. However, the Almighty was exerting his Power in our Favour, at a Time when we leaſt expected it: For a Squal that ſprung up before us ſoon dying away, another gentle Wind aroſe, which reſcued us out of the Jaws of Death. During the Time the Danger laſted, there was nothing of that Noiſe and Buſtle uſually heard on board of a Ship. 'Twas all a ſad and gloomy Silence; every Man's Conſcience, if I may be allowed the Expreſſion, ſeeming painted on his Countenance.

Experience then taught me, what I had often been told in ſeveral Voyages, I mean, the wide Difference found between Danger, when ſeen from far, at the Foot of the Oratory, and the being actually in it. As Death ſtar'd us every Inſtant in the Face, the important Truths we ſo frequently reflect upon, had

had never, till then, preſented themſelves ſo ſtrongly to my Mind. How happy does that Man find himſelf, who had engaged in the Service of his God; and how much more ſtrongly than ever does he reſolve to expoſe himſelf to the greateſt Perils for his Sake!

Between ſeven and eight we ſounded; and finding no Bottom, 'twas plain we were out of Danger; but if this was ſo ſoon over, I hope it made ſuch an Impreſſion on the Hearts of many Perſons as will not be ſoon effaced, but, on the contrary, will produce ſuch Fruits as the Almighty, in all probability, chiefly has in view, when he raiſes ſuch Storms.

I don't know what God is preparing for us in *China*, but we have not hitherto been exempt from Trials. The ancient Miſſionaries conſider this as a good Omen. However it be, there is nothing we more ardently deſire (with God's Grace) than to correſpond faithfully to the Deſign he may have in ſending us hither.

Tho' we were not far from *China*, 'twas yet uncertain whether we ſhould arrive there, as the Seaſon was paſt, and the Winds had blown very irregularly from the 27th of *September*. We then were more earneſt than before in Prayer; and Father *Bouvet* diſcovered greater Confidence than ever in God, who, at laſt was pleaſed to hear us; for about *October* the 15th, at ſeven in the Evening, we ſpied the promis'd Land.

'Twas the Iſland of *Sanchan*, whither St. *Francis Xavier* had conducted us within a Day's Journey of his Sepulchre. Our Ship's Company had not known for ſome Days where we were; and ſcarce any of them would believe my Brother Jeſuits and I, after our aſſuring them, that we had viſited the glorious Sepulchre there, to offer up our Devotions, and to diſcharge our Vow. We ſet out on this holy Pilgrimage on *Thurſday* the 9th of *October*; and after having

having gone full four Leagues by Sea, and one by Land, we found ourſelves on a ſudden at the wiſh'd for Place. We then ſpied a pretty large Stone ſtanding upright; and the Moment we read the *Portugueze* Words following, *A qui foi Sepultado S. Franco Xavier* *, we kiſs'd this ſacred Earth ſeveral Times †. Some of our Company water'd it with their Tears; and I myſelf felt Senſations of ſo lively, ſo ſoft and conſolatory a Nature, that during above a Quarter of an Hour, I was in a Kind of Extaſy, and incapable of fixing my Mind on any Thing but thoſe Thoughts which then employed it.

Theſe firſt Tranſports of Zeal being over, we ſurveyed the Sepulchre very carefully; after which we rais'd, with Branches of Trees, and a Piece of a Sail, a poor Tent, which was but too juſt a Repreſentation of that in which St. *Francis Xavier* died. In fine, we ſung *Te Deum*, with the Litanies of the Saint; and began to paſs the moſt delightful Evening that can be enjoyed in this World. How exquiſite are the Pleaſures which are felt, when Men, on Occaſions like this, communicate to each other their fondeſt Thoughts and Reflections! We are entering, ſays one of our Company, upon our Apoſtle-

* Here St. *Francis Xavier* was buried.

† The Jeſuits have been blam'd for beſtowing the moſt extravagant Encomiums on the Founders, and other famous Perſons of their Society; of which the following Inſtance, among others, is given, *viz.* their Epitaph on St. *Francis Xavier*. "O, "ye Heroes, ye exalted Souls, and Lovers of Virtue. It does "not become you to undertake any Thing farther, ſince *Xavier* "lies here interr'd. But I am miſtaken; here is little or no"thing of that great Apoſtle of the Eaſt, who was courageous "above the Power of Nature; illuſtrious beyond Imitation, and "admirable above Envy; of that Son of *Ignatius*; that immor"tal Angel, in a mortal Body. There is but very little of him "here that could be corrupted, ſince little belonging to him was "corruptible. He has brought more Nations in ſubjection to "the Church, than the *Greeks* and *Romans* ſubdued in many "Ages to their Empire." *La Morale pratique des Jeſuites, p.* 25, 26. *A Cologne* 1669, 12*mo*.

ſhip, in that very Place where St. *Francis Xavier* concluded his. He could proceed no farther in the vaſt Empire of *China*; whereas we are allowed the moſt free Acceſs to it. What may we not juſtly hope to atchieve there for God's Glory, under the Protection of a Saint who was able to open to us the Gates of that Kingdom. He died here (ſays another) worn out with Toils for his Redeemer's Sake, after having converted whole Nations; but ſhall we be ſo happy as to make the like End? We afterwards ſung the Litanies of the bleſſed Virgin. During another Pauſe we ſaid over our Beads, and reſumed the Praiſes of the Saint; and theſe Oriſons were intermix'd with Diſcourſes which had all the Merit of Prayers. We then enumerated the Virtues of the Apoſtle of the Eaſt; on which Occaſion I found that I myſelf was deficient in all of them. One of our Fathers called to Mind the Night which St. *Ignatius* paſt in the Church of *Montſerrat*, before an Image of the bleſſed Virgin, at the Time when he intended to devote himſelf to God. This Vigil, at the Sepulchre of an Apoſtle, ſeem'd to reſemble that, and we call'd it our Night Probation *.

While we were employed in ſuch Reflections, Day broke upon us; and the ſeven Prieſts, with myſelf, had the Advantage and Conſolation of celebrating Maſs on a *Friday*, dedicated to St. *Francis Borgia*. The Stone of the Sepulchre of the Apoſtle of the Eaſt, ſerv'd as the Baſis of our Altar, which we had raiſed on the very Spot where 'tis plain this Saint was interred. We are not only the firſt *French* Jeſuits who had the Honour to do this, but not a ſingle Perſon was ever indulg'd it before, except

* In *French*, *notre nuit d'armes*, a Figure which ſeems to be borrowed from Books of Chivalry, where 'tis ſaid, that ſuch as were to be made Knights, were obliged to watch their Arms the whole Night before their being received as ſuch. See *Don Quixote*. The Alluſion here is very pleaſant.

Father

Father *Caroccio*, an *Italian* Jeſuit of great Merit, whoſe ſurprizing apoſtolical Labours brought him not long ſince to his End. After the Maſſes were ſolemnized, we again ſung *Te Deum*, and kiſs'd the Ground an hundred Times. Then we all reſpectfully took up a little Portion of the Earth, to preſerve it as a precious Relick; and we return'd from thence, ſinging the Praiſes of the Saint, whoſe Spirit we had endeavoured to inherit.

We are now arrived in *China*, after ſpending ſeven Months in the Voyage, ſince our ſetting ſail from *Rochelle* the 7th of *March* 1698, and caſting Anchor before *Sanchan* the 6th of *October*; and, of theſe ſeven Months we muſt ſubtract upwards of twenty Days, loſt at the Cape of *Good Hope*, at *Achen*, at *Malacca*, and at two or three deſart Iſlands, which perhaps might have been employed to better Purpoſe. We likewiſe muſt ſubtract the whole Time which we ſpent in reaching *Achen*, and in paſſing the Streights of *Malacca*. Leſs time might have ſuffic'd for ſailing directly from *Java* to *China*; and I don't wonder that a ſmall *Engliſh* Ship we met with at *Canton*, did not employ quite five Months in the whole Voyage. 'Twill appear, at leaſt from ours, that it is very eaſy for a Ship, provided ſhe does not go out of her Courſe, to ſail from *France* to *China* in ſix Months.

But tho' we were come to *Sanchan*, yet our Voyage was not ended; and had it not been for Father *Bouvet*, it would have been impoſſible for us to have proceeded farther. This Father waiting upon the neareſt Mandarin, who lives in a Town called *Quanhay* *, ſoon ſent Aſſiſtance from thence to Mr. *de la Roque*; a Mandarin coming with Coaſting Pilots, who promiſed, upon Pain of forfeiting their Heads, to carry the Ship above half-way up to

* 'Tis *Couang-Hai* in *French*, which I ſuppoſe to be the ſame thing.

*Canton.* There were two Ways thither; one through the Iſlands; and the other by the main Sea; but the latter Courſe was dangerous in this Seaſon, becauſe a little Guſt of Wind may drive a Veſſel to a very great Diſtance, and even force her as far as the *Moluccas.* We yet took the latter Courſe, plying to windward inceſſantly quite to *Macao.* We did not ſail from *Sanchan* till the 13th of *October*; and we caſt Anchor on the 24th before the Iſland of *Macao.* During this, Father *Bouvet* went from *Quanhay* to *Canton*, to give the Court notice of his Arrival; and after having writ, and taken the neceſſary Meaſures with the Mandarins, he returned to the Iſland to meet our Ship.

The City of *Macao* is built in a ſmall Peninſula, or rather on the Point of an Iſland whence the City * is call'd. This Cape joins to the reſt of the Iſland only by a very narrow Tract of Land, on which a Wall of Separation is built. Thoſe who caſt Anchor, as we did, on the Outſide, ſpy nothing round them but an Aſſemblage of Iſlands which form a large Circle; and diſcover only two or three Fortreſſes, on ſo many Eminences; and ſome Houſes ſtanding at one End of the City: A Spectator would even imagine, that the Fortreſſes and Houſes join to ſome very high Land, which bound the Proſpect on that Side. But between this Land, which forms a pretty large Iſland, and *Macao*, is a fine Harbour; and the City extends inward, along this Shore. The Houſes are built after the *European* Manner, but ſomewhat low. There we alſo ſee Verdure, and ſomething of the *Indian* Turn in all Things.

* In ſome Relations of the Jeſuits, the little Iſland where the Town of *Macao* ſtands, is called *Goaxam.*

There

There are more *Chineze* in *Macao* † than *Portugueze*. Almoſt all the latter are *Meſtizos*, and born either in *India* or *Macao*. They are far from being rich; and indeed the *Chineze* at this Time, have very little Regard for them. The Fortifications of *Macao* are tolerably good, the Soil excellent; and there are a great many Cannon; but the Gariſon is poorly ſupplied; and as they are furniſhed with all Things from *Canton*, the *Chineze* might eaſily poſſeſs themſelves of this Place. Here is a *Portugueze* Governour, and a Mandarin, who preſides over the whole Country, and has a Palace in the Middle of the great Square. The *Portugueze* are forced to obey all his Orders. 'Twould be impoſſible for greater Honours to be paid, or more Civilities to be ſhown any Perſon than the Mandarin indulg'd all the *French*. No Foreigners ever met with ſo gracious a Reception in this Country *. 'Tis true, indeed, that theſe Coaſts had never been viſited by a Ship like ours. His Majeſty's Name does not loſe any of its Grandeur, when repeated ſix thouſand Leagues from *France*; but, on the contrary, raiſes in the Minds of the moſt haughty Nation upon Earth, a certain Reſpect which never accompanies the Name of other foreign Potentates §.

Father *Bouvet* came and met us in this Place; he being on board a Galley almoſt as long as our

† This was formerly a Town of great Trade. The *Portugueze* have now only the Government of their own People in this Place; all the Cuſtoms being paid to the Emperor of *China*. The Town ſtands upon a very uneven Spot of Ground, on the Point of a little Iſland, which commands a good Road, where Ships are ſecured from Storms by many ſmall Iſlands ſituated to Windward. The Emperor of *China* diſpoſſeſs'd the *Portugueze* of it in 1668.

* Many are apt to think the *French* exaggerate, in their Relations of the Civilities they meet with in foreign Countries, and the Reſpect paid to the Name of their Monarch.

§ Is not this a Sort of Rhodomontade?

Frigat; and the ſeveral Marks of Diſtinction were paid him, which are beſtow'd in that Empire, on the *King-chay*, or Envoys of the Court. Such of our Countrymen as ſaw him, were not a little ſurprized at what they had been aſſured in *France*, I mean that the Father in queſtion was in no leſs a Character than that of one of the Emperor of *China*'s Envoys. The Jeſuits of *Macao* wrote us a Letter in Terms expreſſive of the greateſt Good-nature and Love. Father *Bouvet* went with Father *Regis*, to viſit the Reverend Father *Ciceri*, Biſhop of *Nankin*, and the reſt of the Jeſuits living in the *Green Iſland*.

The *Green Iſland* is ſo called, from the great Number of Trees with which it abounds, and its very pleaſant Situation; as well as becauſe all the Places round it are naked, and like ſo many Deſarts. It ſtands pretty near the Wall which ſeparates the City of *Macao* from the reſt of the Iſland. 'Tis as the Country-ſeat of the *Portugueze* Jeſuits. The Chapel is very neat; and the Houſe is an agreeable Building. But the Circumſtances which contribute to make this Place vaſtly pleaſant, are the grateful Shade, and the Cool which prevails in it. Father *Ciceri* was come hither to retire during ſome Days. This Solitude ſeems perfectly ſuitable to a Perſon of an apoſtolical Frame of Mind, who deſires, like *Moſes*, to conſult the Lord; and to gather new Strength, that he may be the better enabled to convert the Heathens. But 'tis high Time that I conclude our Voyage, and land in *Canton*.

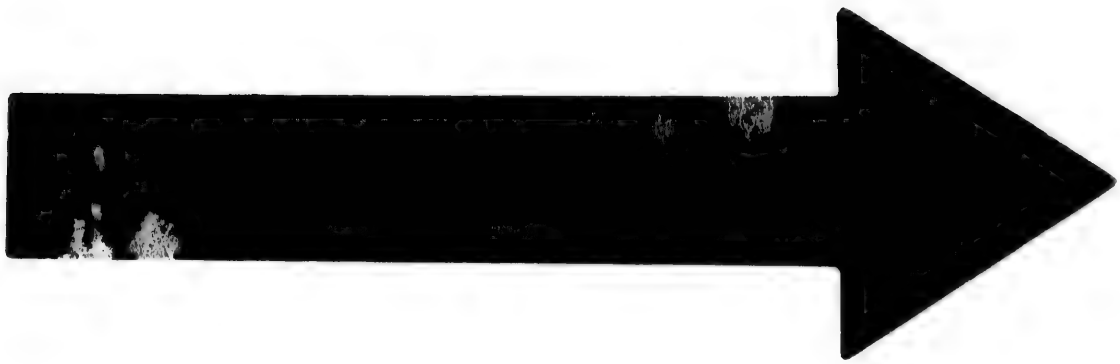
We caſt Anchor, very happily, three Leagues from that great City, on *Sunday* the 2d of *November*. The Courſe from *Macao* to the Moorings, is difficult; eſpecially for a Ship like ours, which drew above ſeventeen Foot of Water; and if Father *Bouvet* had not brought the two ableſt Pilots in the whole Country, we poſſibly ſhould never have arrived

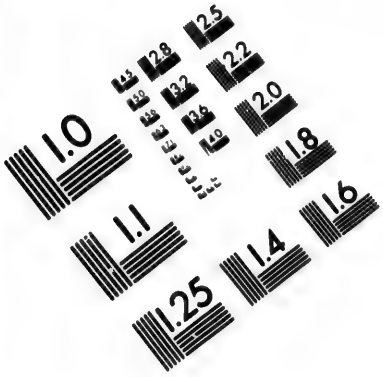
arrived thither. When Foreigners are once entered the River of *Canton*, they then begin to form an Idea of *China*. On each Side of this River are large Fields of Rice, as green as the moſt beautiful Meadows, which ſtretch quite out of Sight, and are divided by a vaſt Number of ſmall Canals; ſo that the Boats which are frequently ſeen moving up and down at a Diſtance, whilſt the Water on which they go is hid from us, ſeem to run upon the Graſs. Higher up in the Country, we perceive the Tops of the little Hills crown'd with Trees, and cut along the Vallies, like the Theatre of the Garden of the *Thuilleries* †. This whole Country is interſpers'd with ſuch a Number of Villages, all which have a ſweetly-rural Aſpect, and is ſo happily diverſified, that the Spectator is for ever employed on the charming Scene, and regrets his being obliged to leave it ſo ſoon. At laſt we had the good Fortune to enter *Canton*, in the Night between the ſixth and ſeventh of *November*, eight Months after our Departure from *France*. We live in a Kind of Hotel, or publick Manſion, at the Emperor's Expence. Father *Bouvet* has procured ſuch another for Mr. *de la Roque* and the *French* Officers. The *Chineze* call theſe Houſes *Cong-Koen*, and they ſerve only for the Reſidence of the Court-Envoys.

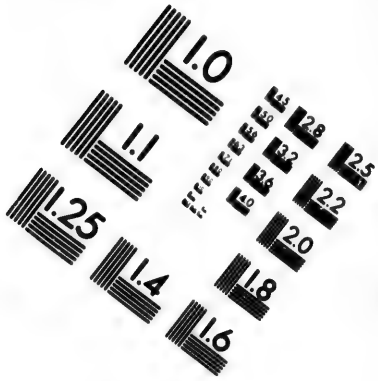
The City of *Canton* is larger than *Paris*, and abounds with as many, or more Inhabitants *. The Streets are narrow, and pav'd with large Stones, which are flat and very hard; but ſome Parts of the City are unpav'd. Chairs, which are here hir'd for a ſmall Matter, ſupply very well the Want of Coaches; and theſe could not be made Uſe of in *Canton*. The Houſes are very low, and there are

† How beautiful a Painter is our Jeſuit in all his Deſcriptions!

* A Gentleman of my Acquaintance, who reſided ſome Years at *Canton*, aſſured me, that he is perſuaded the Father does not exaggerate on this Occaſion, *Canton* being exceedingly populous, as well as the Country round it.



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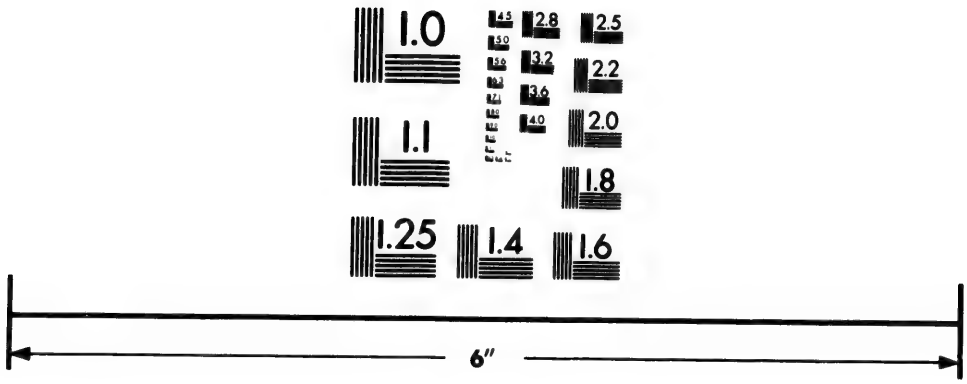


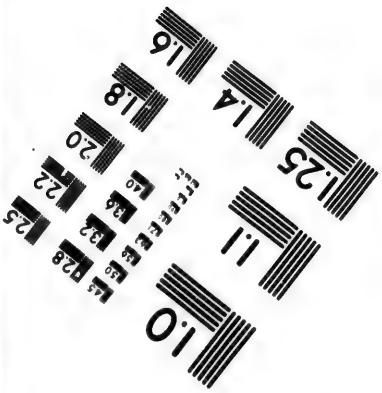


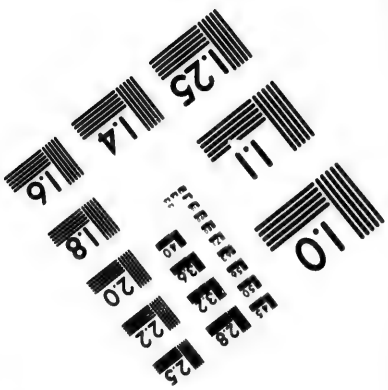


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Shops in moſt of them. The fineſt Streets are very much like thoſe of *St. Germain's* Fair. Every Part of *Canton* ſwarms with almoſt as many People as are ſeen at this Fair, at the Time when it is very full; ſo that it is difficult to paſs for the Crowd. Very few Women appear; and moſt of the People who throng the Streets, are poor Wretches loaded with Burthens, there being no other Carriage for all Goods bought and ſold, than Men's Shoulders. Moſt of theſe Porters go bareheaded and barefooted. Some of them wear a ſurprizingly-wide Straw Hat, made in a whimſical Figure, to keep off the Rain and the Sun. All I have here ſaid, gives us, methinks the Idea of a City in a new Form, and very unlike *Paris*. Tho' we were to conſider the Houſes only, how muſt Foreigners be ſurprized to ſurvey whole Streets, where not a ſingle Window is ſeen; but the whole compos'd of Shops, moſt of them poor, and frequently ſhut only with Hurdles of Bambou, by Way of Doors? In a Word, at *Canton* are pretty large Openings or Squares, and triumphal Arches, which are magnificent enough in the *Chineſe* Taſte. Such as come from the Country, or paſs from the old City to the new, muſt go under a great Number of Gates. A ſingular Circumſtance is, at the End of every Street are Gates, which are ſhut a little later than thoſe of the City; and for this Reaſon, every Perſon is obliged to get home aſſoon as it grows dark. This prevents a Multitude of Inconveniencies; and by that Means, all Things are as calm and ſecure in the greateſt Cities during the Night, as tho' the whole conſiſted but of one private Family *.

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* *Canton* is the chief City of *Quamtung*, the moſt ſouthern Province of *China*. 'Tis ſaid to be the beſt Port in *China*, and to ſurpaſs all the Cities of *Aſia* in Idol Temples, Courts, Palaces, *&c.* there being thirteen ſplendid triumphal Arches between the Water-gate and the City. Towards the Water-ſide are two

The Houſes of the Mandarins have ſomething which ſurprize a Foreigner. A great Number of Courts are croſs'd before we arrive at the Place where theſe great Men give Audience, and receive their Friends. Whenever they go abroad they are attended by a majeſtic Retinue. The *Song-too* †, for Inſtance, a Mandarin who commands over two Provinces, never goes out without a hundred Men, at leaſt. This Train, however, is far from being troubleſome; every Man knowing his Poſt. Part of his Attendants march before him with various Badges or Symbols, and are cloathed in very particular Dreſſes. A great Number of Soldiers attend,

two lofty Walls, and two ſtrong Caſtles; and, towards the Land, a ſtrong Wall, and ſeveral Caſtles. Mr. *Lockyer* informs us, that the Shops of thoſe who deal in Silks are very neat, make a fine Show, and ſtand moſt of them together, in one of the beſt Parts of the City, Tradeſmen of the ſame Profeſſion herding together. In Summer, their Windows are made of Cane or Rattan, and in Winter of Oyſter-ſhells cut Diamond-faſhion, and ſet in Wooden Frames, and give but a dull Light. They have Charcoal Fires in the Middle of their publick Rooms during the Winter, and Pans of Charcoal in their Chambers, which almoſt ſuffocate an *European*. The Walls of their Houſes are covered with thin white Paper. In moſt Streets is a Market, where all Kind of Proviſions are ſold cheap. Fiſhmongers keep their Fiſh alive in Ciſterns. The *Chineſe* eat any Kind of Meat; Beaſts that died in Ditches, as willingly as thoſe which died by the Butcher's Hand. They eat Frogs, which appear loathſome to an *European* Eye, but are well-taſted. 'Tis ſaid their Rats don't eat amiſs; and that Snake-Broth is in Reputation there. The common People are great Gluttons, and eat four Times a Day, they cramming down the Rice (their principal Food) ſo greedily with their Chopſticks, that they frequently almoſt choak themſelves. They are great Lovers of Tobacco, but ſmoak it when dry, and in very ſmall Bowls. In the Streets are a great Number of blind Beggars, whoſe Misfortune ſome aſcribe to their eating ſo much Rice; but others are of a different Opinion. The *Chineze* in Winter carry a live Quail in their Hands to warm 'em, by Way of Muff. Moſt Things are ſold by Weight among the *Chineze*, whom many accuſe of being great Cheats in Traffick, if not narrowly watch'd.

† 'Tis written in *French*, *Tſong-tou*.

and

and ſometimes go on Foot. The Mandarin is in the Centre of his Retinue, ſeated on high, in a very large and handſomely gilt * Chair, which ſix or eight Men carry on their Shoulders. A Proceſſion of this Kind often takes up a whole Street. The Populace draw up on each Side of it, and wait reſpectfully till the whole Train is paſſed by.

There are a very great Number of Bonzes, or idolatrous Prieſts here. There being no Country where Satan has counterfeited more exactly the ſacred Form in which God is worſhipped in the true Church. Theſe Prieſts of the infernal Spirit wear long Gowns deſcending to their Heels, with vaſtly wide Sleeves, which exactly reſemble thoſe of ſome Friars in *Europe*. They live together in their Pagods, like as in ſo many Monaſtries. They beg in the Streets, riſe in the Night to worſhip their Idols, ſing alternately, in a Manner which is not far unlike our Pſalmody. Nevertheleſs, they are greatly deſpiſed by all Perſons of Senſe and Virtue, becauſe, ſpite of this ſpecious Appearance of Sanctity, their different Syſtems of Religion (all which are ridiculous) are well known, as well as the diſſolute Lives which moſt of them lead. Nor are they much more eſteemed by the Populace, whoſe chief Care is to procure themſelves Food; and the whole of whoſe Religion conſiſts of as many whimſical Superſtitions as every Man may think proper to form to himſelf.

I forgot to obſerve, that there is a Kind of floating City on the River of *Canton* §, where the Boats are contiguous, one to another, and in the Form of Streets. Every Boat contains a whole Family, and is diſpoſed like regularly built Houſes, into Apartments neceſſary for various domeſtic Uſes. The

* A *Palanquin*. Her Grace the Dutcheſs of *Buckingham* has a fine one, which was brought from *China*.

§ 'Tis called the River *Ta*.

common

common People, who inhabit this floating Kind of Barracks, come out from them in a Body, early in the Morning, either to go a fiſhing, or to work at the Rice, which is here ſow'd and reap'd thrice every Year.

As to *Peking*, we learn by the Letters which Father *Bouvet* received from that City at his Arrival in *Canton*, that the Emperor was never in better Health, never more glorious, nor more the Admiration of his Subjects. He went, not long ſince, in Perſon to *Weſtern Tartary*, at the Head of a numerous Army. He ſpread Terror five hundred Leagues round him, and defeated the only Enemy left in his two Empires. He ſets open his Magazines of Rice, and ſends it as far as *Corea* *. The People think themſelves happy in living in the Reign of ſo accompliſhed a Sovereign; but the Circumſtance which gives us the greateſt Joy is, his ſhowing daily more and more Favour to the Chriſtian Religion. He declares that 'tis the true Law; is overjoyed to hear that ſome Perſons of great Figure embrace it: and who knows but that the Time is approaching, when God will be ſo gracious, as to cauſe the Emperor himſelf to profeſs it? St. *Lewis* ſent, anciently, a ſplendid Embaſſy to the Emperor of *Cathay*; now, there never was no other *Cathay* but *China*, as all the Learned of this Age agree. The Deſign of this religious King was, to induce that Emperor of *China* to embrace the Chriſtian Religion. O that Providence would give us the Satisfaction to ſee compleated, by the greateſt and moſt glorious of the Succeſſors † of St. *Lewis*, what that Monarch ſo zealouſly deſired to have done! In fine, the Emperor confides in the *French* Jeſuits as much as ever. 'Tis univerſally allowed, that Fa-

* *A Kingdom between* China *and* Japan, *tributary to the Emperor of* China.

† This is ſpoke of *Lewis* XIV.

ther

ther *Gerbillon* is the Support of our Religion in this Empire. Father *Viſdelou*, who is perfectly well-ſkill'd in the Mathematicks, and in the *Chineze* Sciences, is gone, by the Emperor's Command, into ſome Provinces, to ſtop the Inundation of the Rivers, which laid waſte the whole Country. Father *de Fontaney* came laſt Year, by the Emperor's Command to *Canton*, to enquire after Father *Bouvet*, and to receive him in caſe of his Arrival. This Monarch expects him with Impatience; ſo that we could not poſſibly have come at a more fortunate Juncture. We likewiſe are inform'd, that four of the oldeſt and worthieſt Miſſionaries died, after having ſpent their whole Lives in that laborious Miſſion, and won over a prodigious Number of Souls to God. Theſe are Fathers *Proſper Intorcetta*, *Adrian Grelon*, *John Valat*, and *Dominic Gabiani*. 'Tis now above fifty Years ſince Father *Valat* left *France*. I am told that he went by Land, and got to *China* in a Year. 'Tis abſolutely neceſſary that we make up for theſe great Loſſes. I daily beſeech the Almighty to inſpire a conſiderable Number of our Brethren with a Deſire of croſſing the Seas, in order to ſhare with us in Toils which may be ſo glorious and fruitful. Tho' Heaven ſhould indulge us a Life as long as that of Father *Valat*, and the reſt of the Miſſionaries whom we lately loſt, we yet ſhould die before we had viſited half the Cities of this Empire; and conſequently ſhould leave a great Number of Idolaters unbaptized.

The ſpeedier and more numerous theſe Succours may be, the more Religion will flouriſh; not only, becauſe a great many Miſſionaries may effect what cannot poſſibly be compaſs'd by a leſs Number; but likewiſe becauſe the ſureſt Way of converting, in a ſhort Time, a whole Country, is to win over, at firſt, in a conſpicuous Manner, a conſiderable Part of its Inhabitants. This excites in others a Curioſity

ſity to enquire what it was that could occaſion ſo ſudden a Change; and when once a People are made acquainted with the Chriſtian Religion, they are much more inclin'd to embrace it. We ſhall never ceaſe recommending to you, very reverend Father, a Deſign ſo worthy of your Zeal and Attention. The Motives to it, are, the Cauſe of God, and the Need we ſtand in, for his Glory, of a Protection like yours. I am with the utmoſt Reſpect,

*Moſt reverend Father,*

*Yours*, &c. DE PREMARE.

## *The Courſe for paſſing the Streights of* Malacca *and* Gobernadour.

From the Point of *Achen*, we muſt coaſt along the Iſland of *Sumatra* to the Cape of *Diamonds*, that is, to the Diſtance of about forty five Leagues. All this Coaſt ſtands pretty high, the Shores are lin'd with green, and the Bottom is good from ſeven to fourteen and fifteen Fathoms; and Care muſt be taken not to go above two Leagues from Land. At the Cape of *Diamonds* we ſteer South and by Eaſt, and ſoon diſcover the Iſland of *Polverere*, which is very high and woody. It may be ſeen twenty Leagues off, and ſtands but about twenty five from the Cape of *Diamonds*. 'Tis uninhabited, and the whole Iſland is not above a Quarter of a League in Circumference. There is good anchoring here. A League or two from *Polverere*, we ſteer Eaſtward, towards *Polijara*, another ſmall Iſland at eighteen Leagues Diſtance, it reſembling the former very much, and in clear Weather, the one may be ſeen from the other. *Polijara* is on the *Indian* Side; and we need not go nearer it than to about the Diſtance of eight or nine Leagues; but we muſt ſteer between theſe two Iſlands, in order to get into the true Channel. When we are at this Diſtance from *Polijara*,

*lijara*, we ſee, on one Side, the *Indian* Coaſt ſtanding low, and border'd with Trees; and, on the other we loſe Sight of the Shores of *Sumatra*. We then muſt bear away South-eaſt and by Eaſt, turning a little towards the South-eaſt, in order to ſail directly between two Banks of Sand, which we are obliged to paſs. It were better to go through the narrow Channel Eaſtward, and the neareſt to *Malacca*; the broad Channel Weſtward being too far from Land. We ſoon diſcover the Mountain of *Porcelar*, on the *Indian* Side; but in order to ſail as ſecurely as poſſible, we alſo muſt ſteer towards the Iſlands *Aros*, which lie full Weſt: We then may be aſſured that we are right in our Courſe, and muſt bear away South-eaſt and by Eaſt, in order to reach the *Indian* Coaſt, and caſt Anchor before *Malacca*. In this Streight, the Land-winds commonly blew in the Night Time, and at Noon the Sea-winds ſprung up. Almoſt every Night we had pretty hard Gales, with Flaſhes of Lightning by Intervals; and the Currents ran North-weſt and South-eaſt. We caſt Anchor two or three Times every twenty four Hours; and were obliged to ſend out the Long-boat every Moment, to take the Soundings, for fear we ſhould go out of our Courſe.

After having ſeen the Iſlands *Aros*, we bear away in order to come in Sight of *Rochade* Cape, on the *Indian* Side; and this Cape remains at the Eaſt. Finally, we compleat the Certainty of our Courſe, by a very ſharp-pointed Rock, on which neither Moſs, nor any Kind of Verdure grow; and this Rock remains Eaſt South-eaſt from *Rochade* Cape. Then ſailing South and by Eaſt, we, in a few Hours, by Help of the Tide, caſt Anchor a full League from *Malacca*; and from thence we begin to get Sight again of the Coaſt of *Sumatra*.

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The Coaſt of *Malacca* ſtands low, and is covered with Cocoa and Palm Trees, which hide the City. Nothing is ſeen here but ſome Houſes pretty like thoſe of *Achen*, which ſtretch above half a League along the Sea-ſhore. The Citadel appears black. Several Centinels (white Men) ſtand on the Ramparts; and within, is an Eminence, and the Ruins of a Steeple, which ſeems to join to a white Houſe. Theſe are the Objects that firſt ſtrike the Eye, and thereby *Malacca* is known. Thoſe who obſerve the above Directions, cannot miſtake in their Courſe. Departing from *Malacca*, we bear away, South and by Eaſt, as far as the Streights of *Gobernadour*; and there is not any Danger for the firſt forty Leagues. When there is no Poſſibility of going againſt Tide, we muſt caſt Anchor twice or thrice every Day. In our Courſe, we meet to the Right, with the Iſlands *Mariacai*; and there alſo are ſome Iſlands to the Left, but theſe have no Name. To get into the Streights of *Gobernadour*, we muſt firſt ſail Northward, leaving the Streights of *Sincapora* to the Right. There the Sea is every where full of Iſlands; the Currents are very rapid, the Tide vaſtly ſtrong, and ſometimes continues twelve Hours. At our Entrance into theſe Streights, we perceive an Iſland on which are three Trees, that appear at a Diſtance, like three Maſts of Ships. 'Tis called the Iſland of *Sand*, and is ſeen a League off. It may be a Quarter of a League long, and an hundred Paces broad. 'Tis almoſt level with the Sea. We muſt leave it to the Right, and come into ſixteen Fathoms Water. We then bear Eaſtward, and meet with another little Iſland, all of Sand, in which ſeven or eight vaſtly high Trees, at a Diſtance from one another, are ſeen. This is called the *Square* Iſland, whence we ſee *St. John*'s Iſland, ſtill to the Right; and the laſt mentioned is about four or five Leagues in Circumference. If we ſhould find but five Fathom

thom Water, we then muſt bear away Eaſt North-eaſt; but if we have Sea-room, and can meet with no Bottom, we muſt ſteer full Eaſt, taking Care not to advance too near the Iſlands lying on the Left. We thence diſcover the Mountain of *Ihor*, and are off that little Kingdom. Finally, continuing this Courſe Eaſtward, we come to Cape *Romanca*. We then bear away Eaſt South-eaſt, and Eaſt and by South; then leaving this Cape Northward, we ſteer Eaſt South-eaſt, to get Sight of the *White Stones*, an Aſſemblage of Iſlands lying pretty much to Seaward. Aſſoon as we ſpy theſe, we muſt bear away Eaſt for ſome Time; then Eaſt North-eaſt; and laſtly, North-eaſt, and North-eaſt and by North, to enter the Gulph of *Siam*, and from thence into the great Sea of *China*. The Streights of *Gobernadour* are twenty Leagues long, and are paſs'd with great Difficulty the firſt Time.

## *Father* BOUVET, *to Father* DE LA CHAIZE, *Confeſſor to his Majeſty.*

*Reverend Father*, Peking, Nov. 30. 1699.

HOW fortunate ſoever my firſt Voyage may have been, when I ſet Sail fourteen Years ago*, from *Breſt* for *Siam*, on board the *Bird*, one of his Majeſty's Frigats, in Company with five other Prieſts † of our Society; I yet can aſſure you, that my late Voyage was ſtill more ſucceſsful. We ſet out on this Voyage later in the Year than we did in our former, and to a far more diſtant Country. We were unprovided with Charts and Pilots, which are abſolutely neceſſary for thoſe who deſire to ſail ſecurely in the Seas of *China*; and nevertheleſs we caſt Anchor happily before the Iſlands of *Canton*,

* *In the Beginning of* 1685.

† *The Fathers* de Fontaney, Tachard, Gerbillon, le Comte, *and* Viſdelou.

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ſeven Months after our Departure from *Rochelle*, notwithſtanding that we had been obliged, againſt our Will, to ſtay a Fortnight at the Cape of *Good Hope*, and afterwards touch'd at three other Places; and the moſt ſurprizing Circumſtance of all, tho' we miſs'd the Streights of *Sunda*, which, till then, was thought the only Courſe, in order for ſailing directly from *Europe* to *Siam* and *China*. But this Misfortune, ſo far from being diſadvantageous, gave us an Opportunity of procuring in *Malacca*, the Charts and Pilots which we, in all Probability, ſhould not have had an Opportunity of meeting with elſewhere.

There were but very few Sick on board our Ship during the whole Voyage; and the Miſſionaries arrived at the wiſh'd for Port, Thanks to Providence, in perfect Health. We were now eleven in Number, tho' at firſt only nine had * embark'd at *Rochelle*, with Chevalier *de la Roque*. But at the Cape of *Good Hope*, that Commander took on board his Ship Fathers *Domenge* and *Baborier*, who came in Mr. *des Augers*' Squadron.

A Circumſtance which gave us great Comfort at our Arrival in *China* was, that, agreeably to the Deſires and Wiſhes which we had offered up continually to Heaven, for the Succeſs of our Voyage, eſpecially during the laſt two Months, we were ſo happy as to land at the Iſland of *Sanchan*, contrary to the Expectation and even the Deſign of our Pilots, who, the Evening before, having thought it impoſſible to reach that Place, had changed their Courſe, and intended to caſt Anchor in Sight of *Macao*. We took the Opportunity which now offered itſelf, for our viſiting the Spot where the Body of St. *Francis Xavier* was firſt buried, at the Time that a Period was put to his Apoſtolical Labours, and went thither in Hopes of being favoured (together with the

* *Fathers* Bouvet, Dolzé, Parnon, de Broſſia, de Premare, Regis, Perennin, Geneix, *and Brother* de Belleville.

Duſt of his old Sepulchre) with ſome Sparks of that Fire, of that truly apoſtolical Zeal, which inflamed the Heart of this great Apoſtle during his Life time, and with which he daily continues to warm the Breaſts of all who are ſo happy as to imitate him *.

I was

* If *Francis Xavier* was ſo holy a Saint as the Jeſuits declare him to be, ſome accuſe them with making others of their Order paſs for ſuch, who were mere Cheats and Spies. To which Purpoſe I have met with the following Relation, the Truth whereof I will not pretend to warrant, but give it in my Author's Words, as tranſlated by me, with this ſingle Reflection (which I would have applied to every Inſtance I ſhall quote of this Kind) that as the Jeſuits may very poſſibly exaggerate in the Elogiums they beſtow on the moſt renowned of their Brethren; ſo their Enemies may often write with too much Rancour againſt them, and diſtort Things. But to the Relation. . . . *Francis Matthew Cyprian*, a Jeſuit, came from the *Eaſt Indies* to *Macao*. Scarce was he arrived on Shore, but the Bells of the College rang ſo loud, that the whole Town was alarmed, and wanted to know what was the Cauſe of this merry ringing. Their Curioſity was ſoon ſatisfied by the Jeſuits running up and down, and crying, *Father* Cyprian *is come at laſt*. His Life was ſuch as is called by the Jeſuits, holy; which the People believing, declared him publickly to be a Saint. But that the Reader may form the better Judgment of the Perſon who was thus unanimouſly canonized, I ſhall relate in few Words, not his whole Life (for that would be too prolix) but only his Conduct in *Macao*, to which the People were Eye-Witneſſes, and at the ſame Time, the Heralds of his Frauds. *Cyprian* aſcending the Pulpit one Day, in the Jeſuits Church, after having been frequently deſired by his Brethren to preach there, the Burthen of his Sermon was to the following Purpoſe. . . . That St. *Francis Xavier* had ſent him to preach the Goſpel in *Japan*, which Order he had given him in one of their many Conferences. As a Sanction to his Words, he called upon the Teſtimony of the Holy Images, the Walls and Pillars of their Church. And to perſuade the Auditors of the Truth of his Revelations and Extaſies, he told them it would be to no Purpoſe for the Inhabitants of that City to oppoſe his going to *Japan*, inaſmuch as that his Cloak would ſerve him for a Ship, and his Staff for a Maſt; and that thus equipp'd, he would croſs into *Japan* more ſecurely than in the ſtouteſt Ship. Theſe Particulars, and many more ſuch, deliver'd by him in his Sermon, griev'd the People very much; becauſe, had his Aſſertion been verified, the *Portugueze* would certainly have loſt the *Japan* Trade, and ſo all would be ruined. Upon this, the Clergy and the

I was the firſt who diſcovered that Sepulchre, by mentioning it to ſome Fiſhermen of the Iſland, and I like-

the Learned among the Laity met together, to enquire into the Reaſons which could prompt the Jeſuit to deliver himſelf in this Manner, and how to prevent the ill Effects of it. The moſt judicious among them imagined, that he was a Fool, and at the ſame Time a Hypocrite, an Opinion which was not very ill-grounded; it being natural enough to ſuppoſe that he concealed, beneath this outward Appearance of Folly, the Deſign he harbour'd of favouring the *Dutch*, who made Uſe of him as a very fit Inſtrument to ruin the City.

*Cyprian* being told what had paſt in the Aſſembly (the Jeſuits having truſty Perſons in all Places, who, either out of Fear or Intereſt, acquaint them with whatever is doing) wrote down, on a Piece of Paper, the ſeveral Things which had paſt in the Aſſembly; and put the Paper into the Hand of a Statue of St. *Francis Xavier*, ſtanding in the Cell of *Manuel Diaz*, a Jeſuit and their Viſitor. Soon after, a Perſon who had been in the Aſſembly in queſtion, came to ſee the Viſitor, which *Cyprian* hearing, he went to *Diaz*'s Apartment, and whiſpering ſomething in his Ear in Preſence of the Layman, went away. After he was gone, the Viſitor ſaid to the Layman, *D'ye know, Sir, what Father* Cyprian *ſays? What Paper is that which St.* Francis Xavier *holds in his Hand?* The Layman taking the Paper, found therein the Names of all the Perſons who compoſed that Aſſembly, in Father *Cyprian*'s Hand-writing; and farther, that they ſhould all die in two Months, for judging ſo unfavourably of this Jeſuit: Then the Viſitor earneſtly conjured the Layman, to make the Paper in queſtion publick, in order that thoſe Perſons who were to die might prepare themſelves. However, the contrary of all this happened; for ſome of thoſe who before had been in a very ill State of Health, were much better during thoſe two Months, and continued well a long Time after: Poſſibly becauſe the Diſeaſe (that Fury) had a Regard for Father *Cyprian*; or becauſe the Sick Perſons poſſeſs'd ſome Relicks of him, as his Hair, his worne out Shirts, and ſuch like, which he uſed to give away very liberally. The Populace had the higheſt Veneration for him; and when they begg'd Leave to cut his Gown, which was new and of good Cloth, he deſired them to deſiſt, ſaying that his outward Garment was not a very conſiderable Relick; but that, if they would bring him new Linnen, he would barter his old Shirts for it.

An *Indian* Idolater, who pretended to paſs for a Chriſtian, uſed to ſhave him gratis, and declared that this Action alone would have been ſufficient to convert him; but the Truth was, he got

I likewiſe was the firſt who had the Conſolation to viſit it, in Company with Mr. *de Beaulieu*, Enſign of the *Amphitrite*, an Officer of great Piety, and very zealous for his Majeſty's Service.

He commanded the Pinnace of the *Amphitrite*, which Chevalier *de la Roque* had ordered to be fitted out to carry me to *Quanhay*, a Town in the Province of *Canton*, ſtanding on the Sea-ſhore, oppoſite to the Iſland of *Sanchan*, which is under its Juriſdiction. I therefore went thither, in Hopes of meeting with ſome Pilot of the Country, who might convey us

conſiderably every Time he ſhav'd him, becauſe he ſold the Hairs of his Beard as ſo many Relicks.

To conclude, an Affair which happened afterwards, confirmed them in their Opinion of his being a Spy. A ſimple and pious Jeſuit came to Father *John Baptiſt Morales*, and ſaid to him privately: *In two Months Time the Emperor of* Japan *will ſend for us. Twelve of our College (of whom I myſelf ſhall be one) will go thither; and during the firſt five Years we ſhall ſuffer three Kinds of Puniſhment, that of the Sword, of Fire, and of the Croſs; and we have been Eye-witneſſes to the great Miracles which Father* Cyprian *has performed to confirm this Truth.* However, not only two Months, but two Years paſt (as there would even two Thouſand) and not one of theſe Jeſuits loſt their Lives; nor did any of 'em go to *Japan*. 'Tis certain, however, that Father *Cyprian* had prepar'd to go into that Empire in two Months; and, for this Purpoſe, had ſent two Jeſuits to a Deſart Iſland, to build a Veſſel, in order to convey him into the Empire in queſtion; of which the Inhabitants of the City hearing, they gave Orders for deſtroying the Veſſel in queſtion. However, Father *Cyprian* adviſed the Perſons who were to execute this Commiſſion, to forbear, declaring that Fire would fall from Heaven on thoſe who ſhould make any ſuch Attempt. He partly ſpoke Truth and partly Falſhood, there being Fire employed, but not from Heaven; and this Fire did not conſume the Men, but Theſe burnt the Ship. By this Means, his whole Deſign was diſcovered; and the Inquiſitors being fully inform'd of his Revelations, his Prophecies and Impoſtures, commanded that he ſhould be ſent back into *India*. *Anthony Cardin*, a Jeſuit, was appointed to convey him thither; but as himſelf and Father *Cyprian* had ſuck'd the ſame Milk, and the ſame Doctrine, he permitted him to take Refuge among the Moors, where he ended his Life as piouſly as he had begun and continued it till that Time. *La Morale pratique des Jeſuites, Vol.* I. *pag.* 253. *& ſeq.*

ſafe

ſafe to the Mouth of the River *Canton*, which we intended to go up.

In our Paſſage from *Sanchan* to *Quanhay*, we met three Gallies, which had been arm'd againſt certain Pirates of little Force, who ſcour thoſe Seas, and were commanded by a *Chineze* Officer, who knew me immediately, he having ſeen me five Years before in *Canton*. This Officer would make me go on board his Galley; and he himſelf conducted us to the Sepulchre of St. *Francis Xavier*, which had been often viſited by him, it being venerated in all Parts of the Iſland. We caſt Anchor almoſt within Muſket-ſhot of that ſacred Spot; and after being got aſhore, and having teſtified the Reverence we bear to that holy Apoſtle, by ſeveral Bows and Proſtrations, both in the *Chineze* and *European* Manner, we ſung *Te Deum*, to thank that great Saint for the Protection he had obtained for us, from Heaven, during the whole Voyage; and afterwards offered up ſeveral other Prayers, together and apart, in a Strain of Devotion ſuitable to the Sanctity of the Place. This Solemnity concluded with a triple Salvo of all our Boxes, Pattereroes and ſmall Arms on board our Pinnace, accompanied with Acclamations of, *Long live the King*. The Order and Regularity with which the whole Ceremony was performed, under the prudent Direction of Mr. *de Beaulieu*, delighted the *Chineze*, who were Spectators of it, and at the ſame Time, gave them a very favourable Opinion of our Nation.

My Companions, to whom I had pointed out the Spot where was the Sepulchre of the holy Apoſtle, before I myſelf viſited it, fired with a ſacred Impatience to go and offer up their Devotions there in Perſon, would not ſtay till I had an Opportunity of giving them more certain Advice concerning it, but climb'd up a high Mountain, dreſs'd in their ſacerdotal Veſtments, *&c.* After a ſwift March of ſeve-

ral Hours through pathleſs and craggy Solitudes, they arrived, almoſt out of Breath, at the wiſh'd for Place. They paſs'd the Night there in Prayer, with ſome other Perſons, who had accompanied them. The next Morning they celebrated eight Maſſes ſucceſſively, in that pious Frame of Mind, which is found ſcarce any where but on ſuch Occaſions.

As all of us had taken the moſt exact Notice of the Situation of the Place, one of our firſt Deſigns, when we were all met, was to agree upon the Form and Dimenſions of the little Chapel, which the ſeveral Paſſengers, and the whole Crew on board the *Amphitrite*, had made a ſolemn Vow to build, two Months before, in Memory of the Apoſtle of the Eaſt; in caſe that great Saint ſhould prevail with Heaven, to permit us to arrive ſafe that Year in *China*, as had accordingly happened.

The *Chineze* Officer who had conducted me to the Sepulchre of St. *Francis Xavier*, accompanied me afterwards to *Quanhay*. He immediately informed the commanding Officer of the Town, to whom he was ſubordinate, of my Return from *Europe*, and the Motive of my waiting upon him. This Mandarin, who had ſeen me ſeveral Times in *Canton*, and knew me, commanded the Officer of the Gallies in my Preſence, to ſend for the ableſt Pilot in *Quanhay*; and then conduct, with his Gallies and our Pinnace, our Ship towards *Macao*. With regard to myſelf, the ſame Honours were paid me on ſhore (by his Order) as are indulg'd the *Kin-chai*, or Emperour's Envoys; as they likewiſe were by all the Mandarins whom I met with in the Way, quite up to *Canton*, the Capital of the Province of that Name. I had determined two Days before to viſit this City, that I might ſend ſpeedy Advice to Court of our Arrival, and procure freſh Succours for the *Amphitrite*.

During

During the three Days which I was obliged to ſtay there, to receive and return the Viſits of all the General Officers of the Province, who came to congratulate me upon my happy and ſpeedy Arrival; I prevailed with the Viceroy, and the chief Officer of the Cuſtoms, to permit the *Amphitrite* to go quite up the River; and with this Diſtinction, that it ſhould not be ſearch'd or gaug'd by the Cuſtom-houſe Officers, nor pay any Duties, not even thoſe of gauging and anchoring, which his *Chineze* Majeſty requires from all Ships *.

I afterwards went on board a little Veſſel which the Viceroy had order'd out; and having two excellent *Chineze* Pilots, I made all the Haſte poſſible back to the *Amphitrite*, to inform the Ship's Company of the good News. I imagined I ſhould find her at the Mouth of the River, and ſail'd as far as the Iſland of *Sanchan*, paſſing twice before our Saint's Tomb; but I needed not have gone ſo far; for whilſt I was ſailing between theſe Iſlands, the Ship, which had put to Sea, came and caſt Anchor in Sight of the City of *Macao*, where I found her at my Return. Chevalier *de la Roque*, and the reſt of the Officers of the Ship, were overjoyed at the good News I brought them; they being perſuaded, by the Honours which the *Chineze*, and particularly the Mandarins, paid me againſt my Will, that they ſhould meet with a kind Reception. For this Reaſon, they immediately went up the River, and the two Pilots whom I had brought with me, conducted the Ship within two Leagues of the Walls of the City of *Canton*, and caſt Anchor there. During this Interval, I went to that great City, in order to get Leave for our ſick Men to go aſhore in the neighbouring Village, where we were to land. I

* Poſſibly the Jeſuit may enlarge a little here, in the great Regard which he ſays was ſhown to a Veſſel of the *French* Nation.

luckily met with the *Song-too*, a Mandarin whoſe Authority is equal to that of the Viceroy, but with this Difference, that the *Song-too* preſides over two Provinces, and the Viceroy only over one. Being intimately acquainted with this Mandarin, I prevailed with him, and with the Viceroy, to let Chevalier *de la Roque*, and the other Officers have a *Cong-koen* or publick Hotel, wherein lodge ſuch Perſons of Quality and Mandarins as are ſent with Honour into the Provinces. With regard to myſelf, I lodged at the ſame *Cong-koen* in which I reſided when I ſet ſail from *China* to *France*; and was treated in much the ſame Manner as before. When we came to *Canton*, the Emperor was in *Eaſtern Tartary*; but immediately upon his Arrival in *Peking*, he ordered three *Kin-chai* or Envoys to ride poſt and receive me; theſe Envoys were, Father *Viſdelou*, a *French* Jeſuit, Father *Suarez*, a *Portugueze* Jeſuit, and a *Manchew-Tartar* *, whoſe Name was *Hencama*, Principal of a Tribunal belonging to the Emperor's Palace.

Upon their Arrival they told us, in Preſence of the Viceroy, the Commander of the Militia, and all the other Mandarins or General Officers of the Province, that the Emperor was glad my Companions and I were returned ſafe: That his Majeſty had ordered that I ſhould take five of them with me to Court; and that the reſt had full Liberty to go and preach the Law of the Lord in all Parts of his Empire; that the *Amphitrite* (which had brought me from *France*) ſhould be free of all Duties of Gauging and Anchorage: That he granted the Merchants who came on board that Ship, the Leave they had ſued for, to hire a Houſe in *Canton*, and ſettle a Trade there. Finally, that he was pleaſed

* The little Nation of the *Mancheous* (or *Manchews*) in *Eaſtern Tartary*, have made themſelves famous, within theſe hundred Years, by the Conqueſt of *China*.

with

with the Favour which had been ſhown the *French*; and required, that henceforward they ſhould be treated with ſtill greater Honour and Diſtinction.

Some Days after, the three Envoys deſired all my Companions, with myſelf, to meet in our Houſe at *Canton*, in order that he might acquaint us with the Emperor's Commands. Being come thither, *Hencama*, in Preſence of the other two Envoys, told us, as from his *Chineze* Majeſty, that the Thing on which his Sovereign ſet the higheſt Value was Virtue; and, next to this, Learning, and Skill in the Arts; that he had ſent me into *France*, there to ſeek for Companions poſſeſs'd of thoſe Qualities; and was highly ſatisfied, as I had faithfully diſcharged the Order which had been given me for that Purpoſe: he declared farther, that the Emperor would keep five of my Companions in his Service; and that the other ſix might go and reſide in any Part of his Empire, and preach the Chriſtian Religion.

The Envoys having done ſpeaking, our Miſſionaries drew up in two Lines, and proſtrated themſelves nine Times, after the *Chineze* Manner, to thank the Emperor for his Goodneſs. This was done before a Multitude of People, who went immediately and told all that had paſſed; a Circumſtance which gained the Miſſionaries great Credit in *Canton*.

In the mean time, the Viceroy and the reſt of the Mandarins, in Compliance with the Orders delivered to us by the Envoys, and to ſhow our Officers ſtill greater Favour, reſolved to invite them to a ſplendid Banquet, and to exempt all their Goods on board from Duties of every Kind, a Sum amounting to near ten thouſand Crowns; but they inſiſted, that we ſhould firſt perform a Ceremonial of Thanks to the Emperor, for freeing us from the Duties of Anchorage and Gauging.

As

As this Sort of returning Thanks is performed after the *Chineze* Manner, that is, by Proſtrations and other Ceremonies which ſeem to imply Submiſſion and Homage; Father *Viſdelou* and I repreſented, that as the Captain of the Ship, whoſe Buſineſs it was to perform the Ceremony in queſtion, was an Officer ſubject to the greateſt and moſt powerful Monarch of the wide-extended Weſt, who received Homage, without paying any, he therefore could not perform it after the *Chineze* Faſhion. The Mandarins, who were deſirous of doing honour to the *French*, ſo far from having Thoughts of diſguſting them, replied, that 'twas enough if it was done in ſuch a Way as might be honourable to both Nations; that is, partly after the *French*, and partly after the *Chineze* Manner; and for this Purpoſe, they themſelves propoſed that Chevalier *de la Roque*, turning himſelf towards *Peking*, ſhould hearken to the Words expreſſed in the Imperial Order (which the Viceroy, ſtanding up on one Side, ſhould read to him) concerning the Exemption from the Duties; and that the Chevalier ſhould liſten to them reſpectfully; or on his Knees, with his Hat on. That he then ſhould make a Bow after the *French* Faſhion by Way of Thanks *; otherwiſe, that he might attend to the Order with his Hat off, and his Body bowed, but without kneeling on the Ground, and then make a Bow after the *French* Manner.

The Chevalier *de la Roque* approving the laſt Way of thanking the Emperour, he accordingly performed the Ceremony in ſo noble a Manner, as rais'd in the Viceroy, and the reſt of the Mandarins who were preſent at it, an Eſteem for his Perſon and for that of his Countrymen †. The *Chineze*

* What a Fuſs was here made about a Trifle!

† I don't doubt but many of my Readers will ſmile at the Foppery of this Deſcription. One would take the Chevalier to be a Poſture-Maſter, rather than a Sea-Officer.

afterwards

afterwards gave an Entertainment to the Chevalier and all his Officers, who, on this Occaſion, took Precedency of the ſeveral General Officers of the Province. I ſay on this Occaſion; for in another Entertainment of Ceremony that was given them, as by Order of the Court, and in which the Viceroy was ſeated in the Middle or chief Place, as repreſenting the Emperour, Chevalier *de la Roque* was ſet below him, but above the reſt of the Mandarins, who were placed oppoſite to the *French* Officers, theſe ſitting on the moſt honourable Side. Chevalier *de la Roque*, to whoſe Option the Viceroy had left it ſome Days before, choſe to be entertained in this Manner by the Viceroy (and that in the Mandarin's Palace) rather than by the reſt of the General Officers of the Province, who are inferior to the Viceroy, tho' the Chevalier and his whole Train were to have the Precedency. The Ceremony being ended, we did not continue long in *Canton*, but left Father *de Broſſia* to ſuperintend our Church there. The Day of our Departure, the Viceroy, the *Song-too*, the Commander of the Militia, and the reſt of the General Officers of the Province, all in their ceremonial Habits, waited upon us to the River-ſide. We were informed in *Nan-chan-fou*, the Capital of the Province of *Kiamſi*, that the Emperour was ſet out from *Peking*, and advancing towards the Province of *Nanking*. We accordingly travel'd that Way, and met him between *Yanchew* and *Hoai-ngan*, two large trading Cities, ſtanding on the Side of the Canal through which the Emperour was paſſing.

This Monarch hearing of our Arrival, ſent Father *Gerbillon*, who putting us on board a little Veſſel, conducted us towards that of his Majeſty. The Moment we came up with it, we fell on our Knees, according to the *Chineze* Cuſtom, and enquired after the Emperor's Health. At that Inſtant the Prince

Prince appeared at a Window, and enquired in ſo very gracious a Manner how I did, as muſt have charm'd the moſt inſenſible Hearts. He then commanded us to come on board his Veſſel, on which Occaſion he only aſked me ſome Queſtions, his Majeſty having before been ſufficiently informed of the ſeveral Particulars of our Voyage, by the long Letters I had writ to *Peking*.

At eight in the Evening of the ſame Day, his Majeſty gave us a ſecond Audience in his Cloſet, where he ſpoke to us longer, and with ſtill greater Familiarity than in the Morning. I begg'd the Emperour to grant us Leave to return to *Yang-chew*, we having left the Preſents which we had brought for him in that City. The Inſtant we were arrived there, we diſpoſed them in ſo beautiful an Order, that ſeveral of the principal Noblemen of the Court who ſaw, and could not forbear admiring them, confeſſed they were the moſt ſingular and curious, in their Kind, which had ever been ſeen in that Court. The Emperour being deſirous of taking a nearer View of them, cauſed the ſeveral Things to be brought in one after another; and as he is perfectly well-ſkill'd in all Works of Art, he pointed out, better than any other Perſon could have done, the Eſteem in which they ought to be held. Above all, he was ſtruck with the Portraits of the Royal Family, and eſpecially with that of his Majeſty of *France*, which this Prince could not forbear gazing upon, as if the Exactneſs of the Reſemblance, and the Vivacity of the Colouring, delineated, in a ſenſible Manner to his Eyes, the various Wonders he had been told concerning our auguſt Sovereign *.

Two Days after, Fathers *Viſdelou* and *Suarez*, and *Hencema* their Collegue, were commanded to

* May not we call this groſs Flattery, and altogether unworthy of a Man who profeſſes to undertake long and hazardous Voyages, in no other View but to win over Souls to Chriſt?

proceed

proceed in their Journey as far as *Peking*, and to order the Preſents to be carried thither. As to myſelf, the Emperour deſired Father *Gerbillon* and I to follow him, till my four Companions whom I had left behind, ſhould be come up with us.

Hearing, next Morning, that they were but three Leagues from *Yang-chew*, we went to meet them. The Emperour landed in a little Iſland called *Kin-chan*, ſituated in the Middle of the *Kiang* *, the broadeſt and deepeſt River in *China*.

'Twas in this inchanted Iſland, that the Emperour ſaw them all five, for the firſt Time. After they had ſaluted him, according to the ſeveral *Chineze* Ceremonies, he bid them come forward, with ſuch an Air of Goodneſs and Familiarity, as they could not but admire. He then aſk'd them ſeveral Queſtions relating to the Sciences and the polite Arts, which gave them an Opportunity of ſhowing their Abilities, and at the ſame Time diſcovered to them the Emperour's Genius and deep Erudition. They won, even in this firſt Audience, the Eſteem of that mighty Monarch, inſomuch, that he could not forbear ſaying, that he believed a very good Choice had been made, in their Perſons; that they ſeem'd extremely well qualified for his Service, and that he was mighty glad to ſee them. But nothing was a greater Proof of the Satisfaction he felt on this Occaſion, than the Orders he gave for their being furniſhed with lighter Barges than thoſe they had before; and that they, Father *Gerbillon* and myſelf, ſhould attend upon him during his whole Voyage, which laſted above three Months †.

Tho'

* This, I ſuppoſe, to be the River *Kiam*, or *Blue River*, as 'tis called in our Maps.

† If theſe Jeſuits attended ſo cloſe upon the Emperour, merely to win him over to the Chriſtian Religion, upon the Suppoſition that it would be for his Welfare, their Deſign was very laudable; otherwiſe they would anſwer the Picture given of them in the following

Tho' I did not propoſe to relate in this Place, any of the Particulars concerning the Emperour's Voyage, I yet cannot omit, reverend Father, taking ſome Notice of the Regard which his Majeſty was pleaſed to ſhew to nine or ten Miſſionaries, of different Nations and Orders, who were introduced into his Preſence by Father *Gerbillon*, to have the Honour of ſaluting him, and to offer him ſome ſmall Curioſities. This Prince caus'd them all to come near his Barge, that he might ſpeak to them with the greater Familiarity; ſent them Viands from his own Table, and even Money, to ſhow, by theſe public Teſtimonies of his Royal Benevolence, the Eſteem he entertains for all the Miſſionaries in general; and thereby to give 'em the greater Credit in the ſeveral Provinces of his Empire *. And, to pay

lowing Lines. The Jeſuits are exceedingly ſollicitous to gain Credit with the World, and to get Acceſs to the Palaces of Kings and Princes, they raiſing themſelves by various Degrees of Favour, till at laſt they graſp all Things. With what Reluctance do they leave a Palace, when once they have got Footing in it? With Regard to their Churches and other Edifices, they employ all the Arts poſſible, in order to draw to their Houſes the moſt conſiderable Perſons of the ſeveral Places where they are ſettled, for which Purpoſe they build Roſtra, Galleries, and other Embelliſhments of Building, never uſed by any other Order of Friars. To this let us add, their Care in engroſſing to themſelves the Education of Youth; the ſignal Encouragement they give to the Children of the Rich, on whom they beſtow all poſſible Marks of Diſtinction, tho' they can ſcarce read; whilſt, on the other Hand, they take no Notice of the Children of the Poor, how remarkable ſoever they may be for their Genius or Aſſiduity. Their chief View, therefore, is, not to inſtruct Youth, but to gain, by all the Arts they can poſſibly employ, the Friendſhip of Perſons in Power, in order that they may engroſs every Thing, and raiſe themſelves in the World, of which they are, at one and the ſame Time, the Idolizers and the Slaves. *La morale pratique des Jeſuites*, Tom. I. p. 25, 26.

* Some are of Opinion, that the Fathers ſtretch almoſt as much, when they talk of the Honours paid them in *China*, and the great Regard which is there had to the Chriſtian Religion and to the Jeſuits, as when they treat concerning their Miracles. Cer-

pay a ſtill greater and more peculiar Honour to our holy Religion, he ſent to the two Churches in *Nankin* and *Hamcheu*, Capital of the Province of *Chekiam*, a Perſon to worſhip the true God there, and to enquire into the State of thoſe Churches.

On the Report made to his Majeſty by this Officer, that the Chriſtians were rebuilding the Church of *Hamcheu**, more renown'd on Account of the laſt Perſecution, which gave Occaſion to the famous Edict in favour of the Chriſtian Religion, than for its Pictures and Architecture, tho' theſe had made it be conſidered as the fineſt Church in *China*; he gave a Sum of Money, in order that the Edifice might be finiſhed out of Hand.

Such ſhining and univerſal Teſtimonies of the Emperour's Eſteem and Affection, as well towards thoſe Miſſionaries who are in his Service, as to ſuch as live in the Provinces, might perſuade our Friends in *Europe*, that the Monarch in queſtion is not far removed from the Kingdom of Heaven: Nevertheleſs, if, on the one Hand, it is incumbent on us to return God infinite Thanks for the perfect Health he indulges this Monarch; for the compleat Victory he has permitted him to gain over the *Caldan* †, his only formidable Enemy; for the Felicity with which his *Chineze* Majeſty governs his Subjects, he being equally beloved and dreaded by them: In a Word, if 'tis our Duty to thank the Almighty for the Proſperity he grants him in this Life, we yet, on the other hand, have but too juſt Reaſon to

Certain it is, that they had ingratiated themſelves very much in the Emperour's Favour.

* This Church had been burnt to the Ground a little before, with Part of the City of *Hamcheu*, as appears from the Hiſtory of the Emperour of *China*'s Edict in favour of the Chriſtian Religion, *Pag.* 65, *3d Edit.*

† King of the *Elouths* (in *Engliſh* we ſhould ſound it *Eloot*) one of the moſt powerful *Tartarian* Princes, whoſe Dominions were conquered not many Years ſince, by the Emperour of *China*.

fear,

fear, that this will be the only Reward he will meet with, for all the moral Virtues which ſhine forth in his Perſon, and for the peculiar Protection he has ſo conſtantly indulged both to our holy Religion, during ſo long a Courſe of Years, and to ſuch as preach it in his Empire; unleſs the Perſeverance of ſo many pious Souls, who have ſo long offered up their Prayers to that Power in whoſe Hands is lodg'd the Heart of Sovereigns, ſhould at laſt oblige him to become a Convert; and force him to embrace thoſe Truths in which he is perfectly inſtructed. For this we daily implore Heaven, and beſeech all good Perſons to join with us in our Prayers, for the greater Glory of God, and the Salvation of all *China*.

*I am*, &c. JOACHIM BOUVET.

## *Father* PREMARE, *to Father* LE GOBIEN.

Ven-cheu-fu, *in the Province of* Kiamſi, Nov. 1. 1700.

*Reverend Father*,

AT my Arrival in this Country, I had the Honour to write to the Reverend Father *de la Chaize*. Being then but little acquainted with *China*, I ſcarce preſented him with any Thing but a bare Relation of our Voyage, and an Account of the many Leagues we run out of our Courſe in different Seas, for near eight Months, occaſioned by the bad Weather, and the Unſkilfulneſs of our Pilots.

I don't doubt but he has been ſo good as to communicate my Letter to our Fathers; and that you have met with ſome Particulars in them, which, tho' perhaps not curious enough to be purpoſely ſought after, were yet worthy to be taken Notice of by Travellers when they come in their Way.

But

But now that I begin to be acquainted with this Country; and that Heaven has been ſo gracious as to enable me to learn, in a ſhort Time, as much of the *Chineze* Language as to underſtand tolerably well what others ſay, and to make myſelf be underſtood by them; I am able to inform you of a great many Particulars, which I was ignorant of when I wrote my former Letters; and now I think it incumbent on me to begin with a Subject which moſt affects us both; I mean, with the State of Religion, and its urgent Neceſſities, in this vaſt Empire. I therefore ſhall not add any Thing to what you have ſo often been informed of by Letter within theſe few Years, I mean, that *China* is the moſt fruitful Climate, and the richeſt Country in the Univerſe. The Magnificence of the Emperor and of his Court, and the Wealth of the great Mandarins, exceed all that could be ſaid on theſe Subjects. An *European* is immediately ſurprized to behold nothing but a vaſt Profuſion of Silk, Porcelane, Cabinets and other Houſhold Goods, which, tho' not richer than thoſe in *Europe*, are more glaring than moſt Things of this Kind in that Part of the World.

But I will only obſerve, by the Way, one Thing to you, which, at firſt, may appear a Paradox, and yet nothing can be more true; I mean, that the richeſt and moſt flouriſhing Empire in the Univerſe, is, in one Senſe, the pooreſt and the moſt wretched of any. *China*, how vaſtly extended and fruitful ſoever it may be, is yet inſufficient to maintain its Inhabitants. In order for the *Chineze* to be happy, it were neceſſary that they poſſeſſed a Country four Times as large as their own. In the ſingle City of *Canton*, there are, without enlarging, above a Million of Souls; and 'tis ſaid, that in a large Town, only three or four Leagues from *Canton*, there are more Inhabitants than in the laſt mentioned City. This ſhows what a prodigious Number there muſt

be in this Province. What Idea then are we to form of the Populouſneſs of the whole Empire, as 'tis compoſed of fifteen large Provinces, moſt of which are equally well inhabited; to how many Millions muſt this amount? Now, a third Part of thoſe *Chineze* would eſteem themſelves happy, if they only had Rice enough to ſubſiſt upon.

* 'Tis well known that extreme Neceſſity will prompt Mankind to commit the moſt ſhocking Acts. Such *Europeans* as ſettle in *China*, and are Eye-witneſſes to what paſſes, are not ſurprized to hear that Mothers kill or expoſe ſeveral of their Children; that Parents ſell their Daughters for a Trifle; and that a Spirit of Avarice prevails in this Empire, and that it is full of Thieves: They are rather ſurprized that Accidents of a ſtill more fatal Nature are not heard of, and that, during Seaſons of Scarcity, and almoſt Famine, which are but too frequent here, Millions ſhould die of Hunger † without once attempting to lay violent Hands upon themſelves, of which there are ſo many Examples in *Europe*.

By the Way, the Poor in *China* cannot juſtly be reproach'd, as moſt of thoſe in *Europe* deſerve to be, with Idleneſs, and with their having an Opportunity of ſubſiſting themſelves, if they would but work. 'Twould be impoſſible to deſcribe the Toils and Diſcomforts of theſe unhappy People. A *Chineze* will frequently ſpend whole Days in turning up the Ground; will often ſtand Knee-high in Water, and yet ſuch a Man in the Evening ſhall think himſelf happy if he can procure only a little Porringer of Rice, and the inſipid Water in which it is

* I would not have tranſlated moſt of the Particulars which follow, to the End of the Chapter, had I not preſumed it might be proper to give my Readers an Idea of the Manner in which the Jeſuits expreſs themſelves on theſe Occaſions.

† I ſuppoſe that this is not ſpoken abſolutely, but only put for a very great Number.

boiled

boiled for his Drink. This is his whole Commons. Nevertheleſs, many of them are extremely eaſy under their Sufferings; and if we were to take away Deſires, which are ſo natural to the unhappy, the Innocence of their Manners would correſpond well enough with their Poverty, and the Greatneſs of their Toils.

The firſt Reflection which the Miſery of thoſe poor People naturally raiſes in a Miſſionary is, to make him ſay thus to himſelf; O that I could but procure them, at leaſt, the ſolid Conſolation which thoſe who ſuffer, in following the Maxims of the Goſpel, feel; if I could but teach them to ſanctify their Miſeries, ſetting before them the Example of a God ſuffering for their Sakes; and by acquainting them with the infinite Bleſſings, the eternal Happineſs they may obtain for themſelves in Heaven, by the poor, the laborious, and the painful Life they lead upon Earth! But how could ſo ſmall a Number of Miſſionaries be heard by that numberleſs Multitude of Heathens, who are computed only by Millions, and whoſe Language is ſo extremely difficult?

Be not therefore tir'd with hearing us ſay, many Years hence, that the Harveſt is great, and the Number of Labourers very few. Inculcate this ſtrongly to ſuch of our Fathers as are inclined to come into this Country; and let them not give Credit to what I formerly heard, when I was preparing to ſet out upon foreign Miſſions; that the Good which we are told in *Europe* may be done in Miſſions, is greatly enlarged upon; and that the Heathens are not ſo much inclined to be baptized as we are inform'd there. The Heathens indeed do not yet flock to us in Crouds for that Purpoſe, as we hope they will ſome Time hence; nevertheleſs, every diligent Miſſionary may, with the Aſſiſtance of his Catechiſts, baptize four or five hundred Idolaters every Year.

Gracious God! if a very zealous Preacher in *Europe* was ſure to convert, by his Sermons and Miſſions four or five hundred People annually, would not he be thought one of the moſt ſucceſsful Miniſters of the Goſpel, and would not ſuch a one very poſſibly imagine himſelf neceſſary? We are not impatient when we do not convert a greater Number in theſe Countries; and we call this but a tolerable Beginning, becauſe we do not meaſure the Succeſs by ſuch as we might have met with in *France*, but by that of a St. *Francis Xavier* in *India*, and of our apoſtolical Brethren, his Succeſſors, in *Japan* *, where numberleſs Multitudes of Infidels flock'd to them for Baptiſm.

I omit

* The Jeſuits, notwithſtanding this Boaſt of the great Pains they take, with no other Deſign but to bring over Heathens to Chriſt, are accuſed, by the following Author, of acting upon far different Motives. They have no other Concern (ſays this Writer) but to promote their own Intereſt; and, for this Purpoſe, they don't ſcruple to raiſe Commotions and Wars, as was very juſtly obſerved by Father *Diego Collado*, a Dominican, in a Memorial preſented by him, to the Royal Council of *India*, the 17th of *December* 1633. 'Tis in § 3, that we read the following Words: *The* Japoneze *were perſuaded, as early as the Year* 1565, *that the Preachers of the Goſpel caus'd, whitherſoever they went, a ſad Havock by the Wars and Seditions they raiſed. But it is to be obſerved, that, at this Time, and even till* 1593, *the* Japoneze *had been viſited by no other Fathers than the Jeſuits.* This is not the Aſſertion of the Friar, he copying theſe Words from the General Hiſtory of *Japan*, printed at *Alcala* in 1601, which the Author (*Lewiz Guzman* a Jeſuit) declares he borrowed, either from genuine Relations, or Eye-witneſſes. This Author gives an Account, Chap. 3. Book 11. of the Perſecution which the Emperour of *Japan* rais'd againſt the Jeſuits, and the Reaſon this Monarch had for employing ſuch ſevere Methods, *viz.* becauſe the Jeſuits were Knaves and Impoſtors, who, upon Pretence of preaching Salvation, came in no other View but to enliſt Men, and to carry on ſome treaſonable Practices againſt him and the King of *Japan*; and that had he not been aware of them, they would have deceived him, as they had before done ſeveral other Kings and Princes; ſo that they had ſufficiently diſcovered, in ſix Years Time, what they are, and the Motive of their preaching the Goſpel.

Let

I omit the vaſt Number of young Children, who, on account of the miſerable Circumſtances of their Parents, are by them expoſed, as was before obſerved, both in Town and in the Country, where they are in Danger of being devoured by wild Beaſts; as well as of ſuffering endleſs Torments after this Life, if you do not ſuccour them. A Perſon whoſe only Occupation was to be that of ſearching for ſuch Objects, in order to baptize them in this deplorable Extremity, would not find it loſt Labour. Few Days would paſs but ſome ſuch Object would be found; and theſe Innocents might be more eaſily ſaved, becauſe many conſider their Death as an Eaſe to their Country; for which Reaſon, no Perſon will give himſelf the Trouble to take 'em up, and reſcue 'em from the Jaws of Death. Moſt of ſuch would go into Paradiſe the Day of their Baptiſm.

Thus I have told you, reverend Father, the moſt urgent of all our Neceſſities. We ſtand in need of Companions in our Toils. Tho' Hundreds of Miſſionaries were to come hither, now we are allowed full Liberty to preach the Goſpel in every Part of

Let it not be objected, that the Emperour acted thus, merely out of Hatred to the Chriſtian Religion, ſince he gave the Franciſcans Permiſſion, *anno* 1593, in Writing, to enter into his Empire, there to build Churches, Hoſpitals and Convents, and to wear their Habit publickly: And notwithſtanding this, the Perſecution was ſtill carried on againſt the Jeſuits, who had but one Church left in *Nangazakee*, a Port where a great Trade is carried on. The Emperour was not willing that this Commerce ſhould be loſt; for which Reaſon, ſome Jeſuits, one of whom was *John Rodriguez*, the Emperour's Interpreter, continued there to take Care of the Goods. This ſhows how deeply the Jeſuits were concerned in Trade, ſince, to carry it on, it was judged proper to leave ſome of them at the Time that the reſt were drove out of the Country. 'Tis equally evident, that they were not ſent away on Account of their Religion, ſince the Franciſcans, who laboured with greater Succeſs at the Converſion of Infidels, were admitted into the Empire at the ſame Time; but merely becauſe the *Japoneze* abhor'd their Knavery and Lies. *La morale pratique des Jeſuites*, Tom. 1. p. 214 & ſeq.

this wide-extended Empire, they would have Buſineſs enough. The firſt Alms you receive ought to be employed for this Purpoſe, this being the Thing we moſt want. However, I would not adviſe you to frighten People, by informing them of the Sums that will be neceſſary for the Maintenance of ſo great a Number of Goſpel-labourers. Deſire only ſo much as every Perſon can ſpare without incommoding himſelf. I have often thought, that the Monies which are allowed in *France* to a Country Prieſt, whoſe Pariſh ſometimes does not conſiſt of an hundred Perſons, is ſufficient to ſupport a Miſſionary in *China*, who not only has the Direction of a Church already eſtabliſhed, and which is ſometimes compoſed of twenty or thirty thouſand Chriſtians; but who likewiſe may convert, every Year, Heathens ſufficient to form a Pariſh of five or ſix hundred new Converts. If four or five Perſons would join, they might ſettle ſuch a Penſion without putting themſelves to any great Inconveniency; and if the Miſſionary was but to manage well his little Stock, he would have enough, over and above his own Maintenance, to beſtow from time to time a *Modicum* by Way of Alms. Words could never expreſs how much ſuch Alms, how inconſiderable ſoever they may appear when beſtowed by the Miſſionaries, are of Advantage to Religion, at the ſame Time that they reflect the higheſt Honour on it. This confirms the Idolaters ſtill more in the Opinion they entertain, that we do not viſit them for the Sake of their Treaſures, but for the Good both of their Souls and Bodies; and 'tis well known that this is one of the chief Circumſtances which makes them think favourably of our Religion: not to mention, that it gives the *Chineze* the moſt advantageous Idea poſſible of the extenſive Charity of the *Europeans*, to whom we aſcribe all the Honour of theſe Alms; often declaring, that were it not for the Liberality

berality of certain generous Spirits, we could not ſupport ourſelves, nor have wherewithal to beſtow on them. This Zeal of Perſons who think of Foreigners at ſo great a Diſtance from them; Foreigners whom they have never ſeen, and whoſe Aid they can never want, affects them as ſtrongly as any one Particular.

Farther, thoſe who are in needy Circumſtances, are thereby induced to liſten to Chriſtian Inſtruction. They put their Confidence in Perſons who love them; they judge of our Affections in Proportion to the Benefits they receive from us; and are perſuaded that 'tis no ways our Intention to deceive them. In fine, they encline ſuch *Chineze* Chriſtians as are in the moſt flouriſhing Circumſtances, to beſtow, on their Brethren in Chriſt Jeſus, Alms to a much greater Amount than thoſe we give. The *Bonzes* preach up Charity pretty much; but then, this is done in favour of themſelves, not for the Poor; whereas we take nothing for our Miniſtry *, and, farther, we practiſe what we teach †. But if the Spirit

* Many Perſons will not believe them to be poor and diſintereſted. . . . The Jeſuits (ſays an Author) tho' they ſeem Beggars outwardly, are not ſo in Fact: It being merely a pretended Mortification, when they ſend any of their young People to ſue for Alms; and when any old Man, belonging to their Houſe, goes abroad for that Purpoſe, he does not eat the Bread given him, but either ſells or gives it away. . . . *And afterwards,* They declare themſelves to be Poor, and would perſuade all the World that they are ſo; and nevertheleſs their Wealth is ſuch, that their yearly Revenues amount to more than thoſe of all the other Orders put together. *La morale pratique des Jeſuites, Vol.* I. *pag.* 12 & 21, 22.

† Notwithſtanding the great Auſterities they declare to be practiſed by them (as the Reader may have ſeen in a former Letter) many charge them with being mere Hypocrites on theſe Occaſions. Peruſe the following Paſſage. "The Jeſuits lead a "Life of Luxury and Delicacy. . . . No People wear finer Lin- "nen than they, nor lie on ſofter Beds; and thoſe who endea- "vour to apologize for their not employing Woollen about their "Perſons or their Beds, ſay, that the Seams of their Linnen,

Spirit of Charity ſhould riſe higher, and you ſhould ever happen to meet (as poſſibly you may) with thoſe generous Minds, who comply with every Propoſal of a good and ſolid Tendency, we ſhall have Opportunities enough in this Country, of employing their Liberality, how great ſoever it may be.

Among various Eſtabliſhments wanting, and which would greatly advance the Progreſs of the Chriſtian Religion, by the Honour they muſt neceſſarily reflect on it, there is one which myſelf, as well as ſeveral other Miſſionaries, have greatly at Heart. I mean the building, in five or ſix of the greateſt Cities belonging to the chief Provinces of the Empire, a Kind of Hoſpitals for bringing up thoſe Foundlings whoſe Lives as well as Souls may have been ſaved. This would properly be a Work worthy the Piety of Ladies, to whom you conſequently ought to explain this Deſign. For theſe Hoſpitals would conſiſt principally of Maidens; ſuch being expoſed, rather than the Males, by thoſe Parents who have more Children than they can well maintain. Parents alſo have leſs Compaſſion on theſe than on the Boys, from a Belief that it will be more difficult to provide for the Girls, and to enable them to get their Livelihood.

They therefore ſhould be inſtructed, till they come to a certain Age, in the Principles of Religion; and be taught ſuch *Chineze* Arts as may ſuit their Sex and Condition. At fourteen or fifteen they might be plac'd, as in *France*, in the Families of

" tho' far from thick, are but too troubleſome to them. They " never get up in the Night to ſay Mattins; they keep no more " Vigils or Faſts than ſuch of the Laity do who are in the moſt " flouriſhing Circumſtances. They feed upon the greateſt Dain- " ties, and have excellent Wines and other Liquors. . . . Beſides " their not obſerving any extraordinary Faſt, they have obtain- " ed Briefs for diſpenſing from keeping Lent, and every Kind " of Faſt, all Perſons to whom their Superiours may indulge " ſuch a Favour. *La morale des Jeſuites, Vol.* I. *pag.* 19, 20.

Chriſtian

Chriſtian Ladies, who would prefer them to Heathen Domeſticks, or elſe be ſent to a Sort of Monaſteries, there to paſs their Lives in working and Prayer. If a few ſuch Communities were once eſtabliſhed, I don't doubt but there would be ſeveral more, conſiſting of Perſons of the higheſt Quality, as in the *European* Convents. The *Chineze* Women are naturally fond of Solitude. Beſides their Tendency to Devotion, they are brought up, in the Houſes of their Parents, after a very recluſe Manner; ſo that we may preſume it would put 'em to very little Reſtraint, to embrace a cloiſter'd Life. We ſeldom ſpeak to them of the great Number of holy Virgins, who chuſe Chriſt for their Spouſe, in the different religious Orders of the Church, but they diſcover a Deſire to make ſo noble and generous a Sacrifice, in their own Perſons, to Heaven.

A conſiderable Number of pious Eſtabliſhments are daily founded in *Paris*, unleſs the Face of Things be greatly changed, in this Particular, ſince I left that City. Now, could not a Lady of Quality * do

* 'Tis in the Minds of Women that the Jeſuits are ſaid to ſtrive moſt induſtriouſly to ingratiate themſelves, particularly, when ſuch Women are thought to be near their Diſſolution. They endeavour to get Footing into all Places, in order to procure Donations, and puniſh all thoſe very ſeverely, who do not exert themſelves for that Purpoſe, they conſidering them as the Subverters of their Society, as will appear from the following Story which happened in *Madrid*. A wealthy Woman, who had ſome Relations in that City fell ſick. During her Sickneſs ſhe made Uſe of a Jeſuit for her Confeſſor, who, being a faithful Servant to the Society, adviſed the Lady to leave her Eſtate to the Jeſuits, and to diſinherit her Nephews, to which ſhe conſented. The Confeſſor upon this returned home with Tranſport; and, in the Exceſs of his Joy, demanded the Recompenſe beſtowed on ſuch as bring good News, he imagining that he had performed an heroic Action, in procuring the Society ſo rich an Inheritance. However, it ſo happened that one of thoſe Fathers, being of a very noble Family, and a Man of the greateſt Probity and Honour, was ſtruck with this inſolent Behaviour; and being fully determined to defeat the Deſign of the other Jeſuit,

do ſomething like this, in favour of *Peking*, the Capital of *China?* Perſons, at ſo great a Diſtance from *Europe*, would not be allur'd by Vain-glory, nor prompted by thoſe idle Applauſes which the Quality of Foundreſs ſometimes procures them from the People of the World. But, (gracious God) can this ever be the Motive of ſuch excellent Works? And if any Perſons are ſo weak as to be affected by ſuch Encomiums, ought they not, on that very Account, to ſend their Alms to the other Extremity of the Globe, where God, who alone was privy to their Deed, would beſtow on them a full and entire Recompence? The excellent Work I propoſe ought

ſuit, he went and viſited the ſick Lady, at a Time when he knew the Confeſſor was not there. His Gown procured him Acceſs to her, which would have been refuſed to a Friar of any other Order; it being a Maxim among the Jeſuits, not to permit any ſuch to viſit the Sick, whom they are allowed to ſee, for fear leſt they ſhould overthrow all their Machinations. The honeſt Jeſuit took a Notary along with him, and told the Lady, that in the Condition ſhe was, it was more incumbent on her to comply with her Duty than with her Devotion; for which Reaſon, he prevailed with her to cancel her Will, and the ſeveral Legacies ſhe had bequeathed to the Society, and to leave her Eſtate to the lawful Heirs. She died ſoon after, upon which the Confeſſor took Poſſeſſion of the Houſe, and of all the Keys. He then opened the Will, which had been ſealed, whereby it appeared, that ſhe had bequeathed almoſt her whole Eſtate to the Fathers. But whilſt the wicked Jeſuit was priding himſelf in being Maſter of it, and ſucceeding ſo happily in his Deſign, and was treating her Nephews with the utmoſt Haughtineſs, upon the Suppoſition that they were dependant on him, on account of a trifling Legacy which their Aunt had left them; the chief of theſe Relations came with the Codicil; took the Keys of the Houſe from the Fathers, and drove 'em from it. The Jeſuits ſought very induſtriouſly for the Perſon who had play'd them this Trick; and finding it was the Father in queſtion, they, the very next Day, put a Note under his Napkin, by which he was commanded to leave their Houſe, the Society having no more Occaſion for his Service. He then went and threw himſelf at the King's Feet, to whom he told the whole Story; upon which his Catholic Majeſty took him under his Protection, and ſav'd him from the Fury of the Jeſuits. *La morale pratique des Jeſuites, Vol.* I. *pag.* 207, *&* *ſeq.*

not

not to be laid aſide, from this Conſideration, that it could not be effected by one ſingle Perſon; ſince that the Money which ſerves to feed and clothe a poor Perſon in *Paris*, would ſubſiſt four or five. Farther, in *France* 'tis not always a ſingle Perſon that ſupports a Houſe, but ſeveral who join their Contributions for that Purpoſe.

'Tis enough that there be one Perſon at the Head of the reſt, whoſe Care may be to excite their Benevolence, from the Knowledge they have of the Wants of ſuch as are the Objects of their Charity. 'Tis not even neceſſary, that the Perſons in queſtion ſhould beſtow large Sums, by Way of Alms, at a Time. They may give little and often. The kind Reception which the *French* on board the *Amphitrite* met with from the *Chineze*, gives us Reaſon to hope, that an eaſy and laſting Correſpondence will be eſtabliſhed between the two Nations, whereby we may have an Opportunity of hearing from you, and of being favoured with Alms from *Europe*, more than once a Year. The Voyage takes up but ſix Months, at moſt, provided a Ship ſets ſail from *France* at the End of *December*, or the Beginning of *January*. We ſaw a ſmall *Engliſh* Ship in *Canton*, which performed the Voyage in five Months. Was a Ship not to ſail till the Beginning of *March*, ſhe yet might arrive in *China* the ſame Year; but then the Voyage would be longer and more hazardous. We put into ſeveral Ports (which loſt us a great deal of Time) by our miſſing the Streights of *Sunda*; but notwithſtanding this, and tho' we went near five hundred Leagues out of our Courſe, in unknown Seas, wherein we were forced merely to gueſs at it, we yet came to *China* at the Cloſe of the ſeventh Month. It would be impoſſible for any Perſon to arrive ſo ſoon by Land, tho' he did not go a Step out of his Way, and ſhould travel fourteen or fifteen Leagues every Day.

I am

I am firmly perſuaded, dear Father, that the many virtuous Ladies who are deſirous of knowing what is tranſacting on this Side of the Globe, will be touch'd with the Particulars which I have here writ to you; and be pleaſed with me for publiſhing the Wants, with regard both to this Life and that to come, of ſo many little Creatures, who claim a more particular Regard, becauſe they, after leading a very ſhort and very miſerable Life upon Earth, can expect nothing but eternal Death †.

I ſhall conclude with again intreating you not to be diſpleaſed at hearing us ſo often implore your Aid. I once thought it would have been impoſſible for me ever to be ſo urgent; but the Sight of Neceſſities of a certain Kind, give a new Turn to a Man's Thoughts. Zeal may cool in the Midſt of *France*, in Places where it may be ſuppoſed that other Perſons will do the Good which we have not done. Ever ſince I found myſelf determined to ſacrifice my Eaſe, my Health, and my Life in this Country, for the Salvation of Souls; I am perſuaded that the cooleſt and moſt imperfect among Mankind, would be fir'd with ſtill warmer Zeal; and that it muſt argue a great want of Duty in me, if, concealing the Neceſſities of our poor Churches, I ſhould be the Occaſion of their receiving leſs Succour. However, we may hope not to be always ſo burthenſome to you. When the Number of rich and powerful Chriſtians ſhall be increaſed, we then will beſeech the *Chineze*, and not the *Europeans*, to help our Churches; but that Hour is not yet come. Long after our Saviour's Abode upon Earth, the primitive Chriſtians aſſiſted ſuch Heathens as ſtood in Need of their Aid; and the Sight of their great Liberality, induced even many of their Enemies to

† If by eternal Death, our Jeſuit means eternal Miſery, what a ſtrange Idea muſt he form to himſelf of the Creator of theſe Children?

become

become Converts to their Religion. We would gladly ſerve you in the ſame Way, in Hopes that Heaven will beſtow the like Bleſſings on your Alms.

*I am, with great Reſpect*, &c.

DE PREMARE.

*Father* STANISLAUS ARLET, *to the General of the Society, concerning a new Miſſion in* Peru.

*Moſt Reverend Father*, Sept. 1. 1698.

IN 1697, on the Eve of the Feaſt of St. *Peter* and St. *Paul*, Father *Francis Boriné*, my Companion and I arrived in good Health, bleſſed be God, in *Peru*, without meeting with any ſiniſter Accident. You had given us Leave, exactly four Years before, to leave *Bohemia*, our native Country, in order to viſit the *Weſt Indies*. After I had reſided ſome Time in theſe Parts, our Superiours indulged the moſt ardent of all my Deſires, which was, to advance farther up into the Country, in order to found a new Settlement. This we have called the Reſidence of St. *Peter*, in honour to the Prince of the Apoſtles, under whoſe Auſpices the Miſſion was attempted and begun.

The Barbarians, whom Providence has appointed me to inſtruct, call themſelves *Caniſians*. They are direct Savages, and differ but little from Beaſts, both as to their Behaviour and Manner of Living. All the Men and Women go naked. They have no fix'd Habitations, no Laws, nor any Form of Government. Equally Strangers to Religion and Superſtition, they pay no Honour either to God or Devil; and yet they have formed to themſelves a better Idea of the ſupreme Being than one would have expected from them. Their Colour is a deep brown;

brown; they have a ſavage and menacing Aſpect, and a Fierceneſs in their whole Perſon.

'Twould be difficult to gueſs how many Inhabitants there may be in this wide-extended Country, becauſe they are never ſeen to aſſemble in Multitudes, nor have we yet had Time to form any Conjectures on this Head. They are perpetually at War with their Neighbours; and, whenever they take any of them Priſoners in Battle, they either make 'em Slaves ſo long as they live, or, after having roaſted them on Coals, eat them in their Banquets *, and uſe the Skulls of thoſe they have thus devoured inſtead of Cups.

They are very much addicted to Drunkenneſs; and when ſtrongly intoxicated with Liquor, they often quarrel, rail, wrangle, and murder one another. Modeſty will not permit me to mention a great many other Irregularities of a much more ſhameful Nature †, to which they brutally abandon themſelves, whenever heated with Liquor. Their Arms are a Bow and Arrows, and a Kind of long Javelin made of ſharp-pointed Reeds; and theſe they hurl ſo dextrouſly, and with ſo much Force, that they are ſure to ſtrike the Perſon to whom it is levelled at, tho' above an Hundred Paces from them. The Number of their Wives is not limited, ſome having more, ſome leſs, according as they think proper. The Employment of the Wives, for whole Days together, is to prepare for their Huſbands Liquors compoſed of various Sorts of Fruits.

* I am perſuaded our Author was impoſed upon on this Occaſion, the moſt ſenſible modern Travellers being of Opinion, that there is no Nation in the World, who make it a Practice to feed on human Fleſh. This will be farther deſcanted upon in the Sequel of our Work.

† I can ſcarce figure to myſelf Crimes of a much more ſhameful Kind, than for People to butcher themſelves in this Manner: But our Author may poſſibly hint at certain Acts of Uncleanneſs.

We

We entred the Country of theſe Barbarians, without Arms or Soldiers, accompanied only by ſome Chriſtian *Indians* (our Guides and Interpreters.) Heaven was pleaſed to give greater Succeſs to our Expedition than we had preſumed to expect: More than twelve hundred ſoon coming out of the Foreſts, to aſſiſt us in laying the Foundations of our new Colony. Having never before ſeen Horſes, or Men reſembling us in Colour and Dreſs, the Aſtoniſhment they ſhowed at our firſt Appearance among them, was a very pleaſing Spectacle to us; the Sight of us terrifying them to ſuch a Degree, that the Bows and Arrows fell from their Hands. They ſeem'd quite beſide themſelves, not being able to comprehend how it was poſſible for ſuch Monſters to come into their Foreſts; imagining, as they afterwards own'd, that the Man, his Hat, his Clothes, and the Horſe he rode upon, compoſed but one Animal; and this by an aſtoniſhing Effect, the Cauſe of which they could not account for. In a Word, the Sight of ſo monſtrous a Creature ſurprized them to ſuch a Degree, that they ſtood motionleſs like Statues.

But one of our Interpreters removed the Doubts of theſe Savages, by informing them who we were, and the Motive of our Voyage. They declared, that we came from the other End of the World, with no other View than to teach them to know and ſerve the true God †. He afterwards gave 'em certain

† In how different a Light is this ſet in the following Relation. . . , The *Indian Chiraguanaes* inhabit the other Side of the Mountains of *Peru*. They are a very tractable People, and liſten willingly to the Goſpel; but, at the ſame Time, are great Enemies to Labour. The Jeſuits undertook their Converſion, and made a great Progreſs therein in a ſhort Time. When the Fathers found that moſt Part of them were converted and baptized, and were of an ingenious and tractable Diſpoſition, they reſolved to acquaint them with the true Deſign of their Preaching,

tain particular Inſtructions which had been agreed upon between us; inſtructions adapted to their Capacity

ing, which was not for the Sake of their Souls, but merely to enrich themſelves. Accordingly they ſaid, that being their Preachers, they therefore were deſirous of reſiding among them; but that they wanted ſome Lands to maintain themſelves; and therefore hoped they would aſſiſt them in planting Sugar Canes, in order that they might be able to live in a comfortable Manner.

By this the *Indians* plainly diſcovered the Avarice of the Jeſuits; and it confirmed them in the Opinion which all the *Peruvian Indians* entertain, that theſe Fathers are not Miniſters of the Goſpel; but, on the contrary, upon Pretence of preaching the Law of Chriſt Jeſus, that their only Aim is to ſet up a tyrannical Power, and to deprive the *Indians* of their Liberty; for which Reaſon, they reſolved to murder all theſe Fathers in the Night. Tho' the Jeſuits had not been ſettled here long, they yet had contracted a great Familiarity with the Female *Indians*, who on the other Hand grew ſo fond of them, as to indulge them very ſtrong Teſtimonies of it, to the Prejudice of the Duty they owed their Husbands and Relations; they giving them Notice of the Deſign which their Countrymen harboured, *viz.* to kill them; and gave 'em an Opportunity of making their Eſcape. Five of the Fathers got off, and came to the City of *La Plata*, where they declared, that the *Indians* had drove 'em away, and refuſed to hear the Goſpel. Likewiſe that Father *Mendiola* had abjured the Chriſtian Religion, and taken a Wife according to the *Indian* Ceremonies. They declared that the only Motive of their making this Information was, in order that a Body of Soldiers might be ſent into the Country, to take *Mendiola* away by Force; and that otherwiſe it would be impoſſible to convert theſe Heathens, becauſe *Mendiola*, out of Fear of being puniſhed, would perſuade them to continue in their Idolatry; and confirm them in it, by the ill Example he then ſet 'em, in embracing their Religion, tho' a Prieſt and Miniſter of the Goſpel. For this Reaſon, they intreated Don *John de Eliſarazo* to furniſh them with Troops for that Enterprize: And to prove the Truth of what they aſſerted, they had ſtript *Mendiola* of his Gown, and declared that he was an Apoſtate. Don *John* judged that this Affair was of Conſequence enough to merit ſome Reflection; a little after which he ſent a Letter by an expreſs Meſſenger to *Mendiola*, deſiring him to come to him, and aſſuring him of his Protection, and Abſolution from his Crime. The Father was greatly ſurprized at the Peruſal of this Letter, he never having entertained a Deſign of apoſtatiſing from the Faith, or of quitting the Society; for which Reaſon he ſet out immediately

to

pacity concerning the Immortality of the Soul, the Duration of the Life to come, the Rewards which God promiſes them after Death, provided they keep his Commandments; and the dreadful Puniſhments with which he juſtly threatens ſuch of them as ſhould refuſe to follow the Light which was ſent, from ſo great a Diſtance, to irradiate their Underſtandings.

This made the wiſh'd for Impreſſion. From that Day theſe poor People followed us as a Shepherd does his Flock, and promiſed to bring over a great many Thouſand of their Friends. There is no Reaſon to ſuppoſe that they intend to deceive us. Already ſix very populous Nations, or rather a Nation inhabiting ſix great Foreſts, have ſent Deputies to offer us their Friendſhip, and to deſire ours; and promiſe to raiſe, in Conjunction with us, fix'd Habitations whereſoever we may think proper. We received theſe Deputies with all poſſible Demonſtrations of Friendſhip, and ſent them back with Preſents †. Theſe conſiſt only of ſmall Beads of Glaſs, of which they probably make Bracelets and Necklaces. Gold and Silver are far leſs eſteemed in this Country; and had I but about the Value of forty

to enquire into the Affair....The Reſult was, *Mendiola* prov'd their Guilt, (confeſſing at the ſame Time his own) to the utter Confuſion of the other Jeſuits. He afterwards quitted their Society. *La morale pratique des Jeſuites*, Tom. I. p. 257, & *ſeq.*

† 'Tis certain that one of the Things which the Jeſuits labour moſt zealouſly at, on all Occaſions, is to ingratiate themſelves into the Affections of the common People; for which purpoſe, they often publiſh Letters which are falſe; they feigning therein, that their Affairs are in a very flouriſhing Condition, and that thoſe of their Adverſaries are the reverſe; and ſometimes conceal their ill Succeſs, when 'tis for their Intereſt. They feign Hiſtories relating to *Japan*, *Poland*, *Germany*, and *Rome*; and whenever it happens to be for their Purpoſe, they will invent News in the very Place where they reſide, tho' they ſhould be ſure of being found Liars next Day; they not ſcrupling to run any Hazards, provided they can but obtain their Ends, which is to impoſe upon the People, and win their Favour. *Ibid.* p. 17.

or fifty Crowns in these Glass Beads, of all Sizes and Colours, (black excepted) they would invite Multitudes of these poor People, whose Friendship we afterwards might obtain, by Things of a more durable and more valuable Nature.

We have chosen for our new Habitation, a most agreeable Spot, very happily situated, in about fourteen Degrees South Latitude. To the South and East, is a Plain a great many Leagues in Length, planted, at certain Distances, with fine Palm-Trees. To the North is a broad River called *Cucurulu*, in the *Canisian* Language, and well stock'd with Fish. To the West are spacious Forests of odoriferous Trees, the Timber of which is very fit for Building; and these Forests are full of Stags, Fallow-Deer of every Kind, Wild-Boars, Monkies and Birds. The new Town is divided into Streets and Squares, and the Fathers have a House there (as the rest of the Inhabitants) with a pretty large Chapel. We were the Architects of these several Buildings, which you may therefore suppose not to be in a very elegant Taste.

The Situation of this Country is such, that it must necessarily be exceedingly sultry. 'T is an excessively hot Summer all the Year round, without the least sensible Variation as to Seasons; so that were it not for the Winds, which blow by Intervals, and refresh the Air a little, the Country would be quite uninhabitable. Possibly the *Europeans*, being brought up in the northern Countries, may be more affected with the Heat than the Natives. The fiery Air very often breaks out into furious Storms, and dreadful Claps of Thunder: and we are tormented Day and Night with Clouds of poisonous Gnats.

There is no more Bread and Wine here than are requisite for solemnizing Mass. The River and the Forest furnish us with all our Food, the only Seasoning to which is some Salt, when we can get

any; for often we have none, or very little. Our Drink is either Water, or the Liquors above mentioned. But the ſweet Conſolation which Providence indulges us, compenſates for every Defect, either as to Delicacy or Conveniency; ſo that we live contented amid ſo great a Scarcity of Neceſſaries. Be aſſured, reverend Father, that I have not paſs'd one diſagreeable Day ſince my coming into this painful Miſſion; and 'tis certain that the Idea which I had form'd to myſelf of it, when I ſollicited to be ſent into this Country, was much more uneaſy to me, than the Experience of what I have to ſuffer has been painful. I here enjoy ſweeter Sleeps, on the bare Ground, and in the open Air, than I ever was bleſs'd with, when lying on the ſofteſt Beds in *Europe:* So true it is, that fancied Evils torment us much more than real ones. Great Numbers of the Natives flock daily to us, in order to be inſtructed in the Chriſtian Religion, and to be baptized.

Our Arguments againſt the Plurality of Wives, made ſo ſtrong an Impreſſion on them, that they all (three Families excepted) complied with our Arguments and Exhortations againſt that very prevailing Cuſtom. We have been as ſucceſsful in reclaiming them from Drunkenneſs. Some Women have already learnt to ſpin, and to make Linnen Cloth. Twenty of them now appear dreſs'd in their own Manufacture; and we have ſowed ſo great a Quantity of Cotton, that, ſome Years hence, we ſhall have enough to cloath all our People. In the mean time they cover themſelves with Leaves of Trees, till they may get ſome Thing better. In a Word, they pay the moſt implicit Obedience to all our Commands.

'Tis almoſt incredible that, in the Space of but one Year, a Savage Race of Men, who had ſcarce any Thing human about them but the Name and Shape, ſhould yet have imbib'd Sentiments of Good-

nature and Piety, in ſo very ſhort a Time. We already perceive a Kind of Dawn, as it were, of Politeneſs and Civility breaking forth among them. They ſalute one another whenever they meet; and make us, whom they conſider as their Maſters, low Bows; ſtriking their Knees againſt the Ground, and kiſſing their Hands before they come up to us. They invite ſuch *Indian* Strangers as travel through their Settlements, to take a Lodging with them; and exerciſe in the Midſt of their Poverty, a Kind of liberal Hoſpitality, beſeeching theſe Travellers to love them as Brethren, and to give them Proofs upon every Occaſion, that they conſider them as ſuch. Hence there is Reaſon to hope, that, with the Grace of God, who has ſuccoured us ſo much hitherto, we ſhall make of this People, not only a Church of true Chriſtians; but likewiſe, before 'tis long, a City, and perhaps a Kingdom of Men, who may live together, agreeably to the moſt perfect Laws of Society.

As to the other Miſſions founded hereabouts within theſe ten Years, you are to know, reverend Father, that the Chriſtian Religion is ſaid to make a very great Progreſs in them, upwards of forty thouſand Barbarians having already been baptized. The Churches are throng'd with Auditors, who all diſcover a moſt ſingular Modeſty and an awful Reverence at their Approach to the Sacraments. Private Houſes are frequently heard to reſound with the Praiſes of God, and with the Inſtructions which the moſt fervent among them give the reſt. Happening to be in one of theſe Miſſions, during Paſſion-Week, I had the Conſolation to ſee in the Church, above five hundred *Indians*, rigorouſly chaſtizing their Bodies on Good-Friday, in honour of Jeſus ſcourg'd. But a Circumſtance, which forced Tears of Tenderneſs and Devotion from my Eyes, was the Sight of a Company of young *Indians* of both Sexes,

Sexes, who, with Eyes caſt humbly down, their Heads crown'd with Thorns, and their Arms ſtretched out on Stakes, diſpoſed in the Form of a Croſs, imitated for above an Hour, in this Poſture, the painful Condition of the crucified Saviour, whoſe Image ſtood before their Eyes *.

*I am*, &c.

STANISLAUS ARLET, *of the Society of Jeſus.*

Peru, *from the Miſſion called by the* Spaniards, Moxes, *and by the Natives* Caniſia, 1 Sept. 1698 *.

* Volume III. of the Original begins here.

## *Father* LE ROYER, *Superiour of the Jeſuit Miſſions in* Tonquin, *to Mr.* LE ROYER DES ARSIX, *his Brother.*

*Dear Brother*, Tonquin, June 10. 1700.

I Have been eight Years in *Tonquin* †, a Kingdom, as you will find in all Maps, ſituated between *China* and *Cochin-China*. I arrived there, with Father

* 'Tis no Wonder that painted Images ſhould make ſo deep an Impreſſion on the Minds of a People quite ignorant and barbarous, ſince they are often found to work very ſtrongly on Perſons of Education in the moſt polite Countries.

† Father *Le Gobien* obſerves, (in his Dedication of the 3d Volume of this Work, in the Original, to the Jeſuits of *France*) that *Tonquin* and *Cochin-China* form'd, during a long Courſe of Years, Part of the mighty Empire of *China*. He adds, that the Inhabitants of thoſe two Countries, being diſſatisfied with their Governours, who, by being at ſo great a Diſtance from their Monarch, frequently abus'd their Authority, made an Inſurrection, elected a King from among their own Countrymen, and entirely ſhook off the *Chineſe* Yoke. The two Kingdoms of *Tonquin* and *Cochin China*, were governed, during many Centuries, by one Sovereign; and 'tis not but within about theſe two hundred Years that they divided, and had their particular Kings.

Father *Le Royer* was one of the fifteen Miſſionaries whom the King of *France* ſent into *India*, with the Ambaſſadors of *Siam* in 1687, at the Requeſt of the Monarch of the laſt mentioned

ther *Paregaud*, my Companion, the 22d of *June* 1692, after a very long and very dangerous Voyage.

The Miſſion of *Tonquin*, (a moſt flouriſhing one) was founded in 1627. The Fathers, by the Machinations of the *Bonzes*, were drove from it, but afterwards recalled. They were perſecuted a ſecond Time, and baniſhed the Kingdom, ever ſince which they have been obliged to hide themſelves. As therefore the Miſſionaries are not allowed Acceſs to *Tonquin*, my Companion and I were forced to hide ourſelves at our Arrival there. After croſſing, with great Difficulty and Danger, the Province of *Tenhoa*, we entred thoſe of *Ngeam* and *Bochoim* *, on the Frontiers

Kingdom; and was appointed Superiour of the firſt Houſe ſettled in the Dominions of that Prince.

A Revolution happening in this Kingdom, the Jeſuits were obliged to retire to *Pondicherry*, on the Coaſt of *Cormandel*. There they ſtaid ſome Time, to wait the Event of the Affairs of *Siam*; and to ſee whether it would be poſſible for them to return to it. At laſt they reſolved to ſpread themſelves over the neighbouring Countries, there to cultivate the eſtabliſhed Miſſions, and to ſettle new ones. Some of theſe Fathers entered that of *Madura*; others went into the Kingdom of *Bengal*, where they founded the Miſſions which the *French* Jeſuits have now there. Some viſited the Kingdom of *Pegu*, where they met with a Variety of Sufferings, which, at laſt, brought them to their End. Father *Le Royer*, purſuant to the Order which Father *Tachard* had received from Pope *Innocent* XI. of taking back the Jeſuits into *Tonquin*, went into that Kingdom with Father *Paregaud*, whither they did not arrive till *June* 1692.

*Carnata* is a Miſſion eſtabliſhed lately by the *French* Fathers, in the Peninſula of *India*, on the Model, and in the Neighbourhood of that of *Madura*, founded long ſince by the *Portugueze* Jeſuits.

* I do not meet with this Province in our Maps, or in any of our Travellers. *Dampier*, who reſided ſome Time in *Tonquin*, divides it into the eight Provinces following. I. *Tenan*, which chiefly produces Rice. II. *Eaſt Province*, whoſe Capital is *Hean*. 'Tis chiefly compoſed of Low-lands and Iſlands; is inhabited moſtly by Fiſhermen, has good Paſturage, is full of Cattle, and produces great Quantities of Rice. III. *South Province*, which alſo is very fruitful in Rice, and has fine Paſturage. IV. *Tenhoa*. Part of its Inhabitants, and thoſe of the Sea-coaſts in

Frontiers of *Cochin-China*. All the Chriſtians in theſe Provinces were then in a very abandon'd State, and overjoy'd to ſee us. We afterwards went into *Eaſt Province*.

The *Tonquineze* are a ſenſible, polite and tractable People. 'Twill not be difficult to win them over to Chriſt, becauſe they are not ſtrongly attached to their Pagods, and have very little Eſteem for the Prieſts of their falſe Deities. Their Manners are innocent enough; and they are not acquainted with the groſs Vices to which the other Nations of the Eaſt are very ſtrongly addicted. The only Obſtacle

in general, carry on a great Trade in Fiſhing. It likewiſe produces Rice. V. *Ngean*, which abounds with Graſs, Cattle, and Rice. VI. *Weſt Province*. 'Tis a wide, flat Country; its Soil is rich, and abounds with Graſs and Wood. VII. *North Province*. This takes up a large Extent of Land, in which are ſeen a vaſt Variety of Mountains, Plains, and Wood-lands; and here the greateſt Number of wild Elephants are found. It likewiſe produces great Quantities of Silk and Lack. VIII. *Cachao*. This Province contains a great Diverſity of Mountains and Low-lands, Woods and Champaigns; is a vaſtly delightful Country, and produces great Quantities of Rice, Silk and Lack.

With regard to the *Tonquineze*, the beſt Travellers inform us, that they are of a tawny Complexion, well-ſhaped, and of a middle Stature. When about twelve Years old, they dye their Teeth black, or of a very dark Colour, which ſome aſcribe to their Deſire of not having their Teeth white like thoſe of Brutes. Their outward Garment is a long Gown, tied with a Saſh. The Quality wear Silk or Engliſh Broad-cloth, and the inferior People and Soldiers, Cotton Cloth, dyed of a dark Colour. 'Tis related, that no People are more ſociable or humane than the *Tonquineze*. The trading Part of them are exceedingly courteous to Strangers, and very fair in their Dealings. But their Magiſtrates are ſaid to be imperious, their Soldiers inſolent, and their Poor very much addicted to Thieving; for which Reaſon, Strangers are obliged to keep a very ſtrict Eye over their Goods. They are able Mechanics, faithful and diligent when Servants, and exceedingly ſubmiſſive, which ſome aſcribe to the tyrannical Government they live under. They endure labour very patiently, but are greatly dejected in Sickneſs; and all in general are ſo fond of Gaming, that they will play away their very Clothes.

to their turning Chriſtians, is their allowing a Plurality of Wives; their being permitted to put from them ſuch as they don't like; and the barbarous Cuſtom of caſtrating Men. The plurality of Wives, and theſe Caſtrations, regard chiefly Perſons of Diſtinction, to whom a great Number of Children is no Burthen, and who are deſirous of raiſing them to the firſt Employments of the Kingdom. But 'tis not ſo with reſpect to the Right which Huſbands have of putting their Wives from them, and taking another, when they are barren or ill-temper'd. This is a Cuſtom eſtabliſhed even among the common People, and is one of the greateſt Obſtacles to their Converſion. Nevertheleſs, the Chriſtian Religion is in a very flouriſhing State in this Country.

As to my Way of Life here, and the Methods I employ in order to win over Souls, ſince you are deſirous of being inform'd in that Particular, I ſhall give you a plain undiſguiſed Relation of it; ſuch a one as becomes a Brother. Were we to appear ever ſo little in Public, we ſhould eaſily be diſcover'd by our Complexion; and therefore, to prevent the Perſecution from increaſing, we are obliged to conceal ourſelves as much as poſſible. For this Reaſon, I paſs whole Days, either ſhut up in a Boat, which I never leave, except in the Night, in order to viſit the Villages lying near Rivers; or retir'd in ſome lone Houſe.

Whenever I viſit the Chriſtians, of whom there are vaſt Numbers upon the Mountains, and in the Midſt of the Foreſts; I commonly am accompanied by eight or ten Catechiſts, whom I am obliged to ſupport entirely. Theſe, like myſelf, have learnt to be contented with a little. We divide our Time in manner following: I labour the whole Night, and that (as I can aſſure you) with very little Intervals. The Time I don't beſtow in hearing Confeſſions, or in adminiſtring the Communion to thoſe

confeſs'd

confeſs'd by me, is employed either in compoſing Differences, in ſettling Matters, or in reſolving ſuch Difficulties as my Catechiſts could not. After Maſs, which I celebrate a little before Day-break, I return to my Boat, or to the Houſe, which then ſerves as a Retreat to me. The Catechiſts, who ſleep at Night, labour in the Day, during which I either pray, ſtudy, or repoſe myſelf. Their Buſineſs is, to preach to the Infidels, to exhort the old Chriſtians, and to prepare 'em for receiving the Sacraments of Penance and the Euchariſt; to diſpoſe the Catechumens for Baptiſm, to viſit the Sick; in a Word, to perform all thoſe Offices which don't abſolutely require the ſacred Character of the Prieſthood. After having viſited one Village we go to another, or repeat the ſame Exerciſes; ſo that we are never unactive. In 1696, a new Perſecution broke out againſt the Chriſtians.

The great Diſtance we live from one another, my advanced Age, and the weak State of my Health, make me naturally ſuppoſe, that you and I ſhall never ſee one another more in this World. But what a Pain would it be to me, dear Brother, was I not perſuaded that Heaven will look upon us with an Eye of Pity; and that both of us, obeying his holy Commandments, we ſhall be ſo happy as to meet, and live eternally with him? For this Purpoſe, permit me to put you in Mind of what I have ſo often inculcated, when we lived nearer one another.

I. Never ſuffer a Compariſon to be made between Things relating to eternal Life, and thoſe of this World. Of what Benefit would it be to a Man to gain (as our Saviour obſerves) the World, ſhould he loſe his Soul, or only hazard the loſing of it to all Eternity. Stand in the utmoſt Awe of God, and never conſent to do any Thing which may diſpleaſe him. Accuſtom yourſelf to ſee your Creator with

with the Eye of Faith, as being a Witneſs to all your Words and Behaviour. Offer up to him all your Actions, do every one of them in the Deſign of pleaſing him; conſult him in all your Undertakings; and throw yourſelf with Confidence in the Arms of ſo good a Father: frequently implore this good Father to inſpire you with the Love of him; and ſubmit in all Things to his ſacred Will.

II. With Regard to the Eſtabliſhment of your Houſe and Family, ever call to Mind that God is the Source whence all Bleſſings flow; that Probity, Sincerity, Rectitude, and an inviolable Attachment to the ſacred Cauſe of Religion, are the only Things which can give Solidity and Duration to your Fortune. That Injuſtice, on the contrary, ruins our Character, and often deſtroys our Poſſeſſions. Be firmly perſuaded, that the Prudence of Man is very ſhort-ſighted, (how proud ſoever he may be of his own Talents) when God abandons him to his own Conduct; and that his Abilities, on this Occaſion, only plunge him into greater Errors. Though Heaven ſometimes permit an unjuſt Man to proſper, he yet will not allow him to enjoy his ill-gotten Wealth long. That Family will ſoon be ruin'd, how ample ſoever its Poſſeſſions may be, which God has not an Eye over.

III. Do all the good in your Power, and never injure any Perſon. Avoid Law-Suits, as one of the greateſt worldly Evils that can befal you; and preſerve if poſſible all Harmony and Peace. As this Peace is a celeſtial Gift, frequently beſeech God to indulge it you, becauſe it can be enjoyed only by the Divine Favour. If you happen to be involved in any Conteſt or Law-Suit, extricate yourſelf to the beſt of your Power; but be ſure never to employ Falſhood or Tricking, though in Defence of your own Rights; for then Heaven would abandon you; and

and your Ruin would be inevitable, though your Cauſe ſhould be ever ſo juſt.

*I am*, &c,

ABRAHAM DE ROYER.

## *Father* DE TARTRE, *to Mr.* DE TARTRE.

*Canton, Decemb.* 17, 1701.

*Moſt dear Father*,

I AM at laſt arrived in *China*, after employing near eight Months in our Voyage, which was very troubleſome and dangerous. The firſt Thing I ſhall beg of you, after you have peruſed this Letter, is, to thank Providence for conducting me to this Land of Promiſe, which I for ſo many Years, had long'd to ſee. Our Voyage was ſingular on two Accounts: Firſt, No Ship ever ſailed to *China* in ſo ſhort a Time; we getting in leſs than five Months, within an Hundred and Fifty Leagues of that Empire. Secondly, No Ship ever found ſo much Difficulty in its Paſſage thither. Though we did every Thing, during upwards of four Months, that Induſtry can poſſibly effect, it yet was not in our Power to reach *Canton*, the Port where our Ship was to Winter. During all this Time we were either buffeted by Storms, or roving from one Iſland to another, expecting every Inſtant to ſuffer Shipwreck; thrice happy, after all theſe Perils, to meet with a Place, more than an hundred Leagues from *Canton*, where our Veſſel could be ſheltered from the Winds during Winter.

'Tis from thence that I came hither by Land, in order to join our Brethren, who had reſided there ever ſince the Nativity of our Lady. For after our having

having narrowly eſcaped being caſt away the firſt Time, Father *De Fontaney*, finding the Ship advanced but very ſlowly, had imbarked at *Sanchan*, on Board certain Gallies ſent him by the Mandarins; and had brought with him Fathers *Porquet*, *De Chevagnac*, *De Goville*, *Le Coulteux*, *Jartoux*, *Fouqui*, and Brother *Brocard* *; Father *Contancin* and myſelf continuing on Board as Chaplains.

'Twas from this Time, eſpecially, that my Companion and I, were expoſed by Providence to the ſevereſt Trials. We have now made Death familiar to us; and the want of almoſt every kind of Succour, in the midſt of the greateſt Dangers, has accuſtomed us to put our Truſt only in the Goodneſs and Mercy of Chriſt. To him we owe our having eſcaped Shipwreck twenty Times; for though our Captain, and other Officers, were Perſons of the greateſt Abilites and Experience, yet the Seas we were then upon were ſo unruly, and the Storms ſo violent, that all their Skill in Navigation was abſolutely of no Service to them. God be ever praiſed for preſerving me from ſo many Perils. We are now in Port, and I never enjoyed better Health than at this Time.

I had writ to you from the Iſland of *Goree*, near Cape *Verd*, where we met with ſome *French* Ships; and among the reſt, with that of Captain *De la Rue*, whoſe Bravery and gallant Exploits, gained him ſo much Honour in the laſt War. As theſe Ships were to return ſoon to *St. Malo*, we put our Letters on Board them. If they are come to Hand, as we hope they are, you muſt have heard what befel us from Port *Lewis*, whence we ſailed the 7th of *March* 1701, to Cape *Verd*, where we were at that Time.

* *A ſubordinate Sort of Friars; ſuch as are not in Prieſts Orders, the latter being called Fathers.*

But

But hitherto we had ſeen only Pacific Oceans, except about Cape *Finiſtere*, where the Sea appeared formidable to ſuch Perſons as are not ſufficiently inured to it. Hitherto we had ſuffered no more than what is felt by Landmen, whoſe Imaginations are not yet ſo far prepared, as to make them ſee unconcerned, the Floor which they walk upon ſink; nor to live in Houſes that turn with every Wind. Moſt of them eſcaped with feeling a violent Dizzineſs and the Stomach-ach, during five or ſix Days. Some were not afflicted ſo long. As to myſelf, I paid, in one Afternoon, all the Tribute I owed to the Sea; and whilſt the reſt were ſick, and ſcarce able to ſtand, I was become a perfect Sailor; and from that Time was qualified to diſcharge the Office of Chaplain on board our Ship, as I have done ever ſince.

After doubling Cape *Finiſtere*, 'twas no more to us than an agreeable Airing of forty or fifty Leagues a Day, which we performed very eaſily by the Aſſiſtance of the Trade Winds. We daily ſailed by ſome new Kingdom; and ſhifted from one Part of the World to the other in our Sleep. We made the Iſland of *Ferro*, where the *French* Geographers have fixed the firſt Meridian; and after beginning to take our Longitude from thence, we ſailed directly for Cape *Verd*, whence we diſcovered, as early as the Morning of *March* 24, the two Hills called the *Teats*, or *Les Mamelles*, as the *French* call them.

As it was not poſſible for us to get into the Road in the Night, we frightned the People in the Fortreſs of *Goree*, as alſo two Veſſels of *St. Malo*, which lay at Anchor near it. They imagined us to be Corſairs, or Enemies, who were come upon ſome ill Deſign in the Night; and on that Suppoſition, were preparing to receive us with a Diſcharge of all their Artillery; but Mr. *Oury*, our ſecond Captain, went off in our Longboat, in order

der to quiet their Spirits, and inform them who we were.

I am ſurprized that, from the Time the *French* poſſeſſed themſelves of the Iſland of *Goree*, under Marſhal *D'Eſtrées* *, no one has yet thought of eſtabliſhing a Miſſion in it. A great deal of good might be done, for there we ſhould meet with Chriſtians to reform; virtuous Catholicks to entertain in Piety; Slaves belonging to the *French*, to inſtruct and baptize; Millions † of *Mahommedan* Negroes, more eaſy to be converted than thoſe of any other Country: For as theſe People are inſtructed but very ſlightly in their Religion; and know no more of it, than what they are taught by their Maraboos, or Prieſts, who read to them a Sort of *Koran* ‖, not that of the *Turks*, but a a Rhapſody of dull impertinent Fables; 'tis probable that they would attend much more willingly to the ſolid Truths of the Chriſtian Religion, and be eaſily prevail'd upon to embrace it. They honour the Prophet *Mahommed*, and are very ſolicitous to get themſelves circumciſed. Moſt of them are fond of Magic; at leaſt they purchaſe, at a very high Price, Covenants writ in myſterious Characters, called by them *Gris Gris*; and theſe they give as Preſervative Remedies for Evils of every kind. One of theſe Negroes, after ten Years of Servitude, imagined himſelf ſufficiently rewarded for all his Toil and Pains, in receiving one of theſe *Gris Gris*. He declared that the carrying it about him, made him Proof againſt a Sword or Gun: However he would not permit our *French* People to try the Experiment upon him. At our leaving this unfortunate Coun-

* *He took it from the* Dutch, November 1, 1677.

† The Word *Million*, muſt be employed for a great Number; otherwiſe our Father would be greatly out in his Computation; *Goree* being but a ſmall Iſland.

‖ *Improperly called the* Alcoran.

try,

try, every one of the Miſſionaries were deeply afflicted to think of the abandoned State of the unhappy Negroes: and would willingly have lived with them, in Hopes of winning them over to Chriſt.

We ſtaid but a Week at Cape *Verd*, having as yet but little Occaſion for Refreſhment or Repoſe; not to mention that this is not a very good Place to lie in. *Goree* is a little Iſland, where there is room only for a Fortreſs, and a few Inhabitants; and we ſcarce found Water enough to fill our Hogſheads.

The Cattle from the Continent are good for nothing, from the want of Graſs; the Air being always of a fiery Temper, and the Soil barren. In the rural Parts we ſee Elephants, Stags and Apes. The Dwellings are only poor Huts covered with Reeds; the Inhabitants go almoſt Naked; their whole Dreſs conſiſting of a Piece of Cotton Cloth, with which they cover themſelves from the Girdle to half way down the Thigh; the exceſſive Heat of the Climate, not permitting them to wear more Covering. Their only Food is Millet, they having no Wine, Corn, or Fruits. A ſurpriſing Circumſtance is, theſe unhappy Creatures are nevertheleſs perſuaded, that their Country is the Terreſtrial Paradiſe. They would look upon it as highly injurious in any Perſon who ſhould ſeem to compaſſionate them, and indeed they always appear with a gay and ſmiling Countenance; and was it not for the dread of the Club, which the *Europeans* are not ſparing of, they would not change their Condition with that of the happieſt Nation upon Earth.

Theſe People are among thoſe who imagine the Devil to be White; and who conſider it as one of the Prerogatives of their Nation, to be the blackeſt People in all *Africa*. 'Tis certain this Colour is not diſagreeable, when 'tis a deep and ſhining Ebony Black, as is that of moſt of their Faces.

We

We left *Goree* the 31ſt of *March*, with a favourable Wind. In leſs than two Hours we loſt Sight of the whole Coaſt of *Africa*. The Governor of the Fortreſs had adviſed us to ſtand upon our Guard, as long as we ſhould continue in thoſe Parts; he having News, that ſome Corſairs were roving about *Gambia* and *Senegal*; but we had the good Fortune not to meet with any. Being in ſeven or eight Degrees of North Latitude, we were becalmed, and began to feel exceſſive Heats. The Sun was almoſt perpendicular, and we ſcarce felt a Breath of Wind. Our Officers would gladly have bathed themſelves, but they were afraid, on Account of thoſe large Fiſh called *Sharks* *, which are greedy of Human Fleſh. We took a conſiderable Number of them. During Calms, they are generally ſeen following after Ships; but thoſe we catched were ſcarce above ſix or ſeven Foot long, which is nothing to the Size of ſo many other larger Fiſh found in thoſe Seas. We ſaw ſome *Grampus*'s above twenty Foot long. In fine, we now paſſed the Equinoctial, it being *Sunday*; and therefore, out of Reſpect to that ſacred Day, we poſtponed, till the Morrow, the Ceremony to which the Sailors have very improperly given the Name of Baptiſm. 'Tis performed by Bathing, in a Tub, thoſe who have not yet paſſed the Line; unleſs they give Money to the Crew, to ſave themſelves from this diſagreeable Ceremony,

* In *French*, *Requiems*, ſo called, becauſe when any Perſon is bit by them, the only Thing to be done is to ſing the *Requiem*. We call them *Sharks*. They keep about the Mouth of Rivers, and are ever accompanied by ſeveral ſmall Fiſh called *Pilots*; they ſwimming before, and conducting them to Places where they may meet with Prey. Father *Tachard* informs us that they are taken, but with Difficulty, by the Hook. The *Requiems* (or *Requins*) are not of the oviparous kind; they being found, in the Belly of the Female, compleatly formed; and if caſt into the Sea, they immediately ſwim well. They have three Rows of very ſharp Teeth. Some imagine them to be the true *Remora*.

which

which for a long courſe of Years, has been conſidered as an indiſputable Right.

From the Equinoctial to the Straits of *Java*, which is the firſt *Indian* Coaſt we made; that is, for the Space of above four thouſand Leagues, we met with nothing remarkable; and our Voyage was very ſucceſsful. We only were ſometimes becalmed, during which the Currents drew us very near the Coaſts of *America*. We alſo had ſtormy Weather in the Seas about the Cape of *Good Hope*, and off the *Needle-Bank*. We had not ſeen the Ocean ſo tempeſtuous till then; but were under no great Apprehenſions, as we were at a conſiderable Diſtance from Land. Though the Winds were ſo furious, that the Sea ran Mountains high, we yet made fourſcore or an hundred Leagues daily. This indeed was very fatiguing; but then how joyful were we to ſee ourſelves advance ſo ſwiftly towards the wiſhed-for Country. Farther, we diverted ourſelves with Fowling and Fiſhing of a new Kind; we bringing down Fiſh that were flying, and taking Birds with the Angling-Rod. This, how extraordinary ſoever it may appear, is nevertheleſs true. Whenever any *Porpoiſes* * appeared out of the Water, and ſprung forward, we ſtruck them with Darts; and the *Boobies* †, (which are Birds) were taken on the Surface of the Water by Lines, to which a Bait was ſtuck. I never in my Life ſaw ſuch Flocks of Birds, eſpecially of *Boobies*, as in the vaſt Seas between the Cape of *Good Hope*, and the Iſland of *Java*. The Cold, which is ſenſibly felt in thoſe Parts, after we are come out of the Torrid Zone, threw great Numbers of our Crew into the

* Theſe are of the Whale kind, and are called, in Latin, *Orca*.

† Theſe are called *Damiers*, in the Original: I have not found this Word in any of my Dictionaries; but I believe the Interpretation I have given of it is right.

Scurvy, of which three died in a ſhort Time. The fear of Death inclined two of our Sailors, a *Swede* and a *Dutchman*, to liſten more willingly to our Inſtructions, and afterwards to abjure the *Lutheran* Religion. At laſt we came in ſight of *Java*.

In ſtanding for that Iſland, we bore away above threeſcore Leagues too far Eaſtward. We there perceive Mountains as high as thoſe of the *Voges* *; but ſailing back again towards the Mouth of the Straits of *Sunda*, the Lands appear lower, and we diſcover beautiful, wide Plains, interſperſed with Groves, at Intervals; and embelliſhed with a numberleſs Multitude of Cocoa Trees, Banana Trees, *&c.* I don't know whether this Country is really ſo beautiful as it appeared at a Diſtance; the Eyes of a Perſon confined in a Ship four or five Months being very deceitful. Every Land forms an agreeable Spectacle to him; a Rock on which he ſpies a little Green, gives him great Satisfaction. In a Word, no Scene can be more melancholy, than to ſee, during a long Time, no other Object but a Ship and the Ocean. We had been ordered to caſt Anchor before *Princes* Iſland, to take in Wood and Water; and not before the Iſland of *Java*, which belongs to the *Dutch*; leaſt they, aſſiſted by five or ſix *Engliſh* Ships, and others of their own Nation, of which there are always ſome about *Bantam* and *Batavia* †, ſhould offer to diſturb us. Nevertheleſs as

* *Mountains which ſeparate* Lorrain *from* Alſatia.

† The *Dutch* are known to be extremely jealous of all *Europeans* Ships, except their own, that come and trade in theſe Parts. "Should we enquire (ſays a uſeful *Engliſh* Author) "into the Right the *Dutch* have to their pretended Dominions "in theſe Parts, what can it be reſolved into but Force? They "have not ſo much as the Poſſeſſion of the fortieth Part of "thoſe Countries, where they pretend to the Sovereignty both "of Sea and Land; and yet if they meet with any Veſſels be-"longing to thoſe Countries, they ſearch and plunder them; "and

as *Princes* Iſland is quite a Deſart, and abounds with Tygers, it conſequently was not a fit Place either for the landing our ſick Men, or for furniſhing us with Refreſhments, which we now wanted. Thence we were forced to venture, (whatſoever might be the Conſequence) to the Iſland of *Java*, and caſt Anchor near a Settlement belonging to thoſe Iſlanders.

A ſmall Brigantine appointed to guard the Coaſt, firſt came up to us; and inquired, in the Name of the *Dutch*, who we were. To amuſe the Captain, we deſired him to go and get us ſome Oxen, Kids, Fowls, and other Refreſhments; and ſaid that we, in the mean Time, would go to the *Dutch*, whom we pretended were our good Friends. And now we put our ſick Men on Shore, who were already beginning to bury themſelves in the Sand, which is the quickeſt Remedy for the Scurvy; when on a ſudden we perceived coming towards us, from behind a Point of the Iſland, a large Ship carrying *Dutch* Colours. Immediately we made a Waft of our Enſign, which is the Signal for thoſe on Shore to return on Board; when the poor ſick Creatures, who before could not put one Foot before another, found their Legs at the ſight of a *Dutch* Ship, and ran back very nimbly to their own. The *Dutchman* made towards us; but perceiving that we did not once offer to move, nor condeſcend ſo much as to hoiſt one Flag, or even make any Signal to let him know who we were; he himſelf began to be afraid, and accordingly ſheered off; probably for fear we ſhould have forced him to do this, by dint of Cannon.

" and if they diſcover an Intention to Trade with any other " *European* Nation, frequently murther every Man on Board, " burn their Towns upon the Coaſt, and maſſacre the People." *Salmon*'s Modern Hiſtory, Vol. I. pag. 209. Col. I. *London* 1739, 4*to*. Some think this Author is infinitely too partial with regard to the *Dutch*.

After having taken in Water, and ſome Proviſions in the Iſland of *Java*, we ſet ſail the very Evening of that Day with a pretty favourable Wind. The next Morning, by Day-break, we alarmed the *Dutchman*, who imagined that we were making towards him with all the Sail we could croud. Immediately he ſailed, in order, if poſſible, to get the Wind of us; but we contented ourſelves with leaving him behind, that he might not give Advice of us at *Bantam*, before we ſhould be got out of the Straits. The Calm kept us in one Place almoſt the whole Day, which gave Opportunity to a vaſt Number of little *Javan* Canoos, to bring us Fruits and Rarities of the Country, ſuchas Cocoas, Bananas, Ananas, *Ramplimoutes* *, Monkies, and very curious Birds. I perceived, among others, ſome wonderfully-beautiful Partridges, and ſmall Parroquets exceedingly pretty. The Plumage of theſe Birds, like that of fine Parrots, is intermixed with Red and Green; but they have three or four ſmall Feathers riſing on their Heads, like thoſe of our Peacocks, and are but little larger than a Canary-Bird. When I ſaw the great Number of *Indians* turning and winding about our Ship, in the hollow of Trees which ſerved them as Boats; when I obſerved the ſurpriſing Trees which lined the Shore on each Side; and indeed theſe Iſlands and Seas, whoſe barbarous Names I had read in the Life of St. *Francis Xavier*; I then began to find, in earneſt, that I was got into a New World; and ſurveyed with the higheſt Pleaſure, as far as my Eye could carry, the numberleſs Objects round me.

We ſailed very happily, and that in a very ſhort Time, through the Straits of *Java* and *Banca*, which are two of the moſt difficult Courſes in the Voyage to *China*; and we touched at the Iſland

* I have not been able to find out the *Engliſh* of this Word.

* Shad-locks, or Pumbel-Noſes.

of

of *Polaure* *, where we reſolved to take ſome little Reſt. This Iſland is inhabited by *Malayans*, who profeſs the *Mohammedan* Religion. They are ſubject only to a Captain or Leader, whom they themſelves chuſe; and form a kind of Republic. The *Malayans* are Black, but not quite ſo dark as thoſe of *Goree*. Moſt of them go almoſt naked, wearing only a Piece of painted Cotton or Taffety, which they throw over them a great number of Ways, in a negligent, but with a good Air. They all wear, at their Girdles, a kind of Dagger, or Creese which they employ on Occaſion, with wonderful Dexterity. They are naturally brave; and when they have taken their Opium, which fuddles them in ſome Meaſure, are very much to be dreaded; of which the *French* had a Proof, at the Rebellion of *Siam*. I was told that a *Malayan*, having been thruſt into the Belly with a Pike, and thereby rendered unable to advance any nearer to his Enemy, who always kept off from him at the Diſtance of the Pike's Length; he forced it, with his own Arm, quite through his Body; and thus ſpitted, ran forward and killed the Man who had wounded him. This Story, if not true, is well imagined.

Being arrived before the Iſland of *Polaure*, the Governor deſired the Captain of our Ship, not to permit his Crew to advance too far up the Iſland; he ſaying, that not above three or four Days before, a Pirate which hoiſted *French* Colours, had plundered ſome of their Settlements; and that therefore there was Reaſon to fear that thoſe Iſlanders, ſeeing our White Flag, might take us for the Villains in queſtion; and, on that Account, attack Sword in Hand, ſuch as ſhould advance towards their Habitations. Whether this was true or no, we, to ſe-

* I almoſt take this to be *Pooleron*, but don't find it to agree very well with the Courſe our Jeſuit was ſteering.

cure ourſelves from the Reſentment or Jealouſy o thoſe Barbarians, confined ourſelves to a narrow Spot on the Shore, where we landed our Sick. There Refreſhment of every kind were brought us from the Iſland, the Governor himſelf ſettling the Price of them. Commodities are not purchaſed here with Money, his being conſidered as uſeleſs; but with Iron, with which they make Tools to plough the Ground, to build Houſes, and Weapons of War; and, having Iron, they ſcarce want any Thing but wha their own Iſland produces. A whole Army of theſe *Indians*, coming from their Canoes, which are compoſed of only three Pieces of Wood, on board our Ship, with Proviſions; we firſt offered them, by way of Payment, ſeveral ſmall *European* Commodities; but theſe they contemned to ſuch a Degree, that they would not even condeſcend to look upon them. We afterwards ſhewed theſe People other Commodities, which we imagined might be of more Service to them, as Hats, Shoes, and ſome Earthen Ware; upon which they fell a Laughing, to ſignify that they thought us very ſilly, to imagine they were liable to the ſame Wants with us. At laſt, one of our Company having ſhewed them the head of a large Nail, they inſtantly brought ſome of their Commodities in order to purchaſe it; all of them being Bidders on this Occaſion.

I muſt confeſs that, during my Stay in this Iſland, I often wiſhed I had the Gift of Tongues, to have an Opportunity of explaining to theſe poor *Malayans*, ſome Articles of our Religion. If we may form a Judgment of theſe *Indians*, from the Kindneſs they ſhowed us, they could eaſily be prevailed upon to turn *Chriſtians*. They are humane, familiar, ſincere, and hearty. Theft is a Thing unknown among theſe People. I frequented them more than any other *European*, during our Abode in

in that Iſland, I accompanying the Sick on Shore, at the Requeſt of an *Engliſhman*, an Enſign, and chief Pilot of our Ship, who had the Scurvy, and repoſed great Confidence in me. The Governor of the Iſland was ſo good as to lodge us both in his Houſe. Words could never paint the Fondneſs which the Children of the Natives expreſſed for me; three or four of them ſometimes flocking round me; careſſing me as if we had been long acquainted; bringing me ſmall Preſents; and ſerving me as Guides whenever I wanted to go to any Place. The Governor of the Iſland even permitted one of our Fathers, and myſelf, to view all the interior Parts of the Iſland; we being very deſirous to ſee whether there were not ſome Simples and Phyſical Plants in it, unknown to the *Europeans*. The Governor's Brother was ſo good as to accompany us every where. This Iſland conſiſts moſtly of five or ſix Mountains, there being but few low-Lands. We every where ſee Cocoa-Trees, planted much after the ſame manner as Vines in *Europe*; and the Settlements are diſperſed up and down. One would conclude, on looking on the Iſland, and ſeeing neither Villages nor Towns in it, that it is quite a Deſart; 'tis nevertheleſs vaſtly full of People, yet none of thoſe who appear abroad are married Women, or Maidens; theſe, as in the reſt of *Aſia*, being commonly confined to their Houſes.

We ſtaid no longer in *Polaure* than was neceſſary for recovering our ſick Men, moſt of whom were cured in a Week. We then ſet ſail with a fair Wind; and, in a ſhort Time, got to the Shoals of *Parcel*, a dreadful Rock above an hundred Leagues in Length.

It has been but too well known for the many Ships, which have been caſt away there in all Times; and extends along the Coaſts of *Cochin-China*. We did not think it ſafe to come nearer it than within

fourſcore or an hundred Leagues. 'Tis ſcarce poſſible for thoſe who are ſhipwrecked on theſe dreadful Rocks to eſcape with their Lives; and we hear but of ſeven or eight *Chineze* Sailors who brought News from thence, and that after a ſurpriſing Manner. Their Veſſel being daſhed to Pieces, they ſwam to ſome very ſmall Iſlands or Rocks, which, in that Place, roſe above the Surface of the Sea. This was only in Hopes of prolonging their Lives for a few Days, and they expected nothing but to be ſtarved; however, Providence had an Eye to their Neceſſities, and did not abandon them in this ſad Extremity. Flocks of Birds came and perched on theſe Rocks, and were ſo tame as to let themſelves be taken by Hand. Nor were they in want of Fiſh; they needing but go down to the Foot of their Rocks, where they always met with Oyſters or Crabs. Neceſſity, the Mother of all Inventions, had even taught them to make themſelves Cloaths with the Feathers of thoſe Birds, on the Fleſh of which they fed. Theſe poor People drank the Water which was ſent them from Heaven; they, after a Shower of Rain, viſiting the Cavities of the Rocks, and taking it out from them. In this Manner they ſubſiſted eight Years; and returned to *Canton* not very long ſince. A Ship which was near daſh'd to Pieces on the Shoals of *Parcel*, furniſh'd them with Timber for making a kind of Float or Raft; upon which they, at laſt, dared to brave all the Dangers of the Sea; and they were ſo fortunate as to reach the large Iſland of *Ainan* *, whence they afterwards came hither.

After having doubled the Shoals of *Parcel*, we imagined ourſelves ſecure from all Danger. We had not yet left *France* five Months; and were come almoſt to the Coaſt of *China*, we being but an

* Near *China*.

Hun-

Hundred and fifty Leagues from *Canton*. There now remained only a little Airing or two as it were; ſo we all congratulated one another on the Succeſs of our Voyage; our Pilots declaring, that no other *European* Ship had ever been favoured with ſo quick a Paſſage to *China*. But whilſt every one of us was computing the Day on which we ſhould arrive at the wiſhed-for Port, Heaven was preparing to exerciſe our Patience, by Storms and Tempeſts for above four Months; ſo that we were to find infinite more Difficulty in entring *China*, than in ſailing thither.

We were about the Gulph of *Cochin-China*, when one of thoſe dreadful Winds,× which infeſt the Seas of *China* and *Japan*, came ruſhing upon us. It firſt beat down our Bowſprit, and afterwards our Foremaſt, which, falling with a dreadful Noiſe into the Sea, carried away all the Sailors who were upon it. This was in the Morning; when I endeavouring to make up (by taking a little Sleep) the Time I had ſpent during the whole Night, in aſſiſting our firſt *Engliſh* Pilot who was breathing his laſt. The Shock made by the Ship awaked me on a ſudden, when immediately I ran to the Place whence the Noiſe came: But Heavens! what a Sight did I behold! an Aſſemblage of Maſts and Yards floating in a confuſed Manner, and which the Waves drove every Inſtant on the Sides of our Ship; Ropes ſtill faſtened to them, and which the Sailors were cutting away, as quick as poſſible, with Axes; wounded Sailors who were imploring Succour, and beſeeching us to lend them a helping Hand, to free them from the Sails in which they were entangled; and laſtly, the entire Forepart of the Ship ſtript of its Rigging and its Anchors. I at firſt thought that the Prow or Head was ſtaved, and we were ſinking to rights, but I happily was miſtaken. We drew nine or ten Sailors, half

× Called Tiphoons from Typhon

half-dead out of the Sea; and two were drowned. We immediately cut away the Fasts or Ropes of the broken Masts; and used our utmost Endeavours to keep up the Main-mast, which, by the Fall of the two others, had lost its chief Stays.

Whilst part of the Crew were thus employed, my Brother Missionaries and I animated such as were desponding through the Fear of sudden Death. We confessed them, implored the Assistance of Heaven; and exhorted every one to receive, from the Hand of the Creator, either Life or Death, as he might please to ordain. I thought that, in Quality of Chaplain, it behoved me to take more Pains than the rest; accordingly I ran up and down, exhorting such Sailors as were Working, to repent sincerely, and with the deepest Contrition, of all their Sins. The bare mentioning this was sufficient; the Sight of imminent Danger making the Arts of Persuasion less necessary. Nevertheless the Wind, which hitherto had come only in Gusts, now began to attack us with open Force; and to roar, in all its Fury, through the few Sails which were left us. The Main-top-mast could not withstand its Violence, but snapt in two, and fell on the Main-sail; and we were afraid that, as it struck upon it at every swell of the Sea, it would tear it to Pieces. Then the boldest Sailors climbed up to the Scuttle, to cut the Ropes by which it hung, which cost one Man his Life; and the Main-sail was lost, it being tore to pieces, as well as the Mizen-~~sail~~, so that we had not one Sail left to help the Ship during the Storm, but only some Tatters of the Sails and Ropes still hanging at the Yards; and which, rattling against the other, made such a dreadful Noise, as if every Part of the Body of the Ship had been shatter'd. The greatest Danger we were in was occasioned by the falling of the Main-mast; for the Storm was so furious, that the Main-

mast

maſt fell like the reſt, as an hundred ſtronger Ones muſt have done. Round the Main-maſt are four Pumps, which deſcend to the Bottom of the Ship. When the Main-maſt falls on any of them, it burſts the lower Part of the Ship, and generally makes ſuch a Cavity for the Water to run in at, as cannot poſſibly be ſtopt. Luckily for us, ours fell in ſuch a Manner, as if its Fall had been directed. A Moment after, the Pilot's Cabin was carried off by the Wind. In ſhort, we met with ſome new Diſaſter every Moment.

To pacify the Wrath of Heaven, and procure ourſelves the Protection of the holy Patrons in whom we confided; I was deſired to offer up two Vows in the Name of the whole Crew. Firſt for *Canton*, with Regard to which they promiſed that, in Caſe they got ſafe thither, to celebrate, in Honour of St. *Francis Xavier*, a Votive Maſs, at which the whole Ship's Company ſhould aſſiſt. The other Vow related to *France*, with Reſpect to which we bound ourſelves, in Caſe of our Return thither, to ſet up, in ſome Chapel of the Bleſſed Virgin, a large Picture repreſenting the Storm we had been in *, as an eternal Monument of our Gratitude;

* Tis well known that this Practice is borrowed from the Antients. In that delightful Ode, entitled *Pyrrha*, in *Horace*, the Poet ſpeaking metaphorically of his lucky Eſcape, from the deſtructive Blandiſhments of that charming Deceiver, ſays as follows:

*me Tabula ſacer*
*Votiva paries indicat uvida*
*Suſpendiſſe potenti*
*Veſtimenta maris Deo.*

" My Garments in the Fane diſplay'd,
" As Trophies that my Vows are paid,
" Own the great Ruler of the Sea,
" Author of my Delivery.

*Mr.* HORNECK.

and

and to inform Poſterity of the Power to which we had Recourſe in ſuch imminent Danger.

'Tis not in vain that Perſons invoke the Name of the Mother of God, nor that of the great St. *Francis Xavier*, in Seas which their Miracles have made ſo famous. No Ship was ever buffeted more during Twenty-four Hours, which was the Time the Storm laſted. An hundred Times the Billows ruſhed with ſuch Impetuoſity againſt the Sides of our Ship, that we could expect nothing but her beating to Pieces; an hundred Times we dreaded the being buried under Mountain-like Waves, which the Winds raiſed and broke on our Decks. In fine, 'twas a Miracle, as we were drove along by the Rapidity of the Currents and the Fury of the Storm, in a Sea filled with Rocks, the Points of which reached almoſt to the Surface of the Water, that we did not ſtrike upon ſome of them. Next to the Mercy and Compaſſion of our Saviour, we owe our Deliverance to the Interceſſion of the Bleſſed Virgin, and the Apoſtle of the *Indies*.

It being now a Calm, we put up new Sails, *&c.* which was but a miſerable way of refitting our Ship. Nevertheleſs we made ſhift to advance in our Courſe; and even ſtruck Terror into a *Portugueſe* Ship that followed us for ſome Time at a Diſtance; but which did not dare to advance forward, till ſhe found we were not in a Condition to follow her. At laſt we diſcovered *Sanchan*, which we would gladly have put into. The Favour which St. *Francis Xavier* had ſo lately indulged us, called upon us to go in Pilgrimage to his Grave. But we had not then an Opportunity to do this, as the Wind was fair; and it was neceſſary for us to arrive with all the Diligence poſſible at *Canton*, before the changing of the Monſoons.

We

We advanced as far as the Iſlands *Ladrones* *, at the Mouth of *Macao*. Had we been favoured with a fair Wind, we might have reached the Port in four Hours; but we were now ſtopped by a ſudden Calm, and Providence was pleaſed to expoſe us to freſh Trials. About the Evening we perceived huge Billows rolling Eaſtward, a Sky all fiery and red with Clouds, an irregular Roaring of the Tide, and the Winds blew only by ſudden Guſts, all fatal Preſages of an approaching Hurricane. We had ſent our Long-boat to a *Portugueſe* Ship, in Order to procure a Pilot acquainted with theſe Parts, who might conduct us, as ſoon as poſſible, to ſome Harbour belonging to the Iſlands thereabouts. The *Portugueſe* Captain ſent only this Anſwer, that as ſoon as he himſelf ſhould be got to *Macao*, he would ſend us one, with Boats to tow us along; after which he went and ſheltered himſelf under the neighbouring Iſlands. Our Ship drew too much Water to follow him, for which Reaſon we reſolved to put into *Sanchan*; our Pilots being acquainted with, and having ſounded its Coaſts, in the preceding Voyage.

Accordingly next Morning, the Seas and Skies being more tempeſtuous than before, we weighed Anchor and put back towards *Sanchan*. We then could perceive a little of the Sky, but the Wind roared with ſtill greater Fury. We now might have ſurveyed thoſe wonderful Swells of the Ocean, mentioned by the Prophet; it raging with all its Fury in a few Moments. But we were not compoſed enough to contemplate the Wonders of ſo dreadful a Spectacle; and 'tis in reflecting on it,

* Theſe Iſlands, which lie in the Entrance of the Gulph of *Macao*, are very different from the Iſlands *Ladrones*, which were called (from the Name of the late Queen of *Spain*, *Mary Anne* of *Auſtria*,) *les Iſles Marianes*; the Hiſtory of which was publiſhed not many Years ſince.

at

at this Time, that we cannot forbear praiſing and fearing its Author.

The Hurricane made dreadful Havock both within and without the Ship; tearing away our Sails like ſo many Cobwebs; our Sail-yards were ſnapped to Pieces; and all our Maſts, which now conſiſted wholly of Pieces of Wood ill joined together, fell to Pieces every where; ſo that we had no ſooner endeavoured to ſecure one Part but we were forced to fly to another. The Sailors in the Long-boat called to us for Help. At every Billow which raiſed them aloft they imagined themſelves gone; becauſe the Ship, which went with ſuch prodigious Rapidity from the Summit of this Mountain of Water, dragged them downwards, and that as ſwift as Lightning, towards the Stern of our Ship. The Officers, ſtanding in the Gallery, did all they could to chear them. In the mean Time a gloomy Silence reigned every where; Fear ſeemed painted on the Faces of the Ship's Company, and was but too expreſſive of the Agonies they felt. 'Tis certain nothing could be more dreadful than to be near the Land, and overtaken by a Storm in ſuch a battered Veſſel. But the Circumſtance which ſtruck the greateſt Terror was, to find ourſelves near *Sanchan*, and yet unable to ſhelter ourſelves in any Part of that Iſland.

There are three Bays here to the South. The two firſt were too narrow and unſafe; and at the Entrance of the Third there appeared a kind of Range of Rocks, ſo that the Pilots were afraid of venturing among them. However, Mr. *De la Rigaudiere*, contrary to the Opinion of every one, imagining that theſe ſuppoſed Rocks were merely the ebbing of the Tide, obliged us to ſail through them boldly; and, by that Means, procured a Shelter which we ſhould have ſought for elſewhere in vain. We then caſt Anchor, though we did not think

think ourſelves quite out of Danger. We ſtill continued to toſs during two Nights; and were not ſecure till a *Chineze* Pilot of *Sanchan*, made us caſt Anchor in Sight of St. *Francis Xavier*'s Sepulchre. We ſaluted it, at our Arrival, with five Pieces of Canon; and afterwards ſang *Te Deum*, with the Litanies of the holy Apoſtle. Father *De Fontaney*, dreſſed in his *Chineze* Habit as Envoy from the Emperor, performed the *Koteoo* before it, that is the Kneelings and Proſtrations uſed in *China*, when an extraordinary Honour is paid to ſome Perſon. This was done in the Preſence of ſeveral *Chineze* of *Sanchan*, who appeared all in Ecſtaſy; and were overjoyed at their poſſeſſing the Sepulchre of a Man who was ſo highly venerated by the *Europeans*.

The Danger we had juſt eſcaped (for our Officers were of Opinion, that the Day we loſt our Maſts was not to be compared to it) made Mr. *De la Rigaudiere* reſolve not to hazard any longer our Ship, as our Maſts and Rigging were in ſuch a miſerable Condition, in ſo tempeſtuous a Sea. Thereupon we held a Council, when it was agreed that Father *De Fontenay*, accompanied by the Directors of the *Chineze* Trade, ſhould go by Land to *Canton*, to requeſt Aſſiſtance from the Mandarins; that our People, without waiting till the Ship was got thither, ſhould ſet about making new Maſts, and work at the Cargo, in Order that ſhe might be enabled to return to *Europe* in *January*. Father *De Fontaney*, before he left us, went and ſaid Maſs in the Chapel which our *Portugueſe* Fathers had built, the Year before, over St. *Francis Xavier*'s Grave; and afterwards embarked for *Quanhay*, whither he arrived on St. *Laurence*'s Day. He ſent us from that City, which ſtands four or five Leagues to the North of *Sanchan*, a Galley of Twenty four Oars; to give us an Opportunity during his Abſence, of viſiting whenever we might think proper,

the

the Sepulchre of the Apoſtle of the *Indies*, there to catch ſome Sparks of a truly Apoſtolical Zeal. This we endeavoured to do, during almoſt three Weeks; for ſo long we lay at Anchor here, at two Leagues Diſtance from the Sepulchre. We went thither frequently to ſolemnize Maſs; and had the Conſolation to ſee the whole Ships Company flock thither, in Honour of the Saint, and to receive the holy Communion. The Chapel built by the *Portugueſe* Jeſuits is pretty enough; 'tis only of Parget, a white Lime Plaiſter; but the *Chineze* have ſpread a red and blue Varniſh over it, which has made the Inſide very neat and lively.

As to the Iſland of *Sanchan*, it did not appear ſo well cultivated, nor ſo populous as has been publiſhed; we having had full Leiſure to ſurvey it, both within and without, for almoſt two Months, during which we coaſted about the Neighbourhood thereof. *Sanchan* is near fifteen Leagues in Circumference; and contains three or four Villages, moſt of whoſe Inhabitants are poor Fiſhermen. They ſow, round their Settlements, a little Rice for their Subſiſtence, which, with Fiſh, is their only Food. They always go a fiſhing in Companies; ſo that, at a Diſtance, their Veſſels appear like a little Fleet. Our *Portugueſe* Fathers, ſince their building the Chapel, have converted ſome Inhabitants of the Iſland. The Fathers intend to ſettle a Miſſion in the City of *Quanhay*, which is but four or five Leagues Diſtance, as was before obſerved; and whence ſuch of our Fathers as may reſide there, will make Excurſions to *Sanchan*, and the neighbouring Iſlands. Thus they hope that this Place, ſanctified by the Death of the Apoſtle of the *Indies*, will no longer be prophaned by the Worſhip of Idols, but ſoon abound with fervent Chriſtians.

One

One Morning about the End of *Auguſt*, there came three Gallies whereon we ſaw Streamers, Flags, Standards, Lances, Pikes, Tridents, and particularly large Lanthorns, round which were writ in *Chineſe* Characters, the Titles of the Emperor's Envoy. From amidſt a Croud of Rowers, and *Chineſe* Soldiers, was heard a Concert of Muſick, compoſed of a Copper-Bell, and of Cornets or ſmall Shawms, which ſerv'd as a Baſe to a Fife and two Flutes of that Country. 'Twas Father *De Fontaney*, with his whole Retinue of *Tagen*, or Envoy from the Emperor. The Circumſtance which gave us the greateſt Pleaſure was, their bringing us new Maſts and Yards, which, though weak, might yet enable us, during the Time that the Main-maſt was getting ready, to make the fifty Leagues from *Sanchan* to *Canton*. Whilſt theſe were putting up, Father *De Fontaney* received a Viſit from the Mandarin of *Quanhay*, which was performed according to the *Chineſe* Ceremonies; and the Ship's Company went, for the laſt Time, and paid their Devotions to the Sepulchre of St. *Francis Xavier*.

That very Evening we weighed Anchor, the three Gallies accompanying us by way of Honour rather than out of Neceſſity. Father *De Fontaney* would have ſent them to wait for us at the Mouth of the River of *Canton*; but the Currents, the bad Weather, the contrary Winds, and the Storms, not having permitted even the *Amphitrite* to go above a League from *Sanchan*, in the Space of ten Days, he reſolved to employ thoſe Gallies to carry the Miſſionaries to *Canton*. The Buſineſs now was to appoint a Chaplain on board the *Amphitrite*. As none of the Miſſionaries was more vigorous than myſelf; not to mention that I had acted as Chaplain ever ſince our Departure from *Europe*; Father *De Fontaney* left me and Father *Contancin* in the Ship. Accordingly we took leave of our dear

Companions, who embarked with Father *De Fontaney*; and arrived happily, in three Days, at *Canton*.

As it was not yet the Seaſon for the Eaſterly Winds to blow, we were in Hopes that the *Amphitrite*, by the help of the Tides, might make ſhift to reach *Canton*, as ſhe had done the foregoing Voyage; but ſhe was not then in ſo ſhattered a Condition. In the mean Time we exerted the utmoſt Efforts of Labour and Art. We got every Thing ready for ſailing ſeveral Times in the Day, on which Occaſion we ſometimes went forward and often backward; ſo that we advanced in three Weeks Time, no farther than *Nicooko*, ſeven or eight Leagues from *Sanchan*. Mr. *De la Rigaudiere* obſerving this Voyage to be ſo very tedious, wrote to *Canton*, deſiring that we might be there met by a *Chineſe* Barge, to take on board the Preſents ſent to the Emperor, and likewiſe the Effects belonging to the *Chineſe*-Company *. Father *De Fontaney* was preparing to comply with Mr. *De la Rigaudiere*'s Deſire, when there aroſe a third Storm, more dreadful than the two preceding Ones, which expoſed us to all the Calamities (the being Shipwrecked excepted) that can poſſibly befal Perſons at Sea.

I begin to be weary, dear Father, of entertaining you with nothing but a Relation of Storms; for which Reaſon I would not mention this, was it not of a very peculiar Sort. What muſt be done on this Occaſion? I am not writing a Romance in which the Author is at Liberty to diverſify Adventures at Pleaſure, merely for the Amuſement of his Readers. I am giving an Account of thoſe with which it pleaſed Heaven to buffet us; and would not trouble you with it, was I not ſenſible that the

* The *French Eaſt-India* Company, I ſuppoſe.

Affection

Affection you bear me, makes you desirous of knowing the most inconsiderable Circumstance of whatever befel me at so great a Distance. We were then, as I before observed, seven or eight Leagues to the East of *Sanchan*, opposite to the Island of *Nicooko*, advancing a little forward every Day, spite of the contending Winds and Tides; when a Hurricane, or rather one of those Storms formed by all the Winds united, which are used to rage in the Sea of *China*, drove us at above forty Leagues Distance.

We had some Presages of the Storm, for which Reason Mr. *De la Rigaudiere* would willingly have run the Ship into a tolerable good Harbour, to the North of *Nicooko*. We had sounded it two Days before, when we went to bury our *English* first Pilot: but the *Chinese* Pilot, who then had the whole Direction of the Ship's Course, laughed at us for being afraid; and promised that on the Morrow a Wind must spring up, which would carry us into the Port of *Macao*. A Captain is forced to rely on the Experience of Coasting Pilots. The pretended Skilfulness of this Man hindered our weighing Anchor, but we soon had cause to repent it. We now had pretty good Sea-room, when, about Eleven at Night, there arose a furious North Wind, accompanied with Rain, which made us chace on our Anchors, and drove us still farther from Shore. Every Man on Board was forced to rise out of Bed; it raining within the Ship as well as without. We prepared, during the Night, every Thing necessary for enabling us to put into some Port where we might lie secure; but in the Morning, it being a very rough Sea, it was impossible for us to weigh Anchor; so that we were forced to cut away the Cable, and leave it. We now had no longer Thoughts of putting into the Port of *Nicooko*, the Wind blowing from that Quarter; for which Reason we resolved

to return to our former Station in *Sanchan*; but, in our Paſſage thither, our Main-ſail was torne; ſoon after which our Fore-maſt broke, and the Mizzen-ſail fell down. We made all the Diligence poſſible to ſupply their Places with new Ones; but the Winds, in the Seas of *China*, are not like thoſe in other Parts. It was impoſſible for us to keep one ſingle Sail up; ſo that, at laſt, we were obliged to abandon ourſelves to the Mercy of the Winds, and go whitherſoever Providence might drive us.

To add to our Calamity, the Sky grew ſo black, and the Shower fell ſo thick, that we could not ſee our Way. We nevertheleſs were now got into a Place where there is no Paſſage; there being Lands, to which the Winds drove us, on all Sides. But how could we avoid them, it being ſcarce poſſible for us to do this, turn which way we would. And now Mr. *De la Rigaudiere* ordered a new Main-ſail to be put up at all Adventures, to ſerve us upon Occaſion. We ſoon ſpied Land which did not appear to be above a quarter of a League Diſtance; but it proved to be a Cluſter of Rocks. The Waves daſhed ſo furiouſly againſt theſe, that we thought it would be impoſſible for us to get a-ſhore upon them; and yet this was the only Place where we thought we could put into. Every one of the Ship's Company imagined himſelf loſt; accordingly all prepared for Death, and nothing was heard but Cries for Succour. Several Perſons confeſſed themſelves to us; after which, recommending ourſelves to God's Mercy, we ran from Place to Place, to prepare the reſt for the laſt ſad Hour. We were juſt loſt, being come almoſt within Muſket-ſhot of a dreadful Rock, at the Point of an Iſland called *Ootchew*; we endeavoured to tack about and get clear of it, waring the Ship by the help of the Main-ſail: but as the Canoo and Long-boat were a Hindrance to this Motion, we cut away their Faſts,

after

after ſaving the Lives of thoſe who were in them. The Main-ſail was again torne in ſeveral Places; but there being three or four Guſts of Winds thro' her, this made us chop about, by which Means we got clear of the Point of *Ootchew*. Afterwards coming to the Leeward of that Iſland, we were no longer afraid of it; but then there was a multitude of others, and this was but the beginning of the Storm. As we could ſcarce ſee, though it was Noon-day, by Reaſon of the Blackneſs of the Sky, and the violent Showers of Rain that fell, we were forced to make Uſe of the ſounding Line every Moment, in order to find, by the Depth of Water we were in, whether we came near the Iſlands or ſome Rock. The only Refuge now left us was a large Anchor, which our People intended to throw out, though we ſhould be but in ten or twelve Fathom Water; but all the Anchors in the World are but of little Service in ſuch Extremities. We were ſtruggling with Winds and Waves, which roared out in all their Fury; and did not know where we were, nor whither we were going. All we were certain of was, that we were among Rocks, and ſurrounded with Dangers. We again had Recourſe to the Power who commands the Seas and Winds; and being wholly reſigned to whatever Fate he ſhould pleaſe to allot us, we humbly beſought him not to be forgetful of his former Mercies.

After the narrow Eſcape we had been indulged at *Ootchew*, I had made a Vow, at the Requeſt and in the Name of the whole Ship's Company, to St. *Anne of Auray*, a little Town in *Britany*; where that Saint is honoured in a particular Manner by Mariners who have been a long Voyage. They promiſed, in Caſe of their return to *France*, to walk to that Town, and there pay their Devotions in the famous Chapel dedicated to the Saint in

Queſtion. Vows of this kind are always made with Tears, and ſtrong Indications of the deepeſt Remorſe. We had no Occaſion to excite the Devotion of the Mariners, they firſt beſeeching us to go to Prayers. The moſt fervent among them brought ſuch of their Meſs-mates as were newly converted, in order for them to confeſs their Sins; and ſome of them who, for eight or ten Years, had not come near the Lord's Table, and were Catholicks merely out of ſecular Views, become ſincere Converts, and have ſince led the moſt pious Lives. There were then with us two Miſſionaries, Meſſieurs *Baſſet* and *Beſnard*, belonging to the Foreign Miſſions, who happened to be on Board our Ship, when we were ſurprized by the Storm near *Nicooko*. As neither they, Father *Contancin*, nor myſelf were to return to *France*, we four agreed to make a Vow in Honour of our Guardian Angels *. 'Twas their Feſtival on the Morrow. We therefore beſought them to be our Guides in this imminent Danger; and 'twas certainly owing to their Aſſiſtance, and that of St. *Anne of Auray*, whoſe Aid the Sailors had invoked, that we got clear of it at laſt.

During the remainder of the Day, and the whole Night following, the Winds and Seas waged furious War. About Midnight, finding not above twelve Fathom Water, we threw out the only great Anchor left us. Words could never expreſs the Violence with which our Ship was toſt. Figure to yourſelf a furious Lion, who ſtrives to break his Chain, and at laſt gets looſe. At five in the Morning the Cable, though a new one, broke; and we found ourſelves more expoſed than ever to freſh Dangers. We debated whether it would be better

* A Guardian Angel is ſuppoſed to be a Celeſtial Being, whom God has appointed to watch over every Perſon; in like manner the *Platoniſts* imagined every Perſon to be under the Conduct of a particular *Genius*.

to

to put out to Sea, at the hazard of being carried, by the Currents, toward the Iſland of *Ainan*; though we perceived by our Charts, that this Iſland was ſurrounded with Rocks and Sands: or whether we ſhould coaſt it, and run a-ground at the firſt favourable Place we might meet with, to ſave our Lives and Part of the Cargo. Every one was for the latter. In the Morning we diſcovered Land at a pretty great Diſtance from us; however, that we might have an Opportunity of chuſing the Place where we might be wrecked upon, we ſpread all our Sails, in order to be the better able to manage the Ship; but moſt of them were torne to Pieces; the Storm no ways decreaſing, and not allowing us a Moment's Reſt.

At laſt we came in Sight of three Shores, one of which was that of *China*; and the others of two craggy, deſart Iſlands. The Buſineſs now was, to conſider upon which of theſe Places we ſhould run a-ground. Thoſe who were moſt earneſt to ſave themſelves, deſired that we might ſteer directly for the Coaſt of *China*; but the Ship could not be ſaved by this Means, and would infallibly have daſhed to Pieces againſt the Rocks, which appeared in our Courſe thither, within a little more than half a League from the Shore. Mr. *De la Rigaudiere* took a more prudent Reſolution; he made us tack about to that Iſland which projected the fartheſt into the Sea; not doubting but we ſhould meet, on the back of this Iſland, with a good Shelter and a fit Place for anchoring. Heaven was ſo gracious as to check the Fury of the Winds that Inſtant. We embraced the favourable Opportunity; and with only the Sprit-ſail, fixed to the Trunk which remained of the Fore-maſt, and the Mizen-ſail, we bore away through the middle of the Canal lying between theſe two Iſlands; ſounding all the Way, till we might find a Bottom, and a calmer Sea, to

the Leeward of the laſt Iſland. There we caſt Anchor with only a pretty ſmall One. The next Day we got every Thing ready in order to get more Sea-room; we perceiving, that when the Tide was out, the Rudder almoſt dragged, and had like to have broke by ſtriking againſt the Ground.

We did not know whereabouts we were, and had neither Long-boat or Canoo to go upon the Diſcovery. We fired ſeveral Cannon to inform the *Chineze* of our Diſtreſs, and to let them know how greatly we wanted their Aid. Nothing appeared for two Days. However, we imagined we ſaw, with our Teleſcopes, all along the Coaſt, fine Harbours, walled Cities and Pagods. Having no Long-boat or Canoo to go on Shore with, we made, with Pieces of old Maſts and broken Oars, a kind of Raft. The Building of this was very eaſy, and did not take up much Time. As we were making Trial of it, and eſſaying whether it would be poſſible for us to brave the Rocks and Sea-Monſters in ſo rough and miſhapen a Veſſel, ſome *Chineze* Barks appeared. 'Twas the Mandarin of War *, who, hearing our Guns, ſent to enquire who we were. Theſe *Chineze* informed us, that we were in the Road of *Tien-pay*; that the Iſland before which we had caſt Anchor was called *Fan-ki-chan*, or the Iſland of Hens; ſo termed becauſe it was a Cuſtom of

* In *French* 'tis, *le Mandarin d'Armes*. There are nine Orders of Mandarins, and of theſe the chief are firſt, the Judges in Cauſes both Criminal and Civil; Secondly, Thoſe who ſuperintend the Treaſury and Revenues; and, Thirdly, Such as command the Militia or Soldiery. Theſe ſeveral Mandarins, though ſubordinate on many Accounts to the Viceroy, are yet a Check upon him. The Name Mandarin was given, by the *Portugueſe*, to the *Eaſtern* Nobility, called *Koan*, or rather *Cohen*, ſignifying, to ſerve, and be the Miniſter of a Prince. The nine Orders of Mandarins, or Degrees of Nobility, are diſtinguiſhed by certain Animals, as Badges. Thoſe of the firſt Rank have a Stork, the ſecond a Lion, the third an Eagle, *&c.* There are

of the *Chineze*, whenever they ſailed that Way, to leave ſome Hens on the Iſland in Queſtion, in honour of an Idol they worſhip, in order to obtain a favourable Wind. They added, that within a League from thence, up the Country, was the City of *Tien-Pay:* That the Name of the Mandarin in Queſtion was *Litoo-ſſe*; and that he arrived there not long before from *Macao.*

At the Name of *Litoo-ſſe* we all ſhouted for Joy; and thanked Providence for being ſo gracious, in the Height of our Calamities, as to put us into the Hands of the beſt Friend the *French* are favoured with in *China.* This Nobleman, when Mandarin of War in *Macao*, had ſhown them the greateſt Kindneſs, and ſerved them to the utmoſt of his Power; which coming to the ear of the Company of *China*, in *France*, they had ſent him, by Mr. *De la Rigaudiere*, a fine Sabre, as a Preſent. Meſſieurs *Baſſet* and *Beſnard*, who could ſpeak the *Chineze* Language, were deputed to that Mandarin, to requeſt him to ſend us a good Pilot, who was acquainted with the Coaſt; to favour us with Boats to ſupply the Place of our own; with Proviſions, our Biſcuit having been ſpoiled by the Sea-Water; and with Lime, to mend our Oven which was beat to Pieces by the rolling of the Ship; in fine, with Meſſengers to carry News of our Arrival to the Directors of Trade in *Canton*, as well as to Father *De Fontaney*, all whom we knew would be vaſtly uneaſy, not to find us either in *Nicooko* or *Sanchan.*

are in all Thirty-two or Thirty-three Thouſand Mandarins, in *China.* There are Literary Mandarins, and Mandarins of War, who all go through various Examinations. The Mandarins are obliged to abſtain from certain Pleaſures. Almoſt the only Diverſion permitted them, is to ſpend ſome Time with their Wives, a Plurality of theſe being allowed in *China.* Since the *Tartars* have poſſeſſed themſelves of *China*, moſt of the Tribunals have two Preſidents, there being but one formerly, *viz.* the one a *Tartar*, and the other a *Chineze.* See Father *Le Comte.*

*Litoo-ſſe*

*Litoo-ſſe* the Mandarin granted us, in the moſt obliging manner, whatever we requeſted. And, in order that he might do our People all the Service poſſible; he ſent three Gallies to pay us his Compliments, and to offer us his Houſe in Caſe we thought proper to go on Shore; but he ſhewed infinitely more Zeal, when he found that there were magnificent Preſents, on board our Ship, for the Emperor. His Head, at leaſt his Fortune would have been in Danger, had theſe happened to have been loſt in his Juriſdiction; for the Government forms a Judgment in *China*, more than in any other Country, of the wiſe Conduct of Perſons in public Employments from their Succeſs; and Mandarins are often puniſhed for unhappy Accidents, though not owing to any Fault of theirs. For this Reaſon he ſent, with all poſſible Expedition, Expreſſes to the Mandarins, his Superiors; to the Vice-Roy of *Canton*; to the *Tſong-too*, who is as Governor of two Provinces, as well to receive their Orders, as to diſburthen himſelf of part of the Care and Anxiety he was under on our Account. Whilſt he, in Conjunction with them, was concerting Meaſures for our Conveniency; we met with another Misfortune, even in the Road of *Tien-Pay*, which gave both him and us a great deal of Uneaſineſs.

As the Iſland of *Fan-ki-chan* had proved an Aſylum to us, towards the End of the late ſad Storm, we imagined we might winter about it. We had moored our Ship there with only three poor, ſmall Anchors left us; and unrigged our Ship as if we were lying in a ſecure Port. We now reſolved to build a little Hoſpital, for the Sick, in the Iſland; when God was pleaſed again to draw, out of the Treaſures of his Wrath, one of thoſe furious Hurricanes with which we had been buffetted more than once. It muſt be confeſſed, that we were caſt down and humbled beneath the powerful Hand of Heaven.

Heaven. Hitherto I had ſurveyed the ſeveral Tempeſts with a tolerably ſerene Eye. The good Effect they had wrought on our Ship's Company, by awakening the Remembrance of the wholeſome Counſels, with which we had endeavoured to inſpire them during the Voyage, more than paid all the Fatigues I had undergone; and I exhorted them to ſuffer with Patience, in Hopes that Heaven would ſoon put an End to all our Diſaſters. But finding the Storm break out again from Time to Time, without ſo much as allowing us a Weeks Reſpite, I now could only exhort our People to be reſigned to the heavenly Will. Buffetted again by this new Tempeſt, our Lives now hung, as it were, by weak Cable-Ropes; theſe ſometimes rending in our Sight; ſo that we were forced to mend them every half Hour. Had they broke away, as in the laſt Tempeſt, we did not know where to run a-ground; for as the Wind blew with dreadful Fury, even from the Iſland of *Fan-ki-chan*, we conſequently were ſhut out from that Coaſt; and we muſt have periſhed in the midſt of the Road of *Tien-Pay*; all that Quarter being full of Shoals and Banks, above a League and half from Land, whence, in all Probability, not a Soul of us would have got aſhore. Theſe Alarms continued above Four and Twenty Hours; and no Day ever appeared ſo long to me. The Circumſtance which diſturbed me moſt, was, not a Senſe of the Danger I myſelf was in; for Thanks to Providence, the Trials I had undergone had prepared me for every Event; and I really believe I could willingly have ſuffered Shipwreck, could I, like *Jonas*, have ſaved the whole Ship's Company. But I was grieved and afraid, leſt Heaven ſhould not be ſo indulgent as to deliver ſo many poor Creatures, who had invoked him ſo zealouſly; and that a Ship loaded with the ſeveral Things neceſſary for our Miſſion, ſhould be loſt in Sight of the Port. I nevertheleſs

ſub-

ſubmitted myſelf to whatever Providence might decree, which amidſt ſo many Trials, had not yet quite abandoned us.

Whilſt we were thus combating againſt the Winds and Waves, *Litoo-ſſe* the Mandarin ſtood upon the Shore, half dead, for fear leſt we and the Preſents which had been ſent to the Emperor, ſhould be buried under the Waves. As ſoon as the Sky cleared up a little, he went on *Tien-pay* Hills, whence he ſurveyed our Motions through a Teleſcope. The inſtant he ſpied us, he ſent out a Veſſel and a petty Mandarin; intreating us to come into the Port of *Tien-pay*, in order to ſecure both ourſelves and our Ship. At the ſame Time we had diſpatched Father *De Fontaney*'s *Sian-kong* * to *Tien-pay*, requeſting that Mandarin to ſend us Veſſels; the Council having reſolved to caſt Anchor before the Iſland of *Fan-ki-chan*; and even to convey as much of the Ship's Cargo as poſſible to *Tien-pay*. For this Purpoſe *Litoo-ſſe* got together all the Veſſels, Gallies, Barges, and Fiſhing-Boats, he could find in the Port of *Tien pay*, and ſent them to us. We were ſurprized at ſeeing this little Fleet come ſo ſpeedily to our Aſſiſtance. The firſt Queſtion we aſked the *Chineze* Pilots was, whether the *Amphitrite*, as ſhe drew ſeventeen Foot Water, could enter the Port. They anſwered that ſhe could not, except at the New or Full Moon, at which Times the Tide runs very high; that, at the Entrance of the Port, there was a Bar, where we often meet with only fifteen Foot Water; but that the high Tides ſometimes riſe to twenty Foot there. Unhappily the high Tide was not expected till ten Days after; and we were told that in five Days, we had great Reaſon to fear as violent a Storm as the foregoing. Hence we were determined not to loſe a Moment's Time;

* *One who ſerves him as Catechiſt.*

but

but to make Uſe of the Mandarin *Litoo-ſſe*'s Boats for carrying our Goods on Shore.

Juſt as we were taking the Bales out of the Hold, there happened an Inſurrection among the Ship's Crew, who abſolutely refuſed to proceed with the unlading. As the Sailors had been very much frighted in the laſt Storm, they were greatly diſguſted to find that more Care was taken of the Goods than of their Lives. They were afraid that, after the Ship ſhould be unloaded, no Scruple would be made to take them out to Sea again; and for that Reaſon they reſolved not to permit any of the Goods to be carried out. This Inſurrection diſconcerted us not a little; and would have been attended with fatal Conſequences; had not Mr. *De la Rigaudiere*'s Prudence and Authority, appeaſed it on a ſudden. In the mean Time the Bales were lying on Deck, ready to be put into *Chineze* Boats, which lay round the Ship; and the Ship's Crew were quieted, when we met with a freſh Diſaſter, a prodigious Shower of Rain falling, which obliged us to put all the Goods back again into the Hold; for as we had not yet Time to build a Warehouſe, the Goods would have been all ſpoiled had they been landed.

One would have thought that Heaven took a Pleaſure in exerciſing our Patience, as it thus defeated all our Deſigns one after another. Our People went and took a view of the *Chineze* Barges, to ſee whether they could not carry a few Goods to *Tien-pay*; but found that the Scuttles were too narrow for Bales of *European* Goods, ſo that we were obliged to ſend back thoſe Veſſels empty. We then kept the ſmall Fiſhing-boats, in order that theſe might carry the next Day, the ſeveral Bales ſingly to *Fan-ki-chan*, where that very Evening our People went and built a Shed, for ſecuring them: but in the Night the Fiſhermen, to whom great Store

Store of Proviſions had been given, calling to mind that their Families, who ſubſiſt entirely by Fiſhing, might be ſtarved in their Abſence, went away, and never came back. Thus were we forced to prepare for encountring, in this Situation, the fifth Storm with which we had been threatned. We indeed were under terrible Apprehenſions on that Account; and it roſe with as much Fury as the former one, but, Thanks to Providence, it was of ſhort Duration; and here, Heaven be praiſed, all our Evils ended.

All we now wanted was, to hear from Father *De Fontaney*, we having diſpatched ſeveral Meſſengers to him to *Canton* and *Quanhay*; and Meſſieurs *Baſſet* and *Beſnard*, with Mr. *Oury*, our ſecond Captain, were ſet out thither, to inform him of our Misfortunes and Wants. During this the Father himſelf was roving from Iſland to Iſland, expoſed to the greateſt Dangers, and extremely uneaſy, as he ſtill miſſed of what he ſought; and could not find even ſo much as the Wrecks of the Long-boat or the Canoo, which we had quitted near *Sanchan*. In the mean Time the *Hoopoo*, or Mandarin of the Cuſtoms, who was come from *Canton* to *Tien-pay*, as his Duty required, informed us that Father *Peliſſon* the Superiour of our Houſe in *Canton*, had ſet out, by Sea, from that City, at the ſame Time with him, in order to take in Charge, in Father *De Fontenay*'s Name, of the Preſents ſent to the Emperor; and that we, during this Interval, might ſend ſome Perſon to him, to treat about the Cuſtoms of the Goods. We thought it ſurpriſing that People who came to perplex us, ſhould find us out ſooner than thoſe who were ſeeking us, in order to do us Service *.

* Methinks there was nothing very ſurpriſing in this; Men being generally more Eagle-eyed and active, when Intereſt is the Spur, than when Humanity is the Motive.

At

At laſt, one *Sunday* Evening, we ſaw two Gallies ſteering, as we imagined, towards *Tien-pay*. Preſently after we perceived that they were making up to us, when taking up a Teleſcope, we ſpied a Flag which at firſt ſeemed White, but afterwards appeared Yellow; and, laſtly, we could perceive large *Chineze* Characters painted on it; this was the *Tagen*. A Veſſel which had been ſent out upon the Diſcovery, cried aloud, that our Directors of *Canton*, with Fathers *De Fontaney* and *Peliſſon*, were on Board. Immediately the Soldiers put themſelves under Arms, and prepared to fire the Cannon. We were overjoyed at the Arrival of theſe Friends, and embraced one another with Joy. They had brought us Maſts and Refreſhments. But now the *Chineſe* beſought us not to let the Cannon be fired, till they, and their Gallies, were got at a great Diſtance from us. We refitted, with all poſſible Diſpatch, our Ship with Maſts, in order that ſhe might ſoon get into *Tien-pay*. The Port is ſpacious, but we met every where with Sands, which are either covered or bare as the Tide comes in or out; and there is ſcarce Depth of Water enough for the *Chineze* Gallies. There is only a pretty narrow Baſon, with ſix or ſeven Fathom Water; but to get to it, we muſt go over, as I obſerved before, a Bar which has but three Foot Water. However, we came near it at the New Moon, in Hopes of getting over it, as the Tides were high; but the Wind happened to be contrary.

The Mandarins of *Tien-pay* came thither in order to viſit Father *De Fontaney*. They were treated with the greateſt Honours and Civilities; and in particular with the firing of our Guns by way of Salute. Grieved that it was not poſſible for us to come into their Port, they informed us of another about Twenty-five Leagues below that Place; and the *Chineze* Pilots being aſked ſeveral Queſtions concerning

concerning it, anſwered it was a very fine One, upon which we ſent one of our Pilots with them, in order to ſound it. Nevertheleſs we returned and caſt Anchor at *Fan-ki-chan*, where Father *De Fontaney* cauſed the Imperial Preſents to be carried to *Tien-pay*, on Board a Galley which he had brought from *Canton* for that Purpoſe. He had agreed with the Mandarins that they ſhould be conveyed by Land; the *Tſong-too* having even requeſted this as a Favour, and offered to pay all Charges on that Occaſion. Orders were iſſued to mend the Highways; and to get ready the *Cong-koen*, or Houſes in which the Mandarins lodge whenever they travel. The *Hoopoo* knowing that Father *De Fontaney* was in *Tien-pay*, left it as quick as poſſible, and only ſent his Officers on Board the *Amphitrite*, to ſearch it; but not the leaſt Regard was paid to them. Our People were proud of the Preſents they carried for the Emperor; and did not doubt but that they, on this Account, would be exempted from all Duties, and freed from the troubleſome rapacious *Hoopoo*.

Whilſt the Mandarins were giving Orders for covering with Straw-bands, in *Tien-pay*, the Bales wherein were the Preſents deſigned for the Emperor; ſo that they might be in a Condition to be carried without damaging by Porters on Bamboo Poles; Father *De Fontaney* came on Board, to bid farewel to his Friends, and take me with him. Father *Contancin* was then appointed Chaplain to the Ship; however, he and I had ſome Conteſt, concerning which of us ſhould continue in the Ship; but as he is of a Frame of Mind, not to yield to any Perſon in Suffering, Father *De Fontaney* ended the Diſpute in his Favour. 'Twas on the 12th of *November* 1701, that I firſt ſet Foot in *China*, after eight Months ſailing in the Manner deſcribed above. Figure to yourſelf, dear Father, the Extaſy I felt to find myſelf in a Country which, during upwards of eight

eight Years, I had longed to viſit. I did not regret the many Diſaſters I had met with in the Voyage; but beſought the Lord to continue to treat me, as he has done in every Age, his Apoſtles and the Preachers of his Goſpel; all who ſet up his Croſs with moſt Chearfulneſs, in thoſe Places where they met with the greateſt Oppoſitions and Sufferings.

The very Day I came to *Tien-pay*, it was neceſſary for me to become a *Chineze* in every Reſpect. Accordingly I aſſumed the Name and Dreſs of one; the *Chineze* not being able even to pronounce the *European* Names. All the Miſſionaries and Merchants are even obliged, at their Arrival, to borrow the Name of ſome *Chineze* Family, and I am called *Tan-chan-hien*. The Uſages and Cuſtoms of this Empire are ſo different from ours, that an *European* muſt quite new mould himſelf, as it were, in order to become a perfect *Chineze*. The Mandarins of *Tien-pay* received us in a *Cong-koen*, where we were entertained, that very Evening, after the *Chineze* Faſhion. The Banquet conſiſted of a Profuſion of Viands and Ragoos, which I will ſuppoſe to be excellent; however, ſuch of my Countrymen as were the Gueſts on that Occaſion, did not ſeem very well ſatisfied with them *. Thoſe Perſons who ſeek nothing

* The *Chineze* not only eat of all Sorts of Fleſh, Fiſh and Fowl, as the *Europeans*, but even Horſe-Fleſh; and will not ſcruple to feed upon Dogs, Cats, Snakes, Frogs, *&c*; but their uſual Food is Rice and Garden-Stuff. They likewiſe have Broths and Soops. They boil, fry and dry their Fiſh; and uſe neither Knife, Fork, Spoon, or Cloth; but employ two little round wooden Sticks, and with theſe they take up their Meat very dexterouſly They ſup in their Broth, *&c.* by taking up the Cup to their Mouths. They uſe high Chairs and Tables. In their Entertainments every Perſon has generally a little Table to himſelf. Their chief Liquor is Tea. Their two principal ſtrong Liquors are, *Hockſhew*, ſaid to be made of Wheat infuſed in ſcalding hot Water; and *Shamſhew*, a Spirit diſtilled from Rice. They commonly eat their Meats cold, and their Liquors hot. A whim-

nothing but Variety in Diſhes, might here gratify their Palates ſufficiently, there being upwards of forty different Sorts. Mr. *De la Rigaudiere*, who came and conducted us thus far, was deſirous of regaling the Mandarins in his Turn, after the *European* manner; but all the Bales being ready, as well as the Porters and Soldiers who were to eſcort them, it was thought proper to loſe no longer Time.

Accordingly two Mandarins of the *Tſong-too* came next Day in order to regulate the March, and direct the Convoy of the Emperor's Bales. On every one of the Bales was fixed a little Yellow Standard, with an Inſcription to bid the People reverence it, as they paſt along. The Porters were obliged to give in their Names in Writing, and ſome Perſon was ever bound for them; a Soldier always walked on one Side, and the Captain was to be anſwerable for his

ſical Circumſtance is, a Perſon is appointed to beat Time, that all may handle their Sticks, and carry the Meat to their Mouths together. The Entertainment opens with drinking of *Shamſhew*, and then a Diſh of Meat is ſerved up to every Table. The Signal being given, the two Sticks are taken up and flouriſhed, then they ſtrike them into the Diſh and carry a piece of Meat to their Mouths, all of them moving together, which is reckoned very polite; as, on the contrary, the being before-hand, or too late after the reſt, is conſidered as a great Incivility. After eating a mouthful or two of every Diſh, they drink or rather ſip a little Liquor; there being ſometimes twenty Diſhes ſerved up. No Man is forced to drink more than he pleaſes, but is obliged to make all the Flouriſhes and Pauſes with the reſt of the Company. They often ſit ſilent at Table above three Hours. Next they riſe up, take a little Turn, and return to the Deſert, compoſed of Sweetmeats, *&c.* which they drink with their Tea. The *Chineze* frequently invite one another to Feaſts, on which Occaſions they diſcover mutual Teſtimonies of Eſteem; but the Ceremonies are ſo troubleſome on this Occaſion, that they can't fail of being a great Conſtraint to an *European*. They have two kinds of Feaſts, the one common, at which there are twelve or ſixteen Diſhes; the other extraordinary, when there are Twenty-four on each Table. A vaſt deal of Ceremony is uſed by the Maſter, at the placing of the firſt Gueſt. The Tables

his Conduct. Beſides, the Mandarins and their Officers formed a little flying Squadron, and took Care not to let the Proceſſion go out of the Highway. Whatever belongs to the Emperor is looked upon as moſt ſacred; and even the leaſt Trifle of his is treated with Reverence, and preſerved with Care. I admired the Order in our March, there being four hundred Men of us, including the *Tagen* and his Attendants. Theſe are a ſort of Kettle-drummers, Trumpeters, Players on Cornets or Shawms; Criers, Umbrello-carriers, and Standards; Lacquies; Officers, whoſe Employment is to chaſtiſe the Guilty, *&c.* The *Tagen* was carried in a Palankin or Sedan; we marching before him, in Quality of his *Laoyas* *. This was the manner in which we ſet out from *Tien-pay*, and travelled to *Canton*.

Tables ſtand in two Lines; and during the Entertainment, a Play is acted, between the two Ranges of Tables. Theſe Feaſts laſt about four or five Hours; they begin always near the Evening, or in the Night, and are not ended till Midnight, when the Company ſeparates. Such Ladies as are deſirous of ſeeing the Play, are placed out of the Hall, oppoſite to the Comedians, where, looking through a Lattice of Bamboo, and a kind of Silk Net, they ſee and hear every Thing that paſſes, unperceived. As all the Gueſts are obliged to taſte of every Thing; and as a great deal of Ceremony is uſed on theſe Occaſions, it conſequently muſt be very troubleſome to an *European*, and eſpecially to a *Frenchman*, there being no Country, (I believe) where ſo little Ceremony is uſed at Table, as among the *French*;) for which Reaſon I am not ſurprized, that Father *Jachard* ſhould be tired at one of the *Chineze* Feaſts. As the *Tartars* are not fond of Ceremony, they have wiſely retrenched a great many of theſe Ceremonies. At the Concluſion of theſe Banquets, ſuch Servants as wait on their Maſters, walk before their Chairs, carrying large Lanthorns made of oiled Paper, on which their Maſter's Quality, and ſometimes his Name, is expreſſed in large Characters. The next Morning, every one of the Gueſts ſends a Letter of Thanks for the ſplendid Entertainment.

* *Theſe are* Chineze Literati, *of the firſt Order, who attend on the Mandarins in certain public Solemnities.*

Upon our Arrival at *Yan-chuin-yen*, which is a very pretty City, we imagined it was emptied of all its Inhabitants, ſuch prodigious Numbers lined the Way on each Side. The People ſeemed in Raptures, as they gazed upon us; overjoyed, in all Probability, at their ſeeing, for the firſt Time, an *European Tagen*, and Men with longer Beards than thoſe commonly worn in *China*. A Circumſtance, which ſurprized me, was, my obſerving that there was not even the leaſt Tumult; but the deepeſt Silence reigned amidſt ſuch a numberleſs Multitude of People who were aſſembled; though I could not perceive that there was one civil Officer to keep them in Order. But this is the Effect of the Reſervedneſs and Modeſty of the *Chineſe* Education; not to mention, as I obſerved before, the profound Awe with which the Sight of every Thing belonging to the Emperor inſpires them. The Mandarin of *Yan-chuin-yen*, who, the Night before, had ſent a Supper ready prepared, at the Diſtance of more than ſix Leagues from the City where he reſided, paid us all imaginable Civilities at our Arrival, and loaded us with Preſents. We then were lodged in a magnificent *Cong-koen*. We paſſed three Courts before we came to the Apartment of the *Tagen* and the *Laoyas*. The Site of theſe Houſes is generally almoſt *South*; I ſay almoſt; it being enacted by the Laws of the Empire, that they ſhall deviate a little from that Point; the Emperor's Palace only being allowed to face that Quarter directly.

From *Yan-chuin-yen* we came to *Ho-tcheu*. In the way we were greatly ſurprized to meet with certain Rocks of a vaſt Height, and in the Form of a large ſquare Tower, ſtanding in the midſt of a very wide-extended Plain. A Spectator is puzzled to think how they got there *, unleſs it can be

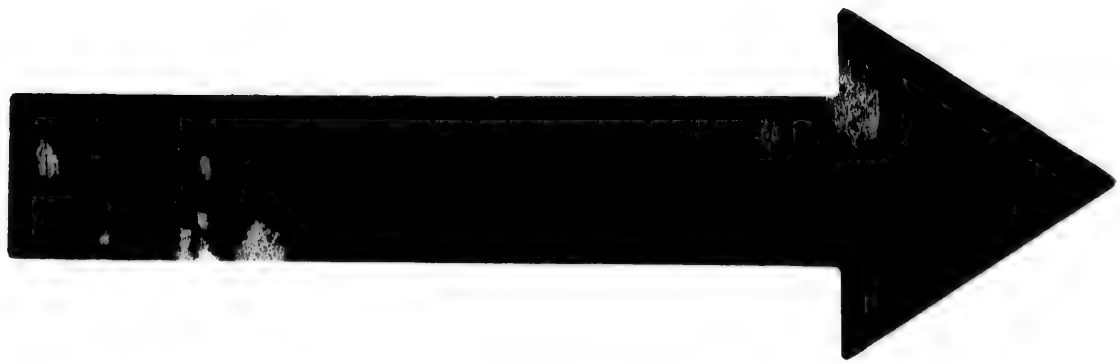
* *Theſe put one in mind of the famous* Stone-henge, *not far from* Salisbury.

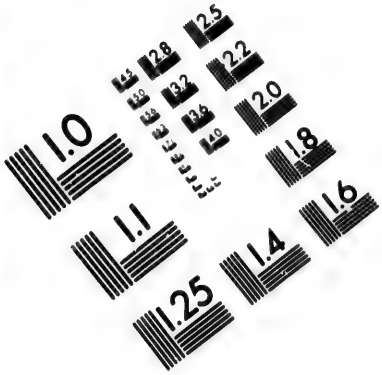
ſuppoſed

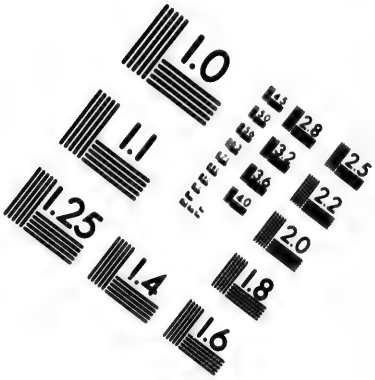
ſuppoſed that they were formerly Mountains; and that the Waters from Heaven having by inſenſible Degrees ſunk the Earth, round thoſe Bodies of Rocks, at laſt, by length of Time, made them emerge as it were, and appear above Ground in the manner they do. A Circumſtance which ſtrengthens this Conjecture is, ſome of theſe Stones towards the Bottom are ſtill ſurrounded with Earth to a certain Height.

We meet in this Province with very beautiful Marble, which is employed for building Bridges; and for filling up Holes, without which the Ways would be impaſſable. A very poor Bonze having not long ſince repaired in the manner I am ſpeaking, one of theſe Roads, where a Rivulet formed an ugly Bog or Marſh; the Teſtimony he gave on this Occaſion of his public Spirit, excited the Benevolence of charitable Perſons to ſuch a Degree, that he is now rich enough to build a fine Bridge, and a Bonze-houſe cloſe to it. Spying at a Diſtance the huge Pieces of Marble he had got together in this Valley, I imagined, ſeeing ſuch a prodigious Quantity of Materials, that he intended to build a Palace. The Marble is extremely beautiful; and ſome of it, which is thrown down in the Road, is already ſmoothed by the Feet of the Paſſengers.

At *Ho-tcheu*, the little Land Army which eſcorted us, was now changed into a Fleet, all the Bales being put on Board nine Barks or Veſſels. Four others were given us; one ſtored with our Proviſions, and this ſerved us as our Kitchen; a ſecond was for the Muſic, and the Players on Inſtruments; a third for the Soldiers who eſcorted us; and a fourth for ourſelves. All along the River at a League Diſtance, were Guard-houſes; the Soldiers drawing up in two Lines the Inſtant they ſaw us, tho' at ever ſo great a Diſtance; and ſaluting us with a Volley of their Small-Arms, our Flutes giving the



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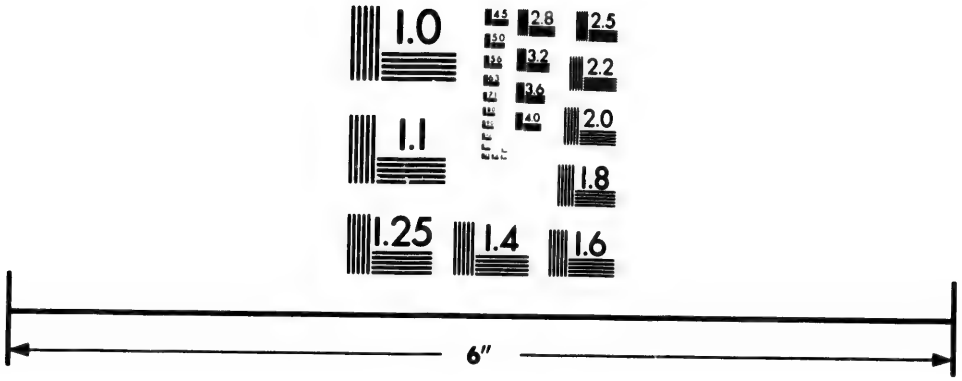


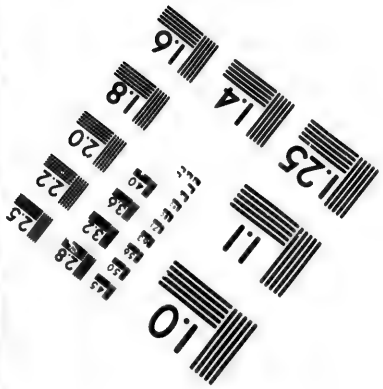


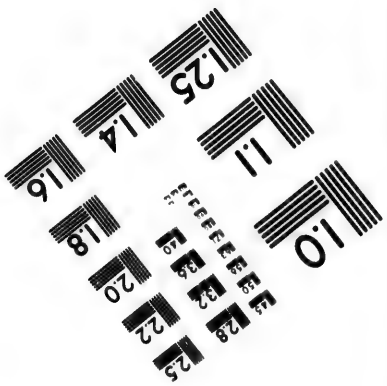


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Signal. Their manner of firing on this Occaſion is different from ours. Inſtead of taking up their Muſkets and firing into the Air, or from them, as is the Cuſtom with us; they put them under their Arms, with the But-end before, and then fire backwards. Thoſe who paſs by Water, in Veſſels, go a-ſhore, and take up their Quarters at any Place where they happen to be when Night comes upon them. The Soldiers divide themſelves into ſeveral Bands; keep lighted Fires all Night; and make ſuch a horrid Din as, at the ſame Time that it frights away Thieves, prevents many of the Travellers from ſleeping.

The 20th of *November* we arrived in *Chao-kin*, a great Town where the *Tſong-too*, who is Father *De Fontaney*'s good Friend, reſides. The Port is very ſpacious, and here three Rivers, or great Canals meet, one of which runs towards *Ho-tcheu*; another towards *Chanſi*; and the third runs to *Canton*; within a League of *Choa-kin*. The laſt mentioned Canal is hemmed in ſo much between Mountains, that whenever the Rains fall, *Chao-kin* is always overflowed. In *March* laſt, the River overflowed to forty Foot high; and we ſaw Houſes on the Key, all along the Shore, the Roofs of which had been carried off by the Flood. As the *Tſong-too* had defrayed all the Expences of our Voyage, the Mandarins ſubordinate to him, ſhewed us all imaginable Civilities during his Abſence, agreeably to the Orders he had ſent them for that Purpoſe from *Canton*, where he was impatient for our Arrival. Accordingly they put us on Board a large Mandarin Veſſel, which is vaſtly convenient on theſe Occaſions; the Perſons on Board ſuch Veſſels being better accommodated then they generally are in our Houſes.

From *Chao kin* up to *Canton*, the River is compleatly lined with great Villages, which lie ſo thick that they ſeem to be but one continued Town; and

'tis

'tis here, that an *European* begins to form to himſelf an Idea of the Beauties of *China*. To the left was *Kian-men*, a Village famous for its Length, it being upwards of five Leagues long; and in it are near two hundred ſquare Towers, which in War-Time, are garriſoned with Soldiers for the Defence of the Inhabitants. We paſs one End of the Village of *Fo-chan*, which, though not ſo large as the other, is yet ſaid to contain a Million of Souls *. On the River only are above five thouſand Veſſels, all of which are as long as our biggeſt Ships; and every Veſſel is inhabited by a whole Family, with not only the Children, but the Grand-Children. I omit to mention a numberleſs Multitude of Fiſhing-boats and Canoos, employed in carrying Perſons from one Shore to another; there being no Bridges on theſe great Rivers. In the Fields, on little Hillocks near the Villages, are a vaſt Number of Sepulchres, in the Form of ſo many Mounds of Earth, terminating in a Point with a large Urn on the Summit. I am of Opinion that it will not be poſſible for many Perſons to be buried in this manner; otherwiſe, as much room will be wanting to hold the dead, as to lodge the living.

In fine, the 25th of *November* we arrived in *Canton*. This is not a City but a World, where People of all Nations are ſeen. Its Situation is as wonderful; it being watered by a great River, whoſe Canals flow into ſeveral Provinces; and 'tis ſaid to be larger than *Paris*. The Houſes of *Canton* are not magnificent outwardly; the moſt ſplendid Edifice in it being the Church which Father *Turcotti* the Jeſuit built there two or three Years ſince. The *Heathens* complaining of this to the Viceroy, as an Inſult on their Houſes and Pagods; the Viceroy, who is one of the moſt ſagacious Magiſtrates

* *The Father is perhaps miſtaken here, though ſome Perſons have aſſured me otherwiſe.*

of *China*, ſpoke thus; *How could I pretend to pull down, in* Canton, *a Church dedicated to the God of Heaven; ſince the Emperor is building one ſtill more magnificent, in his Honour, in his own Palace in* Peking? And indeed, we are told here, that this great Prince ſhews daily more and more Kindneſs to the Chriſtian Religion. He had given the Jeſuits, before he ſent Father *De Fontaney* into *France*, a large Piece of Ground in his Palace, in order for them to build a Church to the true God; and has ſince favoured them with Money and Marble for that Purpoſe. How great a Conſolation would it be, ſhould this Prince himſelf at laſt acknowledge and adore him in Concert with us! This Edifice is built in the *European* Taſte; and Brother *De Belleville*, a Jeſuit, a very able Architect, had the Direction of the whole. Several more Chriſtian Churches will ſoon be raiſed in theſe Provinces; and our great Monarch will be the Founder of them all; he having given Father *De Fontaney*, in this laſt Voyage, Monies ſufficient for building four; and has promiſed when theſe are finiſhed, to furniſh the Sums neceſſary for raiſing others. It were to be wiſhed that all the Princes of *Chriſtendom* would, in Imitation of *Lewis* XIV. be equally pious, in thus building Chriſtian Churches in Heathen Countries.

With regard to us, we ſhall take the utmoſt Pains and Care to fill, with all convenient Speed, Churches with fervent *Chriſtians*. I know not yet in what Part of *China* my Miſſion may be fixed. We ſhall ſet out, three Days hence, with Father *De Fontaney*, who intends to ſettle us in different Places. Some of us will ſtop in thoſe Cities, where Houſes are already allowed us; and others will proceed to *Nankin*, in order to eſtabliſh a Seminary there. Thither ſuch Miſſionaries, as come from *Europe*, will be immediately diſpatched, in order for them to learn and ſtudy the *Chineze* Language and Books.

Nine

Nine of us with Father *De Fontaney*, came as Miſſionaries into *China*; and there have been ſince added to us, Fathers *Hervieu*, *Noelas*, *Melon*, and *Chomel*, who came by way of *India*. Father *De la Fontaine* was to be the fifth, and I had agreed to meet him in *Canton*; but finding a Miſſion in *Madura*, he preferred it to that of *China*, as having leſs Occaſion for him. As ſoon as I ſhall be a little better acquainted with the Country, you ſhall have ſome Account of it. 'Tis enough that I have been able to give you a Relation of my Voyage. I have ſent the preſent Letter by an *Engliſh* Ship, the *Amphitrite* not being able to ſail for *Europe* till within a Twelvemonth; but I will write to you at large, as ſoon as ſhe purpoſes to return thither. I recommend myſelf to your Prayers, and am with due Gratitude and Reſpect,

*Honoured Sir*,

*Yours*, &c.

DE TARTRE.

## *Father* DE CHAVAGNAC, *to Father* LE GOBIEN.

*Cho-tcheu, Decemb.* 30, 1701.

*Reverend Father*,

YOU was pleaſed to deſire me, at my leaving *France*, to deſcribe the Qualities requiſite to a Miſſionary, who comes into the *Eaſt*. Poſſibly I may one Day be enabled to inform you more accurately than I can do at preſent. However, having converſed, during my three Months abode in theſe Parts, with Miſſionaries of various Orders, I believe it will be poſſible for me to point out the moſt eſſential

eſſential Characteriſticks, with regard to the Article in Queſtion.

*Firſt*, Perſons are required, who have formed the ſtrongeſt Reſolution to ſuffer all Things for Chriſt's ſake; and to become new Men, as it were, not only as they muſt change their Climate, their Dreſs, and their Food; but ſtill more, as they muſt practiſe Manners, the very reverſe of thoſe of our Countrymen the *French*. That Man who has not this Talent, or will not endeavour to acquire it, ſhould lay aſide all Thoughts of coming to *China*. Thoſe alſo are unfit who are not Maſters of their Temper; for a Man of a haſty Turn would ſometimes make dreadful Havock here. The Genius of the *Chineze* requires Men to be Maſters of their Paſſions; and eſpecially of a certain turbulent Activity, which is for bearing down every Thing. A *Chineze* has not Abilities to comprehend, in a Month, what a *Frenchman* can inform him of in an Hour. He muſt bear patiently with that Indolence and Slowneſs of Apprehenſion which is natural to them; muſt boldly inculcate the Truths of Religion to a Nation, who ſtand in fear of no one but the Emperor; whoſe only Thirſt is that of Money, and who conſequently are wholly indifferent with regard to all Things relating to Eternity. Every Miſſionary who is not inſpired with the ſtrongeſt Spirit of Patience and Moderation, is put to the moſt ſevere Trial.

The Difficulty of the *Chineze* Language, and its Characters, requires alſo a Perſon who delights in Study; though he finds nothing pleaſing in it, except the Hopes that he may one Day employ it ſucceſsfully to the Glory of God. As he always has an Opportunity of learning ſomething on theſe Occaſions, he conſequently may ſpend a great Part of his Time this way; and he muſt accuſtom himſelf perpetually to ſhift from Action to Study, and from

from Study to his Miniſterial Functions. Farther, 'tis well known that the *Chineze* boaſt their being the moſt civilized, and moſt accompliſhed People upon Earth; but an *European* can ſcarce conceive how difficult it is for a Foreigner to acquire the *Chineze* Politeneſs. The Ceremonial of this Country is ſurpriſingly fatiguing to a *Frenchman*, it being one Buſineſs to acquire the Theory of it, and another to put it in Practice. In proportion as a Perſon excels in the *European* Sciences, the more likely it is for him to ingratiate himſelf with the Nation in Queſtion (particularly with their great Men) who have Foreigners in the utmoſt Contempt. Thus you perceive, reverend Father, how abſolutely neceſſary it is for a Perſon to have the ſtrongeſt Command over his Paſſions, in theſe Miſſions more than in any other. I omit to mention the Chriſtian and Religious Virtues he ought to poſſeſs: without theſe it is impoſſible for any Man, either here or in any other Country, to ſave his own Soul, or to make any conſiderable Progreſs in the Converſion of others—— *. I was lately told by two *French-*

* If the above-mentioned Picture given of a good Jeſuit-Miſſionary, was juſtly drawn from all, they would be a moſt valuable Sett of Men. Here follows a Contraſt to it. "Don *Hernando* "*Guerrero*, Archbiſhop of *Manila*, in the *Philippine* Iſlands, "having aſſembled the Superiors of the Religious Houſes, and "ſuch learned Perſons as were in the greateſt Eſteem in the "Archiepiſcopal City, in order to conſult them concerning a "Point which troubled his Conſcience, *viz.* the Jeſuits of that "Country preaching and confeſſing without leave from the Or-"dinary; the Reſolution of that Aſſembly, which was held ſe-"veral Times on this Account, was, that it was incumbent on "the Archbiſhop to ask the Jeſuits by what Authority they ex-"erciſed theſe Functions. Accordingly he put this Queſtion to "them, but the only Anſwer he could get was, that they had a "a Privilege for to doing; which not contenting the Arch-"biſhop, he required them to ſhew, according to Law, by what "Authority they had exerciſed ſuch a Juriſdiction; and inſiſted "that they ſhould produce their Privileges. However the Je-"ſuits

*Frenchmen* who came from *Peking*, that the Jeſuits Church there is almoſt finiſhed. 'Tis one of the fineſt Edifices in that great City. The Cenſors of the Empire (by which Name we call them, as their Employment very much reſembles that of the Cenſors of antient *Rome*) ſeeing it ſo far advanced, repreſented to the Monarch that it was contrary to their Laws. *'Tis I who am in the wrong*, replied he; *the Fathers having built it in this manner by my Command.* The Cenſors inſiſting that the Emperor ought to ſend and

" ſuits ſo far from doing this, appointed, as Conſervator *, a " Canon of the Church of *Manila*, the Archbiſhop's Enemy. " The Conſervator proceeded againſt the Archbiſhop, ſupported " by the Authority of the Governor, who was exaſperated a- " gainſt the Prelate, becauſe he had refuſed the Jeſuits a Houſe, " and a Garden a little out of Town, belonging to the Archi- " epiſcopal See. As this Houſe would have been very commo- " dious for the Fathers, and the Governor was their great " Friend, one of their Body being his Confeſſor, they met all " together, and formed a Reſolution to remove the Prelate. " The Governor being firmly determined to put his Deſign in " Execution, went and preſided in the Audience, in which there " was but one Counſellor, who was found dead next Morning. " The Archbiſhop deſired to be heard in due Form of Law; " but inſtead of hearing him, the Governor, who was animated " by the Jeſuits, reſolved, by their Advice, inſtantly to baniſh " the Prelate. The ſeveral Religious Communities, being told " that the Officers of Juſtice were going to the Archiepiſcopal Pa- " lace, waited upon their Prelate; when all taking Wax-Ta- " pers in their Hands, they adviſed him to clothe himſelf in his " Pontifical Veſtments; to ſtay in his Chapel; and to keep the " Hoſt always in his Hand, as a Shield againſt the Tyranny of " the Governor, and the Violence of the Jeſuits. The Gover- " nor, who knew all that paſſed, immediately commanded a " Body of Soldiers to march with their Match lighted, and " their Muskets ready to fire, and drive all the Friars out of the " Chapel, leaving only the Archbiſhop there. But the Provin- " cials, the Commiſſaries, the Priors and Guardians, telling " thoſe Soldiers that they were aſſembled there, in order to ve-

* *Conſervator*, is a Perſon appointed to preſerve the Privileges granted to certain Bodies; or to whom a Commiſſion is delegated, appointing him to ſettle their Differences.

nerate

and contradict this Order, and cause the Church to be pulled down; *What would you have me do?* replied the Prince? *I daily receive most considerable Services from these Foreigners: and I don't know in what manner to reward them. They refuse Employments of every kind, and will not accept of Money. They are affected with nothing but what relates to their Religion; and as this is the only Article in which I have an Opportunity of doing them Service, I will hear no more of this Matter.*

We

" nerate the Blessed Sacrament; the Governor again commanded " the Soldiers, upon pain of Death, to obey his Orders, and " drag them out of the Chapel. The Soldiers complied, and " forced out all the Friars; but as some of the oldest and most " venerable among them, covered themselves with the Pontifi- " cal Vestments, in Hopes of being secured from this Outrage; " the Soldiers did not pay the least Regard to their Habit; but " dragging such Religious as had laid fast hold of them, they " drew also the Archbishop, who at last fell down, still keeping " fast hold of the Pyx, and was even wounded in the Face by it. " Thus the Prelate was bereaved of all his Friends; and there " were left round him fifty Soldiers, who were ordered to seize " him, the Instant the Host should be out of his Hands *. In " the mean Time one of the Soldiers seeing the violent Lengths " they were ordered to go, and knowing that he would be shot " in Case he refused to obey the Governor's Orders, drew his " Sword and fell upon it, saying, that he chose rather to lay " violent Hands upon himself, than participate with *Christians* " in such Outrages.

" The Prelate being kept so long standing, in his Pontifical " Vestments, grew at last so weak, by Reason of his great Age " and Infirmities, that yielding now to Necessity, as well as to " the Advice of the most sage Friars, who observed that it " would be sinful in him to die in that manner, he set down " the Host; when immediately the Serjeant Major, at the head " of the Soldiers, thrusting him into a Coach, drove out of the " City, and then put him into a pitiful small Vessel, unprovided " with all Things; and without permitting any good *Christians*, " to carry him the least Sustenance, or so much as one of his

* How ridiculous was it for those Soldiers, to imagine there was less Guilt in injuring the Prelate, when the Pyx was in his Hand, than when he had laid it down.

" Servants

We are now labouring at the Converſion of a *Tartarian* Officer, who was prevailed upon by an Accident which reflects great Honour on the *Chriſtian* Religion, to get himſelf inſtructed in the Law of Chriſt. He was going on Horſeback to *Peking*, when happening to let fall his Purſe, a poor *Chriſtian* Artificer who ſaw it fall, took it up and ran after him, in order to reſtore it. The Officer ſurveyed the poor Man with an Air of Contempt; and not knowing his Buſineſs, ſpurred his Horſe; notwithſtanding which the *Chriſtian* would not go away, but followed him quite Home. There the

" Servants to accompany him. So that now, having only five " Soldiers to guard him, he was carried into a Deſert Iſland, " where there was not ſo much as the leaſt Hut to ſhelter him.

" As at this Time, the Divine Office was ſuſpended in every " Part of the City, all the Friars having forbid it in the moſt " ſolemn Manner, and obſerved the Prohibition with due Re- " ſpect, none but the Jeſuits kept their Churches open, and in " theſe they preached, confeſſed, aud ſaid Maſs; and even ſo- " lemnized it in the Governor's Houſe, to whom they admini- " ſtred the Sacraments.

" The Archbiſhop being thus removed from his Dioceſe, ano- " ther was appointed by Order of the Conſervator and the Je- " ſuits, till the Prelate was reſtored, which happened not till " they had ſeized all his Poſſeſſions, and ſold them publickly by " Auction; and even his Croſier, to ſatisfy various pecuniary " Mulcts, which they had ſentenced him to pay. The Inha- " bitants being extremely deſirous of having him recalled, he " at laſt returned, but not till after the Jeſuits had got every " Thing they wanted.

" The Archbiſhop being reſtored, ſent two Friars, the one to " *Rome* and the other to *Madrid*, to inform the Pope and the " King of *Spain*, of the barbarous Treatment he had met with. " They arrived in both theſe Capitals, after paſſing through the " Straits of *Magellan*, in a Ship belonging to Proteſtants, " which the Merchants of *Manila* had hired, and fitted out at " their Expence, merely from the Love they bore their Paſtor.

" Some Time after this, the Serjeant-Major, who had ſeized " the Archbiſhop, paſſing through the Streets in a Chair becauſe " of his great Age, the Populace fell upon, and beat him to " ſuch a Degree that he died." *La morale pratique des Jeſuits*, pag. 226. & ſeq.

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exaſperated *Tartar* firſt gave him foul Language, and aſked him what he wanted; to which the *Chriſtian* replied, *My only Buſineſs is to return you your Purſe.* This ſurprized the *Tartar*, who then, changing his Note, enquired how he came to return him his Money, contrary to the Cuſtoms of the Empire, which permit every Man to keep whatſoever he finds. To this the Artificer replied, *I am a* Chriſtian, *and am enjoyned to do as I have now done, by the Precepts of the Religion I profeſs.* This Anſwer raiſed the Officer's Curioſity, who thereupon was deſirous of knowing what this Religion was. Accordingly he viſited our Fathers; liſtened to them; and ſeemed to entertain the higheſt Eſteem for the ſeveral Particulars they told him, concerning the Myſteries and Maxims of the *Chriſtian* Law. We hope Grace will compleat what has been ſo happily begun in him *.

Father *Caſtner*, a *Bavarian* Jeſuit, was ſo good as to take me to his Miſſion, ſituated five Leagues from *Canton*. 'Tis in *Fochan*, a Town larger than *Paris*, and computed to contain nine hundred thouſand Inhabitants. I myſelf was an Eye-witneſs as to its Dimenſions; but with regard to the Number of the Inhabitants, I ſpeak this on the Teſtimony of all our Miſſionaries in *Canton*. I ſaw, in *Fochan*, a very fine Church, about the ſame Bigneſs, and built in much the ſame Taſte, with that of our *Noviciate* in *Paris*.

*I am*, &c.

DE CHAVAGNAC.

* I need obſerve but to few of my Readers, that theſe Converſions, ſaid to be made by the Jeſuits, are very much to be ſuſpected.

*Father*

## *Father* TACHARD, *Superiour-General of the* French *Miſſionary-Jeſuits, in the* Eaſt-Indies, *to Father* DE LA CHAIZE.

*Pondicherry, February* 16, 1702.

*Moſt Reverend Father,*

I HAD the Honour of informing you, from *Cape Verd*, of what had befallen us ſince our leaving *Port-Lewis*; and ſhall now continue, as I promiſed, to acquaint you with the Particulars of our Voyage. From *Cape Verd* we met with nothing remarkable, till our Arrival at the Iſland of *Anjouan* *, ſituated to the *North* of the great Iſland of *Madagaſcar*. The Inhabitants of *Anjouan*, who come from *Arabia* †, call their Iſland *Zoani*, of which the *Europeans*, by adding the Particle *an*, (this being an Article of the Language of the People in Queſtion) have formed the Name *Anjouan*. As Hurricanes generally break out in *Auguſt* and *September*, on the Coaſts of *Indoſtan*, 'tis dangerous for the *Europeans* to arrive in *India* before the 10th of *October*. Having therefore performed our Voyage in a much ſhorter Time than could have

* One curious Circumſtance in the Voyages of theſe Jeſuits, is their ſometimes touching at little Iſlands, not ſpecified in *Moll*'s Maps, nor mentioned in any Travels I have met with. This Iſland of *Anjouan* may be one of them, if it be not that called *Johanna*. This Difference in the Orthography of Names, makes a great Confuſion in Geography; and there is no Nation that contributes more to this Confuſion than the *French*.

† *Arabia* being at ſo great a Diſtance from this Iſland, many Perſons may doubt whether the *Anjouans* came originally from thence; but as the moſt *Northern* Point of *Madagaſcar* is equally far from *Arabia*; as many People of *Madagaſcar* ſpeak *Arabic*, and are a Sort of *Mahommedans*; for which Reaſon their Anceſtors are ſuppoſed to come originally from *Arabia*; it alſo may be ſuppoſed, that the *Anjouans* came likewiſe from the laſt mentioned Country.

been

been expected, we were forced to make a conſiderable Stay in the Iſland of *Anjouan*; and ſtill longer in 21 and 22 Degrees of *North* Latitude, where we plyed to Windward during a Month, waiting the Seaſon for caſting Anchor in the Road of *Surat*.

The Stay we made at *Anjouan*, gave us an Opportunity of fixing, by repeated Obſervations, its true Latitude. That of the moſt *Northern* Part of the Iſland, where we were on the Sea-Coaſt, is Eleven Degrees, Fifty Minutes; ſo that the middle of the Iſland is in Twelve Degrees *South* Latitude. This Obſervation which I made with a Quadrant, of a Foot Radius, is the more neceſſary, becauſe not long ſince an *Engliſh* Ship, for want of knowing the Latitude of *Anjouan*, had been Shipwrecked at *Mayote*, an Iſland ſituated towards the *South*, and upwards of 14 or 15 Leagues from *Anjouan*. About ſeven Years ſince the ſame Misfortune would have befallen one of the King's Ships, (of ſixty Guns) had not the Captain, by his good Conduct, got her off. The Ship's Company were in the greateſt Danger, and ſaw the Rocks under the Ship, which otherwiſe would have been daſhed to Pieces, becauſe the Currents drew her towards the Land. This Error was owing to the Pilot's miſtaking (occaſioned by bad Charts) *Mayote* for *Moali*, though the laſt mentioned Iſland lies about Thirty Minutes, or ten Sea Leagues, more to the *North* than that of *Mayote*.

The 4th of *Auguſt*, about Eleven in the Morning, there was an almoſt total Eclipſe of the Sun. I ſhall not ſend you the Scheme of that Eclipſe, all my Papers being ſtill at *Manapar*, towards Cape *Comerin*; but I hope to be able to tranſmit it to you next Year. This Scheme is of a ſingular kind, its ſhowing, by a Method which I believe has not yet been practiſed, the Magnitude and Duration of that ſolar

Eclipſe; and the ſeveral Places on the Earth where it was viſible.

The ſalubrious Air of the Iſland of *Anjouan*, and the abundant Refreſhments which are met with in it, recovered our ſick Men, almoſt as ſoon as they were put aſhore. But a great many of thoſe who enjoyed the fineſt Health fell ſick, ſome for having drunk to Exceſs of the Liquors of that Country, which are exceedingly ſtrong; others, for eating too greedily of cooling Fruits, and drinking immoderately of the Water which runs from the Rocks. They were ſeized with a malignant Fever, together with a Purging and Vomiting, and were light-headed. Being afraid of theſe Diſtempers, as they afterwards might grow infectious, we left this agreeable and fruitful Iſland much ſooner than otherwiſe we ſhould have done. We weighed Anchor the 14th of *Auguſt* with a favourable Wind, which however was not laſting; for ſcarce had we made ſeven or eight Leagues but we were becalmed. The Currents carried us towards the Iſland of *Moali* *, and forced us to ſteer to the *Weſt* of *Comora* or *Angaſia* †, the largeſt belonging to that little *Archipelago*.

This happened very providentially for two poor *Engliſhmen*, who had lived two Years in this Iſland, quite deſtitute of all Things, and expoſed to the Inſults and Cruelty of a barbarous Nation. We had ſent our Long-boat to fetch ſomething we wanted. We then lay by, and waited two or three Hours for her. Upon her returning, we were greatly ſurprized to ſee two Men in her, ſtark-naked, with the Air of Skeletons, and in a dying Condition.

* Poſſibly this may be the Iſland called *Mohila*, in *Moll*'s Maps, one of the *Comora* Iſlands to the Northweſt of *Madagaſcar*.

† I ſuppoſe this is the Iſland called *Angazecha*, or *Comora*, in *Moll*'s Maps, to the Northweſt of *Madagaſcar*.

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The one was about Thirty, and the other ſeemed to be not above Twenty. Upon examining them, we found they had ſuffered Shipwreck at the Iſland of *Mayote* abovementioned. The former had belonged to a large Ship of the *Engliſh Eaſt-India* Company, which was loſt about three Years before; and the latter came from *Boſton* in *New-England*, where he had embarked with ſome *Engliſh* Privateers. Theſe two Ships had been caſt away, occaſioned by the Pilots miſtaking the Iſland of *Mayote* for that of *Moali*. Such of the Paſſengers and of the Ship's Crew as eſcaped to Shore, were treated kindly by the Inhabitants, ſo long as the great Numbers of them made them formidable: but various Diſeaſes breaking out, ſome ariſing from the noxious Quality of the Air, or the Exceſſes which theſe *Engliſhmen* gave into; and others from Melancholy, they were reduced to about fifteen or ſixteen Perſons, when the *Barbarians*, being no longer afraid, ſought for Opportunities to murther them, and ſeize their Effects.

Among theſe unhappy Perſons were ſeven *Frenchmen* and three *Germans*; the reſt being *Engliſh* and *Dutch*. As their Number decreaſed daily, and they ſaw one another periſh for Want, they reſolved to leave the Iſland, by ſome Method or other; they not having the leaſt Grounds to hope that any *European* Ship could ever take them from it, ſince the Port was inacceſſible even to Ships of a moderate Burthen. In this Reſolution they, with the Wrecks of their Ships, built a kind of Long-boat large enough to carry their Perſons, and ſeveral conſiderable Sums of Money they had left. They were to have ſailed the next Day, when the King of the Country, entertaining ſome Suſpicion of what was doing, ſent for their Boat, declaring that he had a very great Fancy for her; which, however, was only a Pretence to ſtop them and ſeize their

Money. The *Europeans* who were then aſſembled in a Hut, on the Sea-ſide, held a Council; and were unanimouſly of Opinion, that they ſhould refuſe the King of *Mayote*'s Demands in the civileſt Manner they could. They were ſenſible that, after this, all Endeavours poſſible would be uſed to deſtroy them; and conſequently that it would be neceſſary for them to ſtand more than ever upon their Guard; but the *Barbarians*, obſerving their Powder was ſpent, (as they went no longer a hunting) ſurrounded them in great Numbers, and attacked them within their Hut, where the *Europeans* defended themſelves a long Time. As this Hut was ſurrounded only with large Mats, and covered with nothing but Straw and Barks of Trees, the *Barbarians* eaſily ſet fire to it, and burnt moſt of thoſe unhappy Wretches. Such of them as eſcaped half-roaſted were equally unfortunate with their Companions, they being cruelly butchered. Thus, of all this Company, only three *Engliſhmen* ſurvived, who hid themſelves till the Fury of the Slaughter was over. Their Enemies took Pity on them, and gave them a little Canoo with four Men, who conveyed them to *Angaſia*.

Theſe unfortunate Perſons were graciouſly received by the King of the *Weſtern* Part of the Iſland, where they landed. He firſt entertained them at his own Expence; but ſoon growing weary of this Hoſpitality, he left them to provide for themſelves as they could. During a Year and a half they ſubſiſted upon the Fruit of the Cocao, and the Milk of Cows they met with ſtraggling; after which, one of them being unable to live any longer in that manner, fell ſick and died. His two Companions were preparing to lay him in the Ground; when the Inhabitants of *Angaſia*, as though their Land would have been profaned by the Bones of an *European*, refuſed them Burial, and obliged them to throw the Body into the Sea. Such are the Particulars we heard concerning

theſe

theſe two *Engliſhmen*, who told their Story to the Officers of our Ship. They were ſtanding on the Shore of the Iſland of *Angaſia*, when our Long-boat arrived there; and they did not offer to ſpeak a Word till they ſaw it put off from Shore. They then plunged into the Sea, when ſwimming with all their might, and calling aloud to our People to ſtay, they at laſt got into the Boat. They then were carried on Board our Ship, where every one being moved to pity at their paſt Sufferings, and their preſent ſad Condition, all imaginable Care was taken to relieve them, and to give them Food and Cloaths. Upon our Arrival in *Surat*, the oldeſt of the two retired among the *Engliſh*; and the other, telling us that his Father was a *Dutchman*, though ſettled in *Boſton*, took up his Quarters among the *Dutch*.

During our Courſe from *Angaſia* to *Surat*, many of our People fell ſick, who had all the Aſſiſtance they wanted. Father *Petit* my Companion, attending aſſiduouſly upon them, and endeavouring to inſpire them with Sentiments ſuitable to their ſeveral Conditions, was himſelf ſoon after ſeized with a Fever of a very malignant Nature. On this Occaſion I was no leſs edified by the Patience and Reſignation he diſcovered during his Sickneſs, than by the Courage and Love he ſhewed whilſt he viſited ſuch as wanted his Help. If we except theſe laſt Sickneſſes, which took off ſeven or eight of our Ship's Company, we had the happieſt and ſmootheſt Paſſage, in every Reſpect, I ever heard of. There was not ſo much as the leaſt Storm, nor were we once becalmed; and ſo perfect a Harmony ſubſiſted always between the Officers and Paſſengers, that 'twas with real Grief they ſeparated. The firſt who left us were two young *Capuchins*, whoſe Sweetneſs of Temper, Civility and Piety were of the higheſt Advantage to us during the whole Voyage. There alſo were two bare-footed *Carmelites*, *Flemings*, patronized by the

Nuncio, a Favour they juſtly deſerved, they being Perſons of the greateſt Wiſdom and Modeſty; and indulging us, in a particular manner, the ſtrongeſt Marks of their Confidence and Friendſhip.

The Commotions which broke out at *Surat* would not permit us to ſtay long there. The *Engliſh* Privateers who had long infeſted thoſe Seas with their continual Piracies, had juſt before taken two Ships richly laden. The *Mohammedan* Merchants who were the Owners of theſe Ships, inſiſted, that the *Europeans*, the *French*, *Engliſh* and *Dutch* who were ſettled in *Surat*, ſhould indemnify them; and accordingly the ill Treatment theſe met with from them, prompted us not to make any ſtay there; for which Reaſon we imbarked the 20th of *October* 1701, in Order to ſail for *Calicut*. We paſſed by *Goa*, where we had the Satisfaction of paying our Devotions at the Sepulchre of St. *Francis Xavier*, Apoſtle of the *Indies*. This Sepulchre is richly adorned; and not above two Years ago, the Grand Duke of *Tuſcany*, that wiſe Prince, who is ſo greatly eſteemed in *Europe*, ſent thither a magnificent Pedeſtal of green Jaſper, embelliſhed with Braſs Plates, on which the moſt ſignal Actions of St. *Francis Xavier* are repreſented with wonderful Delicacy and Skill.

After ſailing ſome Days, we arrived at *Termepetan*, a ſmall Town ſtanding on a fine River, where we caſt Anchor. Here we met with the *Ponchartrain*, a Ship belonging to the *French Eaſt-India* Company, which having ſailed from the Iſland of *Maſcarin* *, had met with an *Engliſh* Privateer, a forty

* *It lies to the Eaſt of the great Iſland of* Madagaſcar. *'Tis in the Poſſeſſion of the* French, *and by them called the Iſland of* Bourbon.

'This Iſland of *Maſcarin*, is named *Maſcarenhas*, or the *Engliſh* Fresh, in *Moll*'s Maps. 'Twas firſt ſo called by the *Engliſh*.

'Tis

forty Gun Ship, off Cape *Comerin*. As this Privateer had a great Number of Men on board, and all their Cannon were drawn out, they had very much alarmed Mr. *Du Boſc*, Captain of the *Pontchartrain*, the Privateer, having come up within half the Length of Cannon-ſhot; but obſerving that the whole Crew of the *Pontchartrain* were upon Deck, and ſeemed reſolved to make a ſtout Defence; the Privateer ſheered off, and caſt Anchor at a Leagues Diſtance from them.

Here we were obliged to come out of the *Princeſs*, which was the Ship's Name that had brought us from *France*. 'Twas with ſome Regret we did this, becauſe we were ſtill to double Cape *Comorin*, which is not very eaſily done, in a Veſſel that never dares loſe ſight of Land. We embarked at *Tremapetan* in order to ſail for *Calicut*, ſituated but Ten Leagues from it. *Calicut* was formerly the renowned Capital of a Kingdom of the ſame Name; but is now merely a large, ill-built Town very little inhabited. The Sea which, within a Century, has gained much on this Coaſt, has ſwallowed up the greateſt Part of the old Town, with a noble Fortreſs of Free-ſtone. Ships now caſt Anchor over their Ruins; and the Harbour is clogged with a great

'Tis about Thirty Leagues round; beautifully diverſified with Hills and Plains, Foreſts and Champaign-Grounds. 'Tis well ſtocked with Wood and Water, and the Soil is fruitful, one Part of the Iſland excepted which is parched by the burſting of a *Vulcano*. The ingenious Mr. *Salmon*, Vol. III. pag. 104. of his uſeful Modern Hiſtory, is guilty of ſomething like an Inaccuracy, he ſaying *that the* Engliſh *diſcovered it firſt*, and afterwards *that it was firſt diſcovered by the* Portugueze *in* 1545. Theſe firſt ſtocked it with Hogs and Goats, but afterwards deſerted it. In 1613, Capt. *Caſtleton*, an *Engliſhman*, touched there, but made no Settlement. In 1654, the *French* took Poſſeſſion of it, but the only Uſe they make of it, is for their *India* Ships to take in freſh Proviſions.

Number of Shelves, *&c.* which are ſeen here at Low-Water; and here Ships are often caſt away *.

The firſt Conqueſt the *Portugueſe* made in *India*, was the taking of *Calicut*, which they kept till ſuch Time as the *Naïrs*, who are the Gentlemen and beſt Soldiers of the Country, ſeeing the *Dutch* attack the *Portugueſe* on every Side, and diſpoſſeſs them of their beſt Fortreſſes, embraced this Opportunity for taking up Arms, and poſſeſſing themſelves of *Calicut*. They there found above an hundred Pieces of Braſs Cannon, part of which they threw into a neighbouring Lake; and carried the reſt (being about Thirty or Forty) half a League up the Country, in order to ſecure them, and they are ſtill there.

In this Country, called *Malleami*, there are *Caſtes* †, as in the reſt of *India*. Moſt of them obſerve the ſame Cuſtoms; and in particular they all entertain the like Contempt for the Religion and Manners of the *Europeans*. But a Circumſtance, that perhaps is not found elſewhere, and which I myſelf could ſcarce believe ‖, is that among theſe *Barbarians*, and

* The *Zamorin*, or Emperor of *Calicut*, is ſaid to be the moſt powerful of all the Princes of *Malabar*, and to claim Tribute from the other Monarchs of that Country. Some ſay that he can bring an hundred thouſand Men into the Field. *Calicut* is a large Trading City, and has a good Harbour. Pepper and Precious Stones particularly, are brought from thence. At the Time when the *Portugueſe* firſt arrived in theſe Parts, 'twas the chief City for Trade in *India*. The *Moors* oppoſed the Deſcent of the *Portugueſe* with all poſſible Vigour; but theſe landing a Body of Troops, built a ſtrong Fort but were drove out again. The Fort is now waſhed away by the Sea. Several *European* Nations, and particularly the *Engliſh*, have their Factories here, and trade without Reſtraint. The Prince's Palace, which he ſeldom viſits, is an old irregular Pile of Building.

† Theſe are ſomething like the *Jewiſh* Tribes.

‖ Poſſibly there may be as little Truth in another Cuſtom aſcribed by ſome Travellers to the People of *Calicut*, and is as follows. The Bramins or Prieſts (ſay theſe Travellers) have one

and eſpecially the noble *Caſtes*, a Woman is allowed, by the Laws, to have ſeveral Huſbands. Some of theſe have had ten Huſbands together, all whom they look upon as ſo many Slaves, whom their Charms had ſubjected. This Cuſtom, which is ſomewhat monſtrous, as well as many others, unknown to their Neighbours, and which prevail among theſe People, are founded on their Religion *. They declare, as the antient *Heathens*, that they herein only imitate the Practice of thoſe Gods whom they worſhip in *Malleami*.

The Jeſuits had a fine Church in *Calicut*, which the Prince of that Country demoliſhed, ſome Time ſince, out of Hatred to the *Portugueſe*. But the illuſtrious Count *De Villaverde*, then Viceroy of the *Indies*, obliged him to rebuild it; and it was not quite finiſhed when we paſſed by that Way. In this City, Father *Petit* firſt began to practice the mortified Life he is to lead in *Madura*, he lying on the Ground upon a Matt, eating nothing but Rice, and drinking only Water. Though this was a very ſevere Trial, and he was not quite recovered of a violent Fit of Sickneſs, with which he had been afflicted at Sea, Heaven was pleaſed to behold him

one very odd Employment. One of the principal of theſe Bramins is obliged to paſs the Bridal-Night with the Queen; and in all Probability, they do not chuſe the oldeſt among the Prieſts for this Service. The King ſends the Bramin to the Value of four or five hundred Ducats for this Drudgery; (one would imagine our *Charles* II. had heard of this Cuſtom) and whenever that Monarch ſets out upon a Journey, he intruſts his Wives to one of theſe Prieſts, who uſes, his utmoſt Endeavours to conſole them during the Royal Abſence. For this Reaſon the Sons don't ſucceed to the Crown, ſince they very poſſibly might be ſpurious Children; but immediately upon the King's Death, his Siſter's Son is proclaimed King.

* According to ſome Travellers, the People of *Calicut* have dedicated a Temple to an *Ape*, in which Temple is a Portico compoſed of ſeven hundred marble Pillars. This does not appear probable.

with

with a propitious Eye, and he did not find any ill Effects from theſe Auſterities.

After ſtaying three Days in *Calicut*, we went on Board a ſmall *Manchew* (a kind of *Felucca*) and ſailed to *Tanor*, four Leagues diſtant from it. *Tanor* is a Town inhabited by *Chriſtians*, under the Direction of Father *Miranda* a Jeſuit, as well as thoſe of *Calicut*. I was overjoyed to meet with this holy Miſſionary, whom I had known formerly in *Pondicherry*, whither he was come by Order of his Superiors, to get cured, if poſſible, of a very ugly Diſtemper contracted in the painful Miſſion of *Madura*.

As the Coaſts of *Malabar*, of *Travancor*, and the Fiſhing-Coaſt, are inhabited chiefly by *Chriſtians*, and under the Direction of the Jeſuits, we had the holy Satisfaction of viſiting, in our Courſe, moſt of the Churches in thoſe Parts. 'Twas impoſſible for any Perſons to receive more honourable Teſtimonies of Friendſhip, than were ſhewn us by the Miſſionaries and their ſeveral Converts. Here follows the Manner in which we were brought into *Periapatam*, which was much the ſame with the Reception we were favoured with in other Places. Within half a League from the Church we were met by the Children, carrying Streamers and ſmall Bells; whilſt others were beating Drums, and ſounding Trumpets. The Moment they ſaw us, they all ſhouted; and ſtrove who ſhould get firſt, in order to receive our Bleſſing. They afterwards continued their March; and began to chaunt, alternately, the *Chriſtian* Service. The Croſs and the Streamers marched in Proceſſion at the Head. At the Entrance of the Town the Men and Women were ſeparated into two Bands, who gave us a thouſand new Demonſtrations of the Pleaſure they felt at our Arrival. They thanked Providence for ſending new Miſſionaries into their Country, to compleat

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the Inſtruction of ſuch of their Countrymen as were ſtill Heathens. The Air ecchoed, at Intervals, with the Names of *Jeſus*, of *Mary*, and *Francis Xavier*, whoſe Succeſſors they call'd us. The Father, who has the Direction of this Miſſion, waited for us at the Church-door. He then preſented us with Holy Water*, and conducted us, in Ceremony, to the Altar, where we offered up a Prayer, whilſt the Congregation were ſinging the Pſalm, *Praiſe the Lord all ye Nations.*

Each Miſſionary on this Coaſt has three or four thouſand Chriſtians under his Direction; and ſome have eleven or twelve thouſand, every Jeſuit having the Care of four or five different Churches; ſo that they are forced to be almoſt always abroad, either in inſtructing and converting the Infidels, or elſe in viſiting, comforting, and giving the Sacrament to ſuch Chriſtians as are ſick.

We left *Tanor* the 27th of *November*, with a gentle North-weſt Wind; and we ſtill coaſted, never keeping above half a Quarter of a League, and ſometimes much leſs, from Shore. For the Sea, all along the Weſtern Coaſt, in this Seaſon, that is from *October* to *March*, is as calm and unruffled as a River; and People may land from it as eaſily as from the *Seine* or the *Loire*. But 'tis different on the Coaſt of *Cormandel*, which is on the other Side, from Cape *Comorin* as far as *Bengal*; it being extremely troubleſome and dangerous to get a-ſhore in thoſe Places, occaſioned by the Billows which are perpetually breaking on the Coaſt, and that with an amazing Noiſe and Impetuoſity.

* This I ſuppoſe alludes to what I have ſeen practiſed in a *Romiſh* Country. A Catholic dipping his Finger in a Veſſel of holy Water, ſtanding near the Church Door, tinges with the Tip of his Finger that of his Friend, or Friends, when all of them croſs themſelves.

Tho'

Tho' the Sea was now ſo very calm, we yet ſuffered much in this Voyage. There were twenty Rowers in our Veſſel, but theſe did not do as much Service as half the Number of *Europeans* would have done. We had no Cloth or Cabbin to ſcreen us from the ſcorching Rays of the Sun, or to keep off the Dews of the Night, which we were forced to ſpend with the utmoſt Inconveniency, we being placed between the Rowers Benches. Father *Petit* and Brother *Moricet* felt little or no ill Effects from this; but I myſelf was attack'd, the very firſt Night, with ſo violent a Fit of the Rheumatiſm, that it was impoſſible for me to get a Wink of Sleep.

As moſt of the Towns we meet with between *Tanor* to *Coolan*, are partly or entirely ſubject to the *Dutch*, we had not an Opportunity of going aſhore any where; and were even forced to ſtay till Night, in order to paſs the Bar of *Cochin*, to prevent our being diſcovered. We afterwards were in much greater Peril, we having very narrowly eſcaped being taken by a Pinnace belonging to an *Engliſh* Privateer of forty or fifty Guns. We ſhould certainly have fallen into his Hands, had not our Rowers, on this Occaſion, given us a Proof of the Strength they were able to exert when Neceſſity required; the Fear of falling into the Hands of Pirates inſtantly making them find their Arms, and ſupply the Place of Sails. We now ſeemed to fly along the Sea, but 'twas to run to our Deſtruction; for whilſt we fled from the *Engliſh* Pinnace, we were advancing towards the Privateer, whom we ſpied at Anchor within two Leagues from *Calecoolan*. This laſt Danger alarmed our Sailors, who by this Time were greatly fatigued, and doubtful which Courſe to take. As the Wind was contrary, and our Sailors were almoſt ſpent, it was not poſſible for them to row back; and had they paſs'd in Sight of the Pirate, we ſhould inevitably have fallen into his Hands.

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They therefore reſolved to ſtop, and to work with all their Might aſſoon as Evening came. Accordingly they caſt Anchor, as tho' they had been going aſhore; and the Inſtant Day was ſhut in, they again ply'd their Oars; and work'd ſo hard all that Night, and the next Day, that we arrived before *Coolan* the 30th of *November*, by ſeven in the Morning. Our Veſſel came to ſhore at the Foot of our Church, where Father *Petit* and I had the Conſolation to ſay Maſs, whilſt the Biſhop of *Cochin*'s Choriſters ſung ſeveral pious *Motets* *; and we afterwards were very graciouſly received by the Prelate abovementioned.

Notwithſtanding the repeated Invitations of the Biſhop and Father *d'Acoſta*, we yet did not think proper to ſpend the reſt of the Day in *Coolan*. Accordingly we embarked about four in the Afternoon, in hopes of reaching, next Day, *Manpooli*, five or ſix Leagues farther, and to celebrate Maſs in the Church which the *Portugueze* Jeſuits ſtill poſſeſs in that City. But the Sea was ſo extremely rough, and broke upon the Coaſt with ſo much Fury, that we were forced to proceed forward without landing.

During this Voyage, which was ever along the Coaſts of *Malabar* and *Trevancor*, we had an Opportunity of obſerving the true Situation of the Lands and Towns, which are ſet down very erroneouſly in all our Maps and Charts. Aſſoon as Brother *Moricet*, whom I left in *Manaper*, ſhall come hither, I'll do myſelf the Honour to ſend you an accurate Map of this whole Country, which is vaſtly populous; we ſcarce coaſting two Leagues without diſcovering Villages and large Settlements. Our Maps take Notice of ſome Iſlands on the Coaſt of

* Pieces of Muſic commonly play'd in Churches, being as ſo many Anthems, in which the Compoſer endeavours to exert all the Powers of his Skill.

*Travancor*,

*Travancor*, but we ſought for them to no Purpoſe. From *Calicut* to Cape *Comorin*, there is but one ſingle Iſland ‖, within two Leagues of *Calicut*. That Iſland is not taken Notice of in our Maps; and for this Reaſon, perhaps, becauſe 'tis ſo very near the Continent.

After ſailing a Fortnight from *Tremepatan*, we at laſt arrived at *Periepatam*, where we met with the Reception abovementioned. The Feſtival of St. *Andrew*, to whom the Church of that Town is dedicated, had drawn thither ſeveral Miſſionaries from other Parts; and a prodigious Number of Chriſtians were come from the neighbouring Countries, to partake, that Day, of our holy Myſteries. 'Tis ſcarce a League from *Periepatam* to *Topo*, which is as the College of *Malabar*, and there the Provincial commonly reſides. The Fathers of *Topo* gave us ſo very humane a Reception, that we ſoon forgot our paſt Fatigues; and they engaged us to accompany them to *Cotate*, there to celebrate the Feſtival of St. *Francis Xavier*. But juſt as this Feſtival was going to be ſolemnized, an Order came from the Governour of the Town to forbid it; the reaſon of which Prohibition was as follows. A Widow of Diſtinction in that Town had been preparing, three Months, to offer up a public ſacrifice to the Devil, to which ſhe was prompted by Intereſt, or Superſtition, or both. A Deſire of vexing the Chriſtians, whom ſhe mortally hated, and of aſſembling a greater Number of People at her Houſe, made her purpoſely chuſe, for the celebrating that accurſed Ceremony, the very Day devoted to St. *Francis Xavier*, which never fails to draw a prodigious Number of Foreigners to *Cotate*. In a large Parlour or Hall in her Houſe, ſtanding not far from the Apoſtle's Church, ſhe had already raiſed three Columns of Earth, three or four Foot high, diſpoſed triangu-

‖ This Iſland is not ſet down in *Moll*'s Maps.

larly,

larly, and ſtanding above ſix Foot from one another. She had long fattened very carefully a Hog, to ſerve as the Victim, which was to be ſacrificed with her own Hands, between theſe Columns. The wealthieſt and moſt diſtinguiſhed Perſons of the Town, belonging to her *Caſte*, were to attend the Ceremony at the Time appointed. Nothing was now wanting but an Order from the Governour, for permitting the Sacrifice to be performed on a certain Day, and for forbidding the Chriſtians to ſolemnize the Feſtival in queſtion. She procured the deſir'd Order; and the Affair was managed with the utmoſt Secrecy till the Beginning of *December*, when the Miſſionary, who has the Care of that famous Church, had Notice of it. He now did not loſe a Moment's Time; but inſtead of waiting upon the Governour of the Town, who had iſſued out the Order, he went directly to the Governour of the Province. He repreſented to him the great Uneaſineſs this could not fail to give the Crowds of People who were come at a vaſt Diſtance to ſolemnize the Feſtival of St. *Francis Xavier*; and the Injury which would thereby be done to the Memory of the Apoſtle of the *Indies*, if inſtead of ſolemnizing his Feſtival, the Governour ſhould permit the Heathens to offer up one of thoſe abominable Sacrifices to the Devil, who was ſo highly deteſted by St. *Francis Xavier*, that miraculous Man. The Remonſtrance made by the Father had the deſired Effect; the Governour of the Province iſſuing out Orders for celebrating the Chriſtian Feſtival as uſual, and for poſtponing the Heathen Sacrifice. I am told that the idolatrous Prieſteſſes perform their Sacrifices in Manner following.

The Aſſembly being all met in the large Parlour in queſtion, the Prieſteſs goes between the three Columns, and begins to invoke the Devil, by uttering certain myſterious Words with ſtrange Howlings, and

and violent Contorſions of her whole Body. This is accompanied by different Inſtruments of Muſic, the Sounds of which change according to the various Spirits who ſeem to poſſeſs her, by Turns. At laſt a certain ſacred Air is play'd, and the Inſtant it begins, the Fury ſtarts up, takes a Knife, ſtabs the Hog, and ruſhing on the Wound, drinks the reeking Blood. She then cries aloud, prophecies, threatens the Town and Province with dreadful Puniſhments, in the Name of the Devil, by whom ſhe is, or pretends to be inſpired, in caſe the Perſons preſent refuſe to give her whatever ſhe ſhall aſk, whether Gold, Silver, Jewels, Rice, Linen, in ſhort, any Thing: And theſe mad Prieſteſſes generally terrify the Spectators to ſuch a Degree, that they ſometimes draw to the Value of two or three hundred Crowns from them *.

The City of *Cotate* is large and populous, tho' like moſt other Cities of *India*, it is not ſurrounded either with Ditches or Walls. It ſtands up the Country, within four Leagues of Cape *Comorin*, at the Foot of Mountains, which makes this Cape famous for the Wonders told concerning it; ſeveral affirming that in this Neck of Land, the Extent of which is not above three Leagues, we find, at one and the ſame Time, the two moſt oppoſite Seaſons of the Year, Summer and Winter; and that, in a Garden not five hundred Paces ſquare, a Perſon has ſometimes the Pleaſure of ſeeing theſe two Seaſons united; the Trees, on one Side, being adorned with Fruits and Flowers; whilſt thoſe on the other are ſtript of all their Foliage. I myſelf had not Time to be an Eye-Witneſs of the Truth or Falſity

* 'Tis pleaſant enough to conſider how one Impoſtor will ridicule another; the Jeſuits, by Means of their St. *Francis Xavier*, endeavouring no leſs to impoſe on the Credulity and Stupidity of the Ignorant, than theſe Heathen Prieſteſſes by their Sacrifices.

of

of this †; but 'tis certain that, on the different Sides of the Cape, the Winds are always in contrary Points, and blow as tho' they were combating; ſo that when the Winds are weſterly, on the weſtern Side of Cape *Comorin*, they are Eaſt on the eaſtern Side, as we ourſelves found by Experience in this Voyage. From *Calicut* to Cape *Comorin*, the Wind blew almoſt always South-eaſt, or South-weſt; but the Moment we had paſt the Cape, it blew North-eaſt. As therefore the Diverſity of Winds, eſpecially when laſting, contributes very much to the Difference of Seaſons; 'tis not impoſſible but that there may be, about the Point of the Cape, in a ſmall Tract of Land, particular Spots ſo much expoſed to one of the Winds, and ſcreen'd ſo fully from the other; that either Cold or Heat, and the Impreſſions which ariſe from them, may be felt at the ſame Time, in Places pretty near one another, as ſtrongly as in other Places, at a much greater Diſtance. But I leave to our *Literati* the ſearching into the Phyſical Cauſe of this Contrariety of Winds which is not found elſewhere; tho' one would naturally imagine, that as the Principles are the ſame, like Effects ſhould be produced in other Countries. Here, Reverend Father, would be the proper Place

† 'Tis found by Experience, that the Rains begin much ſooner on the *Malabar* Coaſt than on that of *Cormandel*, tho' both are ſituated in the ſame Climate, and not fifty Leagues diſtant one from the other. The Learned are of Opinion, that this Diverſity of Weather and of Seaſons, is owing to *Mount-Gate* (of a very great Height) the long Ridge of which, running from North to South, divides the Peninſula, and ſtops the Weſt Wind, which brings the Rains to both. Thus, as 'tis often wet on the *Malabar* Coaſt, when 'tis quite fair on that of *Cormandel*, many Travellers declare, that 'tis Summer on one Side of the Coaſt, and Winter on the other; which Circumſtance is, in all Probability, owing to the Rain's falling four or five Weeks ſooner on the *Malabar* Side, than on that of *Cormandel*; the weſterly Winds generally bringing Rain, which commonly falls firſt on ſuch Countries as lie to Windward.

for one to preſent you with an accurate Deſcription of the whole Country lying between *Cotate* and *Pondicherry*, ſince I myſelf viſited it in the preſent Voyage; but to do this, more Time would be requiſite; and I am deſired to conclude my Letter, for which Reaſon, I muſt omit, till another Opportunity, the reſt of the curious Particulars I intended to mention. I ſhall only obſerve, that the Chriſtians at *Tanjaour* have lately laboured under a dreadful Perſecution.

*I am*, &c. TACHARD.

N. B. *The next Letter from Father* Petit *to Father* de Trevou, *and dated at* Pondicherry, *relating entirely to the Affairs of the Society, is therefore omitted.*

Vol. IV. of the Original begins here.

## *A Journey to* ABYSSINIA.

## *To the* JESUITS *of* FRANCE.

Reverend Fathers.

I *Believe that the Account of* Ethiopia, *which I now give you, will be found very curious. 'Twas communicated to me by Dr.* Charles James Poncet, *a* French *Phyſician, who travelled into that Country with a Miſſionary Jeſuit. You poſſibly may be glad to know the Motive of their undertaking ſo tedious and painful a Journey. The Emperor of* Ethiopia *being afflicted with a Diſtemper, whoſe Conſequences he thought might prove fatal to him; and not meeting with Phyſicians in his own Dominions able to cure him, thought it but prudent to ſend into other Countries for a ſkilful Perſon. Hearing, at this Time, that one of his Officers was troubled with the ſame Kind of Diſeaſe, he ſent him to* Grand Cairo, *in order that if he could get cured in this City, he might bring the Phyſician to him. This Officer, whoſe Name was* Hagi-Ali, *and who had*

*gone that Journey more than once, informed an* Armenian, *his Friend, there, of the Motive which had brought him again to* Cairo; *when the* Armenian, *knowing Dr.* Poncet's *Abilities by Experience, (he having formerly cured him of a very violent and very dangerous Diſtemper) introduced his Friend to the Doctor.*

Hagi-Ali, *on the Recommendation of the* Armenian, *put himſelf into Dr.* Poncet's *Hands, took his Medicines, obſerved the Regimen preſcribed, and was perfectly recovered in a little Time. He therefore intreated the Doctor to travel with him into* Ethiopia, *in order that he might perform the like Cure on his Sovereign, which Dr.* Poncet *conſented to, and immediately prepared to follow the* Ethiopian *Officer. Our Miſſionaries, who had already attempted ſeveral Times, but with ill Succeſs* *, *to enter this wide-extend-*

* *Ludolf*, who is eſteemed the beſt Writer on *Ethiopia*, informs us, that the *Abyſſinians* formerly acknowledged the Pope of *Rome* as the chief Patriarch. Some *Portugueze* Miſſionaries, after the Diſcovery of the Cape of *Good Hope*, almoſt made *Roman* Catholics of the *Ethiopians*, and prevailed upon the Monarch to acknowledge the Pope's Supremacy, and to admit a Patriarch from *Rome*. The Government alſo conſented to aboliſh their own Rites, and ſet up thoſe of the Church of *Rome*; but many of their great Men, and moſt Part of the People oppoſing this, took up Arms againſt the Emperour, which gave Riſe to civil Wars, of above a hundred Years Continuance, wherein Multitudes of People were killed. During this, many Provinces revolted from the Emperour; notwithſtanding which, the Monarchs perſiſted obſtinately in their Profeſſion of the *Romiſh* Religion. At laſt the Jeſuits, upon Pretence of maintaining the Papal Supremacy, undertook the Management of Temporal Affairs, in an arbitrary Manner, and almoſt excluſive of the Emperour. They even ventured to go ſo far, as to erect Forts, which they mann'd, and were going to ſend for *European* Troops. But now the Emperour and the Nobility awaked from their Lethargy, and immediately agreed to aboliſh the *Romiſh* Religion, and to maſſacre the Prieſts, who accordingly fell the Victims of the People, the Patriarch himſelf very narrowly eſcaping out of the Country with his Life. Three Capucins attempting afterwards to get into *Ethiopia*, the *Turkiſh* Baſha, at the Emperour's Requeſt, beheaded them, and ſent him their Heads and their Skins ſtuff'd.

*ed Empire, imagined it would be proper to make Uſe of ſo favourable a Juncture, to execute their Deſign; for which Purpoſe they conſulted with Dr.* Poncet *and Monſieur* Maillet ‖, *the* French *Conſul at* Grand Cairo. *'Twas then agreed that one of our Miſſionaries ſhould accompany Dr.* Poncet *to* Ethiopia, *and go as his Servant* †, *for fear of giving Umbrage to a Nation, whoſe Diſpoſition with regard to the* Europeans, *was not yet well known. This was an important Commiſſion, and required a Man of great Abilities and Zeal; ſince he was to inform himſelf, on the Spot, of the State of the Chriſtian Religion; and ſee what was to be done, in order to reſtore, if poſſible, the* Romiſh *Religion in a Country where it formerly had made a very great Progreſs, under the Patriarchs* John Nunez Baretto, Andrew Oviedo, Apollinarius *of* Almeida, *and ſeveral other Jeſuit-Miſſionaries.*

*Father de* Brevedent, *of a very good Family in the City of* Roan, *was pitched upon for this Purpoſe, he being endued with all the Qualities requiſite for ſo difficult and important an Enterprize. The Scheme he gave for a new Machine, for finding the perpetual Motion in* 1685, *engraved in the Journals of that Time, gain'd him no little Reputation among the Learned, and ſhewed the great Penetration of his Genius. Engaging afterwards in Miſſions, he laboured indefatigably above ten Years in the Iſlands of the* Archipelago *and in* Syria. *In a Word, the whole Tenor of his Life was ſo perfect that he was conſidered as a true Apoſtle. His Auſterities were ſo extreme, when labouring among the Infidels, that his ordinary Food was Bran ſoak'd in Water, with ſome Herbs or Roots. He uſed to lie on the bare Ground; to paſs two or three Hours every Night in Prayer; and ſcourge himſelf ſo unmercifully twice a-*

‖ He publiſhed an Account of *Egypt* not many Years ſince. I write this in 1742.

† This Diſguiſe is exactly agreeable to the Genius of the Jeſuits.

*day,*

*day* *, *that his Superiours being informed that it would be impoſſible for him to ſupport much longer ſo very mortified a Life, were obliged to ſoften the Rigour of his Penance, to prevent their loſing a Perſon ſo uſeful to the Miſſion.*

*The following Relation is very curious; for, beſides the Account it gives of the Dominions of the Kings of* Dongola †, *of* Sennar, *and of* Mecca, *it informs us likewiſe of ſeveral very remarkable Particulars concerning* Ethiopia, *that Empire, ſo very famous, whether we conſider the vaſt Extent of its Dominions, the Multitude of its Inhabitants, or their profeſſing the Chriſtian Religion in the firſt Ages of the Church. But as the* Abyſſinians *were ſo happy as to receive the Light of the Goſpel in the firſt Ages of Chriſtianity, they have been ſo unfortunate as to loſe that precious Advantage, by imbibing the Errors of the* Cophtis *or* Eutychians, *and forming a Schiſm in the Church.*

*How ample a Harveſt might be made in ſo wide-extended a Field, by able and zealous Miſſionaries, who ſhould devote themſelves to the cultivating of it; eſpecially at a Time when the Conjunctures are more favourable than ever!*

*The greateſt Obſtacle, formerly, to the Converſion of the* Abyſſinians, *was the Obſtinacy of the ſchiſmatic Patriarchs of* Alexandria, *who oppoſed the Eſtabliſhment of the Catholic Religion with all their Might. But as the preſent Patriarch is a Catholic, he is no leſs deſirous than we can be, of ſeeing all the People of* Ethiopia *open their Eyes, and embrace the Truths of the Goſpel, as he himſelf did not long ſince.*

*His Majeſty and his Holineſs intend to ſend Miſſionaries into this extended Empire; and wiſhing that*

* What an Inconſiſtency was there in this Character! a Man to have a Mind capable of going through a Courſe of polite Literature, and making Diſcoveries in the Mathematics, and yet be ſo weak as to ſcourge himſelf daily! Surely this muſt have been done by Father *le Bredevent*, merely in the View of promoting the general Scheme of the Jeſuits, or Father *le Gobien* muſt have told this of him falſely, merely in the ſame View.

† I ſuppoſe this is what *Moll* calls *Dancala*.

*their Endeavours may be crown'd with Succeſs, I ſubſcribe myſelf, with the utmoſt Reſpect,* &c.

CHARLES LE GOBIEN.

## *A ſuccinct Account of the Travels of* CHARLES-JAMES PONCET, *a* French *Phyſician, into* Ethiopia, *in* 1698, 1699, *and* 1700.

I Set out from *Grand Cairo*, the Capital of *Egypt*, the 10th of *June* 1698, with *Hagi Ali*, an Officer under the Emperour of *Ethiopia*, and Father *Charles Francis Xavier* of *Brevedent*, a Jeſuit Miſſionary. We embarked on the *Nile* at *Boolack* *, half a League from that City. As the Waters were low, and our Pilots very unſkilful, we ſpent a Fortnight in reaching *Manfeloo*, tho' this Voyage is commonly performed in five Days, when the River is ſwell'd, and the Wind favourable. *Manfeloo* is a City of *Upper Egypt*, famous for its Traffic in Linens. The Grand Signior keeps a Gariſon there of five hundred Janiſaries and two hundred Spahis, to prevent the Incurſions of the *Arabs*, who infeſt every Part of that Country.

The Rendezvous of the Caravans of *Sennar* and *Ethiopa* is at *Ibnali*, half a League above *Manfeloo*. We encamp'd in that Village, till ſuch Time as the whole Caravan might be aſſembled; and continued there above three Months, under our Tents, where we ſuffered very much; the Heat of that Country being inſupportable, eſpecially to *Europeans*, who are not accuſtomed to it. The Rays of the Sun are

* Or *Bulac*. This is the Port-Town to *Grand Cairo*, and by ſome conſidered as a Suburb of it. There are about four thouſand Families in this Town, where a conſiderable Trade is carried on. All Veſſels who go up the *Nile* ſtop here, and pay the Duties enacted by the Government.

ſo

ſo ſcorching, that, from ten in the Morning, till Night, we could ſcarce breathe. After having purchaſed Camels, and got all the Proviſions neceſſary for croſſing the Deſarts of *Lybia*, we left this diſagreeable Abode the 24th of *September*, at three in the Afternoon; and went and lay a League and a half from thence, on the eaſtern Side of the *Nile*, at a Place call'd *Cantara*, where we alſo were obliged to encamp ſome Days, to wait for the Merchants of *Girga* and *Syoot*, who were not yet arrived.

A Relation of the King of *Sennar* invited me to go to *Syoot*, and for that Purpoſe ſent me an *Arabian* Horſe. I croſs'd the *Nile* on a very large Bridge, built of beautiful Free-ſtone. I believe 'tis the only Bridge on this River, and I got to my Journey's End in four Hours. I ſaw the Ruins of an old magnificent Amphitheatre, with ſome ſepulchral Monuments of the ancient *Romans*. The City of *Syoot* is ſurrounded with delicious Gardens, and beautiful Palm-trees, which bear the fineſt Dates in all *Egypt*. Finding our whole Company met at my Return, we ſet out very early on the 2d of *October*, and that very Day entered a frightful Deſart. Travellers are expoſed to great Danger in theſe Deſarts, occaſioned by the moving Sands, which riſing with the gentleſt Breeze, darken the Air; and falling back again like Rain, often bury Travellers under them, or make them loſe their Way. The greateſt Order poſſible is obſerved in the March of the Caravans. Beſides the chief Man, whoſe Buſineſs it is to determine all Diſputes and Conteſts, there are Guides who march at the Head of the Caravan, and give the Signal either for going forward or halting, by beating a ſmall Kettle-Drum. The Travellers ſet out three or four Hours before Day, at which Time all the Camels and Beaſts of Burthen muſt be ready. Any Perſon who loſes Sight of the Caravan, or goes aſtray from it, is in great Danger of periſh-

ing; but the Conductors are so skilful, that tho' not even the smallest Footsteps or Marks are seen on the Sand, they yet never go out of their Way. After travelling in this Manner till Noon, the Company halt half an Hour without unlading the Camels; when resting themselves a little, they then go on till three or four Hours after Sun-set. As Travellers have always the same Rank or Place, at every Encampment as the first Day they set out, there never happens the least Dispute on that Account *.

We

* The best Relation I have seen of the Manner of the travelling with the Caravan is this. The Guides conduct themselves either by a Sea-Compass, or by the Stars. A Caravan consists often of two or three hundred Men, and perhaps of a thousand Beasts of different Kinds, to secure them from the Incursion of the *Arabs*. The several Merchandises are carried either on Camels or Dromedaries (whose Shape is much the same) and the Camel will carry seven hundred Weight, there being no Wheel-Carriages in *Arabia*, &c. The above-mentioned Beasts kneel down, to take up their Burden; and will travel, when requisite, six Days or more without drinking. There are no Inns on those Roads, for which Reason Travellers carry Provisions and Tents, which they don't set up except in bad Weather; they chusing, when it is fair, to lodge in the open Air, for Fear of the thievish *Arabs*. The Slaves and Servants dress their Masters Victuals on the Road in Manner following; they make a Hole in the Ground, and there they make a Fire, and boil the Meat, *&c.* As little Water is found in the Deserts, the Travellers provide themselves with some, which they carry in Goat-skins.

Before the Caravan first sets out, the Merchants elect, from among their Body, a Commander or Captain Basha, who regulates the Order of the March, and settles all Controversies which may happen. But as there is room for committing various Frauds in this Employment, (as these Captains pay the Duties, *&c.* in the Journey) few honest Men are willing to accept of it. The Merchants commonly ride on Mules or Horses; and the poorer Sort of them on Asses. The *Europeans* are obliged to carry their Wine in Skins, on Horses; the Camel-Masters, who are *Mohammedans*, not permitting their Camels to be loaded with Wine, this Beast being sacred to *Mohammed*.

The Caravans sometimes travel six Hours, and at other times twelve every Day, according as they meet with Water, they halting at those Places, where they meet with any. Every Master

We arrived the 6th of *October* at *Helaoüa*, a pretty large Town, and the laſt ſubject to the Grand Signior. It has a Gariſon of five hundred Janizaries and three hundred Spahis, commanded by an Offi-

Maſter, with his Servants, rides about his Goods, particularly if the Night is dark; and this on account of a Sett of cunning Thieves, who at thoſe Times, ſometimes cut the Strings by which the Beaſts are faſtned to one another, and then drive them away to ſome Diſtance before the Loſs is perceived. One great Inconveniency which thoſe who travel in Caravans often meet with is, that as Water is generally found only in Wells and Ciſterns, whence not more than two or three People can draw Water at a Time, the Travellers are ſometimes forced to ſtay two Hours, or more, before they can get any; which is owing to the Rudeneſs of the Camel-Drivers, who will not ſuffer any Perſon to draw Water, till they have firſt regaled their ſeveral Beaſts. 'Tis neceſſary that the *European* Travellers wear a *Mohammedan* Dreſs, or put on an *Arabian* Veſt and Cap, to prevent their being ſtopt at ſome Towns; as well as ſeveral other Inconveniencies. They alſo muſt provide themſelves with Boots, and theſe are as eaſy to walk in as Shoes; but they don't need to get Spurs, the Horſes being prick'd forward with an Iron fix'd to the Stirrup. When the Caravan ſtops, after Sun-ſet, to ſpend the Night, a Sett of poor People, who make it their Buſineſs to attend on theſe Occaſions, walk about the Fields like Watchmen, crying aloud, *God is one, Be watchful of yourſelves:* And when the Time proper for marching is nigh, they give Notice of it to the Captain of the Caravan, who immediately commands them to cry, Saddle your Horſes, and load your Goods. All this is done with ſurprizing Diſpatch; and the whole Caravan proceeds forward with the greateſt Order and Silence. If the next Stage is long, and they cannot arrive at it till about an Hour or two before Noon, the Merchants ſpread their Carpets and ſit down to Breakfaſt; during which the Beaſts advance forward ſlowly with their Burdens.

'Tis ſaid that upwards of forty thouſand Pilgrims go to *Mecca* yearly, to viſit *Mohammed*'s Tomb; the Grand Signior giving the fourth Part of the Revenues of *Egypt* towards defraying the Expences of the Caravan. This vaſt Body of Devotees is accompanied with Soldiers, to protect them from the Incurſions of the *Arabs*; and followed by eight or nine thouſand Camels, laden with Proviſions neceſſary for ſo long a Journey through the Deſarts. One of the Camels carries the golden Standard, which is offered up with great Ceremony to *Mohammed*. Several Caravans ſet out annually from *Aleppo*, *Grand Cairo*, &c. for *Perſia*, *Mecca*, &c.

cer, call'd in that Country *Kaſhif*. *Helaoüa* is a delightful Place, and anſwers exactly to its Name, which ſignifies, *the Country of Delights or Sweets*. We there ſee a great many Gardens watered with Rivulets, and a vaſt Number of Palm-trees, which have a perpetual Verdure. There we find Coloquintida *; and all the Fields are overſpread with Sena, which grows on a Shrub about three Foot high. This Drug, of which the *Europeans* have ſo high an Opinion, is not made any Uſe of in this Country. The Inhabitants of *Heloaüa*, when indiſpoſed, never take any other Remedy but the Root of the Eſula, which they ſteep in Milk a whole Night, and drink next Morning after paſſing it through a Sieve. This Phyſic is exceedingly ſtrong, but thoſe People like it, and praiſe it exceedingly. The † Eſula is a great Tree, with a blue Flower. This Flower forms a kind of oval Ball full of Cotton, and with this the Inhabitants make tolerably fine Linen.

We ſtopt four Days at *Helaoüa*, to ſupply ourſelves with Water and Proviſions, as we were going to croſs a Deſart, where not a ſingle Spring or Rivulet are found. The Heats are ſo violent, and the Sands of thoſe Deſarts ſo very ſcorching, that ſuch as walk bare-footed, always find their Feet ſwell in a ſurprizing Manner. Nevertheleſs, the Nights are pretty cold, which afflict thoſe who travel in this Country with grievous Diſtempers, if they don't take the utmoſt Care of themſelves. After travelling two Days we arrived at *Chabba* ‖, a Country full of Allum; and three Days after at *Selyme*,

* A wild Kind of Gourd, extremely bitter, and employed in purgative Remedies.

† The Eſula is alſo a Kind of Plant called Milk-Thiſtle: When corrected, 'tis given to Perſons afflicted with the Dropſy.

‖ Chabba *in* Arabic *ſignifies Allum*. *At* Chabba *begins the Kingdom of* Gondola, *dependant on that of* Sennar.

where

where we drew Water, to ſerve us five Days, from an excellent Spring ſituated in the Midſt of that Deſart. Theſe wide-extended Solitudes, where we meet neither with Birds, wild Beaſts, Graſs, nor even ſo much as a Gnat; and ſee nothing but Mountains of Sand, Carcaſes and Bones of Camels, ſtrike the Soul with I know not what Horror, which makes the Travelling here quite tedious and diſagreeable. 'Twould be extremely difficult to croſs theſe frightful Deſarts without the Aſſiſtance of Camels. Theſe Beaſts can paſs ſix or ſeven Days without eating or drinking; a Circumſtance I myſelf ſhould never have believed, had I not been a careful Obſerver of it. A yet more wonderful Incident of this Kind is as follows, the Truth of which was aſſured me by a venerable old Man, Brother to the Patriarch of *Ethiopia*, who was in our Caravan. He declared that he travelled twice from *Selyme* to *Sudan*, in the Country of the Negroes; and that having employed each Time forty Days in croſſing the Deſarts lying that Way, the Camels of his Caravan did not once eat or drink during all that Time *. Three or four Hours Reſt every Night ſupports them; and compenſates for the Want of Food,

* What we are told by the Authors of the *Miſſions etrangeres*, in their laſt Relation, is equally ſurprizing. They inform us as follows concerning ſome Chriſtians of *Cochin-China*, who died for their Religion.

*Of the four remaining who continued in Priſon, three ſtruggled with Hunger and Thirſt, for perhaps a much longer Time than could be believed by the* Europeans, *till they died; for I am of Opinion theſe would ſcarce think it poſſible for them to live ſo long as they did without eating and drinking. The firſt was Mr.* Laurenço (Lorenzo) *who did not expire till the fortieth Day of his Impriſonment. The holy old Man* Anthony *followed him three Days after; and* Madam Agnes *languiſhed till the forty ſixth Day, and then quietly breath'd her laſt.* [This Note is by Father *le Gobien.*] . . . The Proteſtant (and leſs credulous) Reader, will probably think the Accounts given here a Fiction, conſidering the Quarter it comes from, and the Motive for mentioning it.

which

which muſt not be given them till after they have drank, for otherwiſe they would burſt.

The Kingdom of *Sudan* lies to the Weſt of *Sennar*. The Merchants of *Upper Egypt* go thither to purchaſe Gold and Slaves. The Kings of *Sennar* and *Sudan* are commonly at War. As to the Mules and Aſſes, which alſo are made Uſe of for croſſing theſe Deſarts, they are allowed only a ſmall Meaſure of Water daily.

The 26th of *October* we arrived at *Machoo*, a large Town * on the eaſtern Shore of the *Nile*. This River forms here two large Iſlands abounding with Palm-trees, Sena, and Coloquintida. *Machoo*, the only Place inhabited from *Helaoüa*, is in the Province of *Fungee* †. It is ſubject to the King of *Sennar*; and here begins the Country of the *Baroras*, call'd by us *Barbarins*. The *Erbab*, or Governour of this Province, being informed that the Emperour of *Ethiopia* had ſent for us to Court, invited us to *Argos*, the Place of his Reſidence. This Town ſtands oppoſite to *Machoo*, on the other Side of the *Nile*, and we went thither in a Boat. The Governour received us with great Civility, and entertained us two Days, which, after the violent Fatigues we had undergone, was extremely agreeable. The chief Officer of the Cuſtoms, who is Son to the King of *Dongola* ‖, lives alſo at *Argos*. This Prince never appears in public but on Horſeback, his Horſe being covered with two hundred little Braſs Bells, which make a great Noiſe; and attended by twenty Horſemen, and two hundred Soldiers armed

* The French is *groſſe Bourgade*, which is the Diminutive of *Bourg*, an Aſſemblage of Houſes, between a City and a Village. In my Verſion I generally tranſlate *Bourg* a Town, and *Bourgade* a ſmall Town.

† Called *Fungi*, in our Maps.

‖ This King of *Dongola*, or *Dancala*, can hardly be a powerful Prince.

with

with Lances and Sabres. He came and ſearched our Tents, where we preſented him with Coffee, and paid the Duties, conſiſting in Soap and Linens. He did us the Honour to invite us next Day to Dinner, and we waited upon him accordingly at the Time appointed. His Palace is ſpacious, and built of Brick dried in the Sun. The Walls are very lofty; and flank'd, at Intervals, with large Square Towers, but without Port-Holes, there being no Cannon in that Country, Muſkets being the only Fire-arms uſed there.

After ſtaying a Week at *Machoo*, we left it the fourth of *November*, and arrived the 13th at *Dongola*. The whole Country we paſs'd through to this City, and even to that of *Sennar*, is extremely agreeable, but not above a League in Breadth. Beyond it we meet with nothing but frightful Deſarts. The *Nile* runs through the Middle of this delicious Plain. Its Banks are high; ſo that the Fertility of this Country is not owing, as in *Egypt*, to the Inundation of that River, but to the Labour and Induſtry of the Inhabitants. As it rains extremely ſeldom in theſe Parts, the People raiſe, by the Help of certain Wheels turned by Oxen, a prodigious Quantity of Water, which they carry through the ſeveral Lands to Reſervoirs dug to receive it; and hence they afterwards draw it, whenever they want to water their Lands, which otherwiſe would be barren.

Money is not the Medium here for Traffic, every Thing of that Kind being carried on by Barter, as in the Infant Ages of the World. Travellers purchaſe whatever Proviſions they want, by giving in Exchange, Pepper, Aniſe, Fennel, Cloves, Choorga, or Wool died blue, *French* Spikenard *,

* A Species of Lavender, whence the *Oleum Spicæ* is diſtilled.

*Egyptian*

*Egyptian* * *Mahaleb*, and ſuch like. Their only Food is Bread made of *Dora*, a ſmall round Berry, with which they alſo make a kind of muddy, very ill-taſted Beer. As this Liquor will not keep, they are obliged to make it almoſt every Hour. Any Man who has got ſome Dora-Bread, and a Gourd-Bottle full of the unpalatable Liquor above-mentioned, of which they drink ſuch Quantities as to grow intoxicated, thinks himſelf happy, and enabled to make good Cheer. Tho' theſe *Africans* live upon ſuch ſlender Nouriſhment, they yet enjoy Health, and are more robuſt and vigorous than the *Europeans*. Their Houſes are low, built of Earth, and covered with Dora-Reeds: But their Horſes are perfectly beautiful, and the People are very ſkilful in breeding them for the *Manége*. The Backs of their Saddles † are very high, which tires the Rider very much. Perſons of Quality go bare-headed, and with their Hair diſpoſed agreeably in Treſſes. Their whole Dreſs is only a ſleeveleſs, rude Veſt; and a Kind of Sole, which they tie with Thongs. The common People throw a Piece of Linen round them an hundred different Ways, but the Children go almoſt naked. All the Men carry a Lance, and this they take with them where-ever they go. The Iron of it is hook'd, and ſome are very neat. Thoſe who have Swords, wear them hanging at their Left-Arm. Oaths and blaſphemous Expreſſions are very common among theſe rude ig-

* I know not whether this is a Kind of wild Cherry, or a Sloe. According to ſome 'tis the *Vaccinium* or Black-Berry; whilſt others ſay that 'tis a Shrub with which they die Purple in *France*. I ſuppoſe the *Mahaleb* bartered in the Country, treated of in the Text, was uſed for dying.

† The Original is, *Leurs ſelles ont des appuis bien hauts*, by which I ſuppoſe is meant, that there are Backs to them, as to thoſe in ſome Countries of *Europe*; or elſe, that they are raiſed very high on the Sides; and tire the Rider's Arms very much, when leaning on them.

norant

norant *Africans*, who, at the ſame time, are ſuch Debauchees, that they have not the leaſt Idea of Politeneſs, Modeſty, or Religion; for tho' they now profeſs *Mohammedaniſm*, they know nothing of it, except their Confeſſion of Faith, and this they repeat inceſſantly. A deplorable Circumſtance, and which drew Tears from Father *de Brevedent*, my dear Companion, is, that this People, not long ſince, profeſſed the Chriſtian Religion, and loſt it purely for want of Perſons zealous enough to devote themſelves to their Inſtruction. We ſaw, in our Way, a great many Hermits Cells, and Churches half ruined.

We travelled but gently from *Machoo* to *Dongola*, to eaſe ourſelves after our long journeying through the Deſart. That Country had been infeſted, but two Years before, with the Plague. It had raged with ſo much Violence in *Grand Cairo*, where I happened to be that Year, and on which Occaſion I attended the Sick, that 'twas affirmed ten thouſand Perſons died of it daily *. This dreadful Scourge made miſerable Havock in every Part of *Upper Egypt*, and in the Country of the *Barberins*; ſo that we found ſeveral Towns, as likewiſe a great Number of Villages, uninhabited; and wide-extended Plains which had formerly been very fruitful, were now quite uncultivated and abandoned.

Being got within Sight of the City of *Dongola*, the Leader of our Caravan left us, and went and waited upon the King, to deſire Leave for him and his Company to enter it, which he was graciouſly permitted to do. We were then in a Village, which is as a kind of Suburb to that City; and we croſs'd the River in a Boat kept by the Prince for the Uſe of the Public. The Goods pay a certain Duty, but Paſſengers are carried *gratis*. The City of *Don-*

* The Plague is ſaid to ſweep away prodigious Numbers in this City once every ſeven Years.

*gola*

*gola* *, ſtands on the Eaſtern Banks of the *Nile*, on the Declivity of a dry, ſandy Hill. The Houſes are very ill-built; and the Streets half deſerted, and choaked with Heaps of Sand, which the great Floods force down from the Mountains. The Caſtle ſtands in the Center of the City, and is very ſpacious, but poorly fortified; however, it ſerves as a Check to the *Arabs*, who inhabit the Plains, where they are permitted to feed their Cattle undiſturbed, on paying a ſmall Tribute to the *Mek* † or King of *Dongola*. We had the Honour to eat ſeveral Times with this Prince, but at a ſeparate Table. In our firſt Audience, he was dreſſed in a green Velvet Veſt that reached to the Ground. He has a numerous Guard. Thoſe who are near his Perſon carry a long Sword before him, but unſheathed; and the outward Guards are armed with Half-Pikes. This Prince came and viſited us in our Tent; and as I had been ſucceſsful in ſome Cures, he invited us to reſide at his Court; but the Inſtant he heard that we were under Engagements to the Emperour of *Ethiopia*, he did not offer to ſtop us. His Kingdom is Hereditary, but he pays a Tribute to the King of *Sennar*.

We left *Dongola* the 6th of *January* 1699; and four Days after entered the Kingdom of *Sennar*. *Ibrahim* the Governor, Brother to the King's Prime Miniſter, whom we met on the Frontiers, received us honourably, and defrayed the Expences of our Journey as far as *Korty*, a large Town on the *Nile*, whither we arrived the 13th of *January*, he accompanying us to that Place. As the Nations who live above *Korty*, along the *Nile*, have taken up Arms againſt the King of *Sennar*, and plunder the Cara-

* If this *Dongola*, is, as I ſuppoſe it to be, *Dancala*, this City is ſituated to the Weſt of the *Nile*, in our Maps.

† *The Name of the preſent* Mek, (in the Year 1700) *or* Malek *of* Dongola *is* Achmet.

vans

vans whenever they paſs through their Country; Travellers are obliged to paſs at a Diſtance from the Banks of that River; then proceed forward between the *Weſt* and *South*; and enter the vaſt Deſart of *Bihooda*, which can't be croſſed in leſs than five Days, though with ever ſo great Speed. This Deſart is not ſo frightful as thoſe of *Lybia*, ſince nothing is found in thoſe but Sand; whereas we here meet with Herbs and Trees. After croſſing it, we returned to the Banks of the *Nile*, and arrived at *Derrara*, a Town where we ſtopt two Days. This Country abounds with Proviſions, which probably is the Reaſon why the Inhabitants call it *Beladalla*, or *God's Country*. We left it the 26th, and travelled Weſtward. We don't meet with a ſingle Village in all the way; but the Inhabitants, who incamp under Tents, bring Proviſions to Travellers.

After travelling ſome Days we again come to the *Nile*, and arrived at *Guerry*. This is the Reſidence of a Governor, whoſe chief Buſineſs is to viſit the Caravans which come from *Egypt*, in order to ſee whether ſome Perſons in it may not have the Small-Pox; that Diſtemper being as dangerous, and making as great Havock in this Country, as the Plague in *Europe*. The Governor in Queſtion paid us great Civilities, out of Reſpect to the Throne of *Ethiopia*, for by this Name the Emperor of *Ethiopia* is diſtinguiſhed; and diſpenſed with our performing Quarrentain, as is the Cuſtom in that Place where we croſſed the *Nile*.

The manner of croſſing that River is very particular. The Paſſengers and Goods are put into a Bark; but the Beaſts are faſtened, at the Head and under the Belly, with Ropes, which are either drawn tighter, or ſlackened, according as the Bark goes forward. The Beaſts ſwim, but ſuffer greatly in their Paſſage, and ſome of them even loſe their

Lives; for though the *Nile* is not wide at this Place, 'tis deep and rapid. We left *Guerry* the 1ſt of *February*, and went and lay at *Alfaa*, a large Village built of Free-Stone. The Inhabitants are tall and well-ſhaped.

After having travelled *North-Eaſt*, to get clear of the great Windings of the *Nile*, and paſſed by the Village of *Alfon*, of *Cotran*, and of *Camin*: After croſſing a large Iſland not ſpecified in our Maps, we arrived at the Town of *Harbagee*, where we met with Plenty of Proviſions, and repoſed ourſelves a little. The following Days we paſſed thro' Foreſts of *Acacia* *, whoſe lofty, Thorny Trees were adorned with Yellow and Blue Flowers, the laſt of which diffuſe a very agreeable Fragrance. Theſe Groves abound with ſmall Green Paroquets; with a kind of Wood-hens, and a multitude of other Birds not found in *Europe*. At our leaving theſe delightful Foreſts, we entered into vaſt Plains which appeared exceedingly fruitful, and very well cultivated: and travelling ſome Time in theſe, we at laſt, diſcovered the City of *Sennar* †, whoſe Situation ſeemed inchanting.

This City, which is near a League and half in Circumference, is very populous, but far from being neat, and is very ill-governed. *Sennar* is thought to contain about an Hundred Thouſand Souls. It ſtands on the *Weſt* of the *Nile*, on an Eminence,

* A Term in Botany, given to various Trees, though very different one from the other. A Tree of this Name (alſo called *Caſſia*) grows in *Egypt*, and is called in *Latin*, *Spina Ægyptia*. It anſwers pretty nearly to the Deſcription given of this Tree; and from it *Gum Arabic*, and a Juice called the *True Acacia* are taken. Other Trees of a different kind, tho' called by the ſame Name, grow in *Malabar*, in *Meſopotamia*, the Deſarts of *Arabia*, *Braſil*, *Virginia*, &c. *Acacia* is alſo a thick Liquid brought from the *Levant* in Bladders. 'Tis an excellent Aſtringent.

† I could not find any of the Towns mentioned in this Journey from *Dancala* to *Sennar*, in our Maps, and indeed no Towns are therein ſpecified between them.

in

in Thirteen Degrees, Four Minutes, *North* Latitude, according to an Obſervation taken at Noon, the 21ſt of *March* 1699 *. The Houſes are but one Story high, and ill-built; but their Terraſſes, which ſerve as Roofs, are very commodious. As to the Suburbs, it conſiſts of a number of poor Huts, made with Reeds. The King's Palace is ſurrounded with lofty Walls of Brick baked in the Sun. There does not appear the leaſt Regularity in theſe Buildings, they being thrown up in a confuſed and taſteleſs manner. The Apartments of the Palace are richly adorned with large Carpets after the manner of the *Levant*.

The very next Day after our Arrival we were preſented to the King. The very firſt Thing we did, at our going to this Audience, was to pull off our Shoes, a Ceremony which all Foreigners who have Acceſs to the King, are obliged to obſerve; the Natives never being permitted to appear before him but bare-footed. We now entered a ſpacious Court, paved with a kind of Delft-Ware of various Colours. On every ſide of it Guards were ſtanding armed with Lances. Having almoſt croſſed this Court, we were ſtopt at a Stone lying near an open Hall, where the King generally gives Audience to Embaſſadors. We ſaluted the King after the Cuſtom of the Country, by falling on our Knees, and kiſſing the Ground thrice. The Monarch is about nineteen Years old, black, but well-ſhaped and of a majeſtic Stature; he not having thick Lips, nor a flat Noſe like thoſe of his Subjects. He was ſeated on a very neat kind of Sofa, croſs-legged, after the manner of the *Eaſterns*; and ſurrounded by about twenty old Men, ſeated like himſelf, but a little below him. The Monarch was dreſſed in a

* The City of *Sennar*, is ſituated more to the North in our Maps.

long ſilken Veſt embroidered with Gold, having a kind of Scarf over it, made of very fine Cotton *. He wore on his Head a White Turbant; and the old Men were dreſſed much after the ſame Faſhion. The Prime Miniſter, ſtanding at the Entrance of the Hall, carried our Compliments to the King, and brought back his Anſwers. We ſaluted the Monarch a ſecond Time, after the ſame manner as in the Court; and preſented him with ſome Cryſtal-Glaſſes, *&c.* and ſeveral *European* Curioſities, with which he ſeemed mightily pleaſed. The different Queſtions he aſked us, ſpoke him a Man of good Senſe, and of an inquiſitive Genius. He enquired into the Motives of our Journey, and profeſſed the higheſt Regard and Attachment for the Perſon of the Emperor of *Ethiopia*. After continuing an Hour at this Audience, we withdrew, making three very low Bows. He cauſed us to be attended by his Guards to the Houſe where we reſided; and ſent us large Veſſels full of Butter, Honey, and other Refreſhments; and likewiſe two Oxen and two Sheep.

This Prince goes twice a Week and dines at one of his Country-Seats, a League from the City. The Order of his March thither is as follows. Firſt appear three or four hundred Horſemen, extremely well-mounted. Next comes the King amidſt a great number of Servants, and armed Soldiers, who ſing his Praiſes with a loud Voice; a Tabor ſounding at the ſame Time, which makes a Harmony that is agreeable enough. Seven or eight hundred Maidens and married Women, walk confuſedly with theſe Soldiers, carrying on their Heads large round Straw-Baſkets, finely wrought

* *The Original is,* eſt ceint d'une eſpece d'écharpe de toile de Coton très fine, *which may mean, that he had a Saſh of very fine Cotton round his Loins. The Word* Echarpe, *ſignifies ſometimes a Shoulder-Belt, a Girdle, the covering for a Woman's Head or Shoulders,* &c.

and

and of various Colours. Theſe Baſkets repreſenting Flowers of every kind, the Lids of which are in a Pyramidal Form, cover Copper Diſhes, tinned over, and filled with Fruits and Viands ready dreſſed. Theſe Diſhes are ſerved up to the King, and afterwards diſtributed among ſuch as have the Honour of attending him. The March is cloſed by two or three hundred Horſemen, who proceed in the ſame Order as the firſt.

The King, who never appears in Public, but having his Face covered with a Piece of Silk-gawze of different Colours, ſits down at Table the Moment of his Arrival. The moſt common Diverſion of this Prince is, to propoſe Prizes to the Noblemen of his Court; and to ſhoot at a Mark with a Gun, with whoſe Uſe they are not yet very well acquainted. After ſpending the greateſt Part of the Day in this Exerciſe, he returns to the City, in the Evening, in the ſame Order as he came from it in the Morning. He Travels in this manner every *Wedneſday* and *Saturday*. The other Days of the Week he holds a Council Morning and Evening; and adminiſters Juſtice to his Subjects, none of whoſe Crimes he permits to go unpuniſhed. Proſecutions are not ſpun out to any Length here. The Moment a Criminal is ſeized he is carried before the Judge, who examines him; and, in Caſe he finds him guilty, condemns him to die, when the Sentence is immediately put in Execution. The Criminal being laid hold on, is thrown backwards on the Ground, and then beat with Clubs, on the Breaſt, till he expires. This kind of Puniſhment was inflicted, during our ſtay in *Sennar*, on one *Joſeph*, an *Ethiopian*, who ſome Time before, had apoſtatized from the *Chriſtian* Religion, and turned *Mohammedan*.

After this ſad Execution, there was brought to me a ſick *Mohammedan* Infant, about five or ſix

Months old, in order that I might cure her. As the Child was ſo ill that I had ſcarce any Hopes of her Recovery; Father *Brevedent* baptized her ſecretly, upon Pretence of giving her a Medicine; and the Child was ſo fortunate as to die, after having being received into Chriſt's Kingdom. One would conclude, that the wonderful Providence of God was pleaſed, by this happy Incident, to compenſate for the Loſs ſuſtained by the weeping Parents. Father *Brevedent*, on the other Hand, was ſo overjoyed at his having opened the Gates of Heaven to this Babe, that he aſſured me with ſuch Tranſports as Words could never expreſs, that had he performed but this ſingle Act in his Life-time, he ſhould have thought himſelf amply rewarded for all the Fatigues and Toils he had undergone during this Journey.

Every Thing is vaſtly cheap at *Sennar*. A Camel coſts but ſeven or eight Livres *, an Ox two Livres and a half, a Sheep Fifteen-pence, and a Hen a Penny; and ſo in Proportion for other Proviſions. The People don't care for Wheaten Bread, and, therefore they never make any but for Foreigners. The Bread eaten by them is made of *Dora*, a ſmall Grain or Berry mentioned before. This Bread is good, when new; but when above a Day old, 'tis ſo inſipid that there's no eating it. 'Tis made in the Form of a large Cake, and about the Thickneſs of a Crown-Piece. The Merchandizes of this Country are, Elephant's Teeth, Tamarinds, Civet, Tobacco, Gold Duſt, *&c.* The Market is held every Day in the open Square, in the Center of the City, where Proviſions and Merchandizes of every kind are ſold. There is another Market for Slaves, in the open Square before the

* *Whenever our Author ſpeaks of Money, we are to underſtand that of* France. A Livre is worth Ten-pence, half-penny *Engliſh*. Twenty Pence, or Sols, make a Livre.

King's

King's Palace. Theſe ſit on the Ground croſs-legged, the Men and Boys on one Side, and the Women and Girls on the other. A very ſtrong, robuſt Slave is purchaſed for Ten Crowns *, for which Reaſon the *Egyptian* Merchants carry off great Numbers of them annually.

The ſmalleſt Money uſed in *Sennar* is worth a *Double* †; and is a little Bit of Iron, ſhaped like St. *Anthony*'s Croſs. The *Fadda* comes from *Turkey*. 'Tis a Silver Piece, very thin; of a leſs Size than the *Denier* ‡; and is worth a little more than a *French Penny* or *Sol* ‖. Beſides theſe two Sorts of Coins, thoſe in Uſe are only *Spaniſh Reals* and *Pieces of Eight*; and theſe muſt be round, the ſquare Ones not paſſing current here. In this Country a Piece of Eight is worth about four Livres.

The Heats of *Sennar* ** are ſo violent, that a Perſon can ſcarce breathe in Day-time. Theſe Heats begin in *January*, and end at the Cloſe of *April*. They are ſucceeded by heavy Showers of Rain, which laſt Three Months, infect the Air, and cauſe a great Mortality among Men and Cattle. This is partly owing to the Indolence of the ſlovenly Inhabitants, who neglect to drain off the Waters; theſe ſtagnate, and afterwards corrupting, raiſe malignant Vapours.

Theſe People are naturally knaviſh; and, at the ſame Time, very ſuperſtitious, and ſtrongly attached to their Religion, which is the *Mohammedan*. Whenever they meet a *Chriſtian* in the Streets, they

* A *French* Crown (conſiſting of Three Livres) is worth about Two Shillings and Nine-Pence, *Engliſh*.

† *A* French *Braſs Coin worth two Deniers*.

‡ *A* French *Braſs Coin, the Twelfth Part of a Penny*.

‖ The Original is, *un Sol Marqué*, that is, a marked or ſtamped Penny; ſignifying a Stamp made, by the King of *France*'s Order, on every Sol or Penny, to increaſe its Value a little.

** Sennar, *in* Arabic, *ſignifies Poiſon and Fire*.

always repeat their Confeſſion of Faith, which is, *There is but one God, and* Mohammed *is his Prophet.* They are not allowed Brandy, Wine, nor even Mead; and never drink any of thoſe Liquors except in private. Their uſual Liquor is a Sort of Beer ſomething like that at *Dongola.* 'Tis called *Booza*; is vaſtly thick, very ill-taſted, and thus prepared. They roaſt at the Fire the Berry *Dora*; they then throw it into cold Water; and, after letting it ſoak Twenty-four Hours, drink it. They alſo are very fond of Coffee, which Liquor is not drunk in *Ethiopia.*

The Women of Quality wear a Garment of Silk or of very fine Cotton, with large Sleeves, which deſcend to the Ground. Their Hair is bound in Treſſes; and adorned with Rings of Silver, Copper, Braſs, Ivory, or Glaſs of different Colours. Theſe Rings are fixed to their Hair in the Form of Crowns; and their Arms, Legs, Ears, and even Noſtrils, are decked with them. Their Fingers are filled with Rings, the Stones of which are not true. They wear nothing on their Feet, but a Sole which is tied on with Strings. The Wives and Maidens among the common People, are covered only from the Girdle to the Knee.

The Merchandizes brought into the Kingdom of *Sennar* are Spices, Paper, Braſs, Iron, Braſs-Wire, Vermilion, White and Yellow Arſenic, Toys, *French* Spica, *Egyptian* Mahaleb, which is a Berry of ſtrong Scent; Chaplets of Glaſs Beads, made in *Venice*, of all Colours; and a Black Colour, called by that People *Kool*, and uſed by them, to darken the Eyes and Eye-brows, upon which Account it is highly valued. All the Commodities above-mentioned, ſell likewiſe in *Abyſſinia*, but with this Difference, that the largeſt Glaſs Beads are eſteemed in *Sennar*, and the ſmalleſt in *Ethiopia.*

The

The Merchants of *Sennar* carry on a great Traffic Eaſtward. At the Seaſon of the Monſoons they take Shipping at *Saquem* * ſtanding on the *Red Sea*. The Pearl-fiſhing carried on there, and the Town of *Saquem*, belong to the Grand Signior. From thence they croſs to *Mocha* †, a City of *Arabia Fœlix*, and ſubject to the King of *Yemen*; and afterwards go to *Surat*, whither they carry Gold, Civet, Elephants Teeth; and bring from thence Spices, and other Commodities of *India*. The Merchants commonly employ two Years in this Voyage.

When the King of *Sennar* dies, the great Council meet; and then, purſuant to a moſt horrid Cuſtom, murther all the Brothers of the Prince who is to aſcend the Throne. Prince *Gorech* was concealed till the Death of the King his Brother; his Nurſe having carried him away unknown to this bloody Council. A Brother of the reigning Monarch was likewiſe preſerved. This Prince is now at the *Ethiopian* Court, where he is greatly diſtinguiſhed on Account of his Merit and Birth

After ſpending Three Months in the Court of the King of *Sennar*, who paid us the greateſt Honours, we took leave of him. He was ſo gracious as to order us a Safe-guard, called by the Natives *Soccori*, who were to defray all our Expences, and conduct us to the Frontiers of his Kingdom. We then got into

* 'Tis ſubject to the *Turks*, and governed by a Beglerbeg. 'Tis a good Harbour, and very much frequented; and ſtands about fourſcore Leagues to the North of *Erquico* or *Arquica*. Some take this City for that of the *Troglodytes*, called antiently *Ptolemais Ferarum*, and *Epitheras*.

† *Mocha*, is the Capital of a Kingdom. About 200 Years ſince it was only an inconſiderable Village, but is now a very populous Town, where a great Trade is carried on. The Streets are wide; the Houſes either of Brick or Stone, and the Shops make a handſome Appearance. The *Europeans* trade chiefly for Coffee here.

the

the large Body of a Tree, ſcooped in the Form of a Bark or Boat; and croſſing the *Nile* the 12th of *May* 1699, we went and encamped at *Basboch*, a large Village, half a League from the City of *Sennar*. We waited there three Days till our whole Caravan was aſſembled, and ſet out in the Evening of the 15th of *May*. We travelled all Night to *Bacras*, a Town, the Lord of which was a venerable old Man, one hundred and thirty Years of Age, who yet ſeemed to be ſo very ſtrong and vigorous, that we did not think him to be above forty *. He had ſerved under five Kings of *Sennar*. We paid him a Viſit, on which Occaſion he received us very graciouſly, and enquired about the Affairs of *Europe*. We made him a little Preſent, in return for which he ſent ſome Proviſions to our Tent. We proceeded forward and arrived next Day, at *Abec*, a mean Hamlet, where nothing is ſeen but ſome poor Shepherds Cotts; and, on the Morrow, we came to *Baha*, after travelling ten Hours without ſtopping any where. *Baha* is a ſmall Village, on an Arm of the *Nile* which was then dry. The 19th we ſet forward and lay at *Dodar*, as inſignificant a Place as *Baha*; and on the Morrow, after travelling four Hours, came to *Abra*, a Town, where we loſt two of our Camels, which we recover'd with great Difficulty. We got to *Debarka*, a Village; from thence to another called *Bulbul*; and after travelling through a very beautiful, populous Country, arrived the 25th of *May*, at *Geaſim* †, a Town ſtanding on the Banks of the *Nile*, and in the middle of a Foreſt, the Trees of which differ greatly

* I fancy Dr. *Poncet's* Eyes muſt have deceived him on this Occaſion; it ſcarce being poſſible, I believe, for any Man ſo much more than an Hundred Years of Age, not to appear above Forty.

† I find none of the Towns, mentioned from *Sennar*, in our Maps. I believe this Part of the World is very little known to the *Europeans*.

from

from thoſe we had ſeen hitherto. They are taller than our loftieſt Oaks; and ſome are ſo thick, that nine Men together cannot embrace them. Their Leaf is like that of a Melon; and their Fruit, which is vaſtly bitter, reſembles the Gourd; and ſome of them are round. At *Geaſim* I alſo ſaw ſome of thoſe large Trees which are naturally hollow. We entered, through a little Door, into a kind of Room open at Top; and ſo large that fifty Perſons might eaſily ſtand upright in it.

I ſaw another Tree called *Geling* *, which is not larger than our Oaks, but as lofty as the above-mentioned Tree. Its Fruit is ſhaped like our Water-Melon, but a little ſmaller. 'Tis divided, within, into little Cells, filled with Yellow Berries or Grains, and ſuch a Subſtance as very much reſembles powdered Sugar. This Subſtance is a little ſoweriſh, but pleaſant, of a good Flavour, and extremely refreſhing; and conſequently very delightful in this exceſſively hot Country. The Rind is hard and thick. The Flower of this Tree has five Leaves as White as the Lilly; and the Berry reſembles that of the Poppy.

There is likewiſe, in this Country, another kind of Tree called *Deleb* †. 'Tis double the height of

* The Original is *Gelingue*. I don't find this Word in any of my Dictionaries.

† I have not met with this Tree in any of my Lexicons. *In the Religious Ceremonies of all Nations*, Vol. III. pag. 269. *London* 1731, Folio; mention is made of a Tree growing in the Iſland of *Moeli*, called the *Caſſia*-Tree. "The manner (ſays the Author) "how the Sticks are made, in which that "kind of purgative Gum is put, is pretty well known in *Eu-*"*rope*. They are long and dry when ripe; and whenever the "Wind blows, the Sticks with which thoſe Trees are loaded "wave up and down, and thus ſtriking againſt one another, "form a very ſtrange Noiſe to ſuch Perſons as don't know "what it is owing to; eſpecially if they happen to be in a Fo-"reſt, when they ſometimes hear this claſhing Sound at a great "Diſtance from them."

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the Palm-Tree, and in much the ſame Form. Its Leaves are like that of a Fan, but larger; its Fruit is round, and in Cluſters; and, and from the Stalk to the middle Part of it, a little larger than thoſe above-mentioned. This Fruit is covered with five very hard Shells, which form a kind of Cup. 'Tis Yellow when ripe; and its Rind is ſo very thick and hard, that when theſe Trees are ſhaken by the Winds; the Fruits ſtriking one againſt the other, make a dreadful Noiſe. Should any one of them break away on theſe Occaſions, and fall upon a Man's Head, it would certainly kill him. The Shell of this Fruit being broke, (which is not done without Difficulty) we perceive a great Number of Filaments, containing a Subſtance very like Honey. This Subſtance, which ſmells like Balm, is ſo ſweet and grateful, that I don't remember ever to have taſted any Thing more delicious. In the middle of this Subſtance is a large, hard, brown Lentil; and this is the Seed of the Tree in queſtion. Beſides the Fruit above-mentioned, this Tree bears alſo another ſhaped like a Raddiſh, and covered with three Rinds which muſt be taken off, and has the Taſte of boiled Cheſtnuts.

The *Domi* is as the Male of the *Daleb*. 'Tis not half the height of the Palm-Tree; but its Leaves are almoſt as long, and twice the breadth. Of theſe they make Baſkets, Matts, and even Sails for ſuch Veſſels as go on the *Red-Sea*. This Tree produces Fruit a Foot long, covered with five or ſix Leaves, the Subſtance of which is white, ſweet as Milk, and very nouriſhing.

The Tree called *Coogles* *, is likewiſe of a ſtupendous Size. Theſe are nine or ten thick Trees twiſted together, very irregularly. It bears a little Leaf, but no Fruit, and only ſmall blue Flowers

* *Couglés* in *French*.

that

that have no Smell. There are ſeveral other Trees, wholly unknown to *Europeans*, in theſe wide-extended Foreſts.

We ſtaid nineteen Days in *Geaſim* *. This Town is half way between the City of *Sennar* and the Confines of *Ethiopia*; and in the Tenth Degree of North Latitude, according to the Obſervation made by Father *Brevedent* †. Travellers who arrive at *Geaſim* are obliged to ſell their Camels on Account of the Mountains they muſt croſs, and which produce Herbs that poiſon theſe Beaſts. For this Reaſon the *Ethiopians* employ only Mules and Horſes, which are not ſhod. The Camels are ſold at *Geaſim*, upon this Condition, that the Venders ſhall make Uſe of them as far as *Girana*, where they are fetch'd by the Purchaſers. At *Geaſim* we ſaw a Caravan of *Gibertis* or *Mohammedans*, dependent on the Emperour of *Ethiopia*, who treats them like ſlaves, agreeably to their Name. The Reaſon of our long Stay at *Geaſim* was on Account of the Death of the Queen, Mother to the King of *Sennar*. The Officer who conducted us returned to *Sennar* for freſh Orders from his Sovereign, and we were obliged to wait for him. This proved a ſad Diſappointment to us, the Rains falling in this Place. At firſt they did not fall till after Sun-ſet. Theſe Showers are always preceeded by Thunder and Lightning. The Sky, in the Day-time, is vaſtly ſerene, but the Heat is intolerable.

We left *Geaſim* the 11th of *June*; and after travelling five Hours, came to a Village call'd *Deleb*, on Account of the vaſt Viſtos of the Trees ſo named, which extend out of Sight. We travelled a long

* *Gieſim*, in the Original.

† This Town *(Geaſim)* muſt be very far in *Abyſſinia*, according to our Maps, and a conſiderable Way higher than the Sources of the *Nile*. Either our Geographers, or our Traveller muſt be miſtaken.

Way in these delightful Allies, they being planted chequer-wise. The next Day we arrived at *Sho* *, a Village situated on the *Nile*; and the Day following at *Abotkna*, where we saw a Kind of Box, which is neither so leafy nor so strong as ours. All this Way we came thro' vast Groves of Tamarind-trees, which have a perpetual Verdure, and the Leaf is larger than that of the Cypress-tree. The Tree in question produces small blue, odoriferous Flowers, and a Fruit very like the Plumb. 'Tis called *Erdeb* in this Country. These Forests of Tamarind-trees are so very tufted that the Sun cannot pierce through them. We spent the following Night in the Valley of *Sonnone*, in the Middle of a beautiful Meadow; and in two Days reached *Serka* †, a neat City, consisting of five or six hundred Houses, which are very pretty, tho' built only of *Indian* Canes or Reeds. *Serka* stands in a fine Valley, surrounded with Mountains. At our going out of this City we come to a small River, which separates *Ethiopia* from the Kingdom of *Sennar*.

From *Serka*, which we left on the 20th of *June*, to *Gondar* ‖, the Capital of *Ethiopia*, we met with a great Number of fine Springs; and an almost continual Range of Mountains, in different Forms, but all very agreeable, and covered with Trees unknown in *Europe*, which seemed to us loftier and more beau-

* *Chau*, in the Original.

† *Serké*, in *French*. All these Parts seem *Terra incognita* to the *Europeans*.

‖ Other Writers, and particularly *Ludolf*, (I think) call the Capital of *Abyssinia*, *Ambara*, being also the Name of a Province. Either they or our Traveller must be mistaken, unless some Change should have happened in *Ethiopia*, since the Time of *Ludolf*, &c. I suppose, however, that this City *Gondar*, is that call'd *Gontar*, placed in about 13 Degrees of North Latitude by *Moll*. If it be true that the *Abyssinian* Monarch generally keeps his Court in a Camp, and the People live more under Tents than in Houses, I don't know any Place in *Ethiopia*, which we could properly call a Capital.

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tiful than thoſe of *Sennar*. Theſe Mountains, ſome of which are pyramidal, and others in the Form of a Cone, are ſo well cultivated, that not the leaſt Spot is ſuffered to lie uſeleſs; and at the ſame time, are ſo populous, that a Traveller would imagine them to be one continued City. The next Day we lay at *Tambiſſo*, a large Village belonging to the Patriarch of *Ethiopia*, and on the Morrow we reached *Abead*, ſituated on a high Mountain, covered with Sycamore-trees. The Country, quite from *Geaſim* to this Place, is covered with Cotton. The 23d of *June* we ſtopt in a Valley full of Ebony-trees, and *Indian* Canes, where a Lion carried off one of our Camels. Lions are common in this Country, and their Roaring is heard all Night; Travellers ſecure themſelves from them by lighting up and keeping in great Fires. On theſe Mountains are found *Squinautes* *, and a great many other aromatic Plants and Herbs.

The 24th we croſs'd the River of *Gandova* †, which is very deep and very rapid, whence the croſſing of it is reckoned vaſtly dangerous. 'Tis not quite ſo wide as the *Seine* at *Paris*. It ruſhes from the Mountains with ſo much Impetuoſity that, in overflowing, it drags along all Things in its Way. On theſe Occaſions, it ſometimes ſwells to ſuch a Degree, that 'tis ten Days before Travellers can get over. As the River happened to be very low at that time, we croſs'd it with Eaſe. This River falls into another call'd *Tekeſel* ‖, or the *dreadful*; and theſe two Rivers uniting together empty themſelves in the *Nile*. We croſs'd two other large Rivers on the Morrow. Their Banks were lin'd with Box-

* I have not been able to make any Diſcovery with regard to this Plant.

† I don't find this River in our Maps.

‖ I ſuppoſe this is the River call'd *Tacaze* in *Mall*, which takes a long Courſe, and empties itſelf in the *Nile*.

trees, of a ſurprizing Thickneſs, and as tall as our Beach-trees. That Day one of our Beaſts of Burthen ſtraying from the Caravan, was bit in the Thigh by a Bear. The Wound was large and dangerous; but the People of the Country applying only a Cauſtic and Fire to it, the Beaſt was perfectly cured.

The 26th we entered a wide Plain, covered with Pomegranate-trees; and ſpent the Night there in Sight of *Girana*, whither we arrived next Day. *Girana* is a Village on the Top of a Mountain, whence we have a Proſpect of the fineſt Country in the World *. Here we travel in another manner, we quitting our Camels in order to ride on Horſeback, as was before obſerved. The Lord of *Girana* came and paid us a Viſit, and ordered Refreſhments to be brought us. Here we found a Guard of Thirty Men ſent by the Emperor of *Ethiopia* for our Security, and in honour to the Patriarch's Brother who was in our Caravan; and we were freed from all Care of the Baggage, purſuant to the Cuſtom of that Empire. The manner of doing this is as follows.

When the Emperor of *Ethiopia* invites any Perſon to his Court, his Baggage is intruſted with the Lord of the firſt Village, which happens to lie in the Way. This Lord puts it into the Hands of his Vaſſals, who are obliged to carry it to the neighbouring Village. Theſe give it to the Inhabitants of the ſecond Village, who carry it to the next they meet with; and ſo on till it gets to the Capital; all which is performed with ſurpriſing Exactneſs and Fidelity.

* The moſt eſteemed Travellers, who have been in *Abyſſinia*, declare it to be either ſurrounded by Mountains, or by Deſarts that are next to unpaſſable. But that the Country within theſe is vaſtly beautiful and level, watered by ſeveral fine Rivers, and diverſified with Woods and Plains, ſtocked with Palm-trees, Dates and Cedars.

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The Rains, the Fatigue of the Journey, and eſpecially Father *Brevedent*'s Indiſpoſition, obliged us to ſtay ſome Days in *Girana*. We left it the firſt of *July*; and after travelling three Hours, over Mountains, and through almoſt unpaſſable Ways, we arrived at *Barangea*; and the next Day at *Shelga* *, a large, and beautiful City ſurrounded with Aloes. This is a Place of great Trade; a Market is kept there every Day, whither the Inhabitants of the neighbouring Towns come to ſell Civet, Gold, and all ſorts of Cattle and Proviſions. The King of *Sennar* keeps, in this City, with the conſent of the Emperor of *Ethiopia*, a Cuſtom-houſe Officer, who receives the Duty paid on all the Cotton brought out of his Kingdom into *Ethiopia*; and theſe Duties are equally divided between the two Princes. Two Leagues from *Shelga*, Northward, is ſeen a Torrent which falls from a very high and very ſteep Mountain, and forms ſuch a natural Caſcade as Art could ſcarcely imitate. As the Water of this Caſcade is divided into various Canals or Streams, it paſſes through the whole Country, and renders it vaſtly fruitful.

The third of *July* we arrived at *Barko*, a ſmall but very pretty City, ſtanding in the midſt of a moſt agreeable Plain, and half a Day's Journey from the Capital of *Ethiopia*. We were forced to ſtop in this Place, I myſelf falling grievouſly ſick; and my dear Companion Father *Brevedent*, being in a few Days brought near his End, occaſioned by his taking a violent Purge of *Ricinus Americanus* † called *Cataputia*, which had been preſcribed

* *Chelga*, in *French*. I don't find either this or *Barangoa*, in our Maps.

† In *French*, *Pignons d'Inde*. I am not ſure whether this is the *Ricinus Americanus*, which is the Fruit of a Tree, very common in the Iſland *Antilles* in *America*. It grows to the height of a Figtree, and is ſhaped like it. This Fruit purges violently downwards, and ſometimes upwards.

for him, very improperly, at *Tripoli* in *Syria*. This Medicine which is ever dangerous in the Opinion of a very learned Man *, had thrown him into a very troubleſome Purging, which he had always concealed from me, out of Modeſty. I no ſooner heard of his Illneſs, but I got myſelf carried to his Chamber, notwithſtanding my being vaſtly out of Order. My Tears rather than my Expreſſions informed him that I thought it was impoſſible for me to do him any Service, and that his Diſeaſe was mortal. Theſe Tears were ſincere; and could I have ſaved him, though I had loſt my own Life, I ſhould have ſacrificed it with Pleaſure. But he was ripe for Heaven, and the Almighty thought proper to recompence his Apoſtolical Labours. I had known him at *Grand Cairo*, where his Reputation was ſo great, that it was believed God had indulged him with more than ordinary Graces; and even endowed him with the Gift of Miracles and Prophecy †.

This is the Idea I had formed to myſelf of him from common Fame, the Truth of which I myſelf afterwards knew perfectly, by various Predictions, with regard to his own Death; and by ſeveral other Things which happened to me exactly as he had foretold them. During his whole Journey, the Almighty was the only Topic of his Diſcourſe; and his Words were forcible, and in ſuch a ſtrain of Piety, that they made the deepeſt Impreſſion on my Mind. In his latter Moments, his Heart ſeemed almoſt inſenſible to any Emotions, except thoſe of Love and Gratitude towards his Creator; and theſe Emotions were ſo rapturous that I ſhall never forget them. In ſuch Sentiments this holy Man

* Philoſ. Coſmopol.

† Dr. *Poncet* ſeems here, to be of a ſuperſtitious Turn of Mind; though in other Reſpects an agreeable Writer.

breathed his laſt, in a Foreign Land, within ſight of the Capital of *Ethiopia*; in like manner as St. *Francis Xavier*, whoſe Name-ſake he was, formerly died before *China*, juſt as he was entering it, in the Deſign of winning over that Empire to Chriſt.

To do Juſtice to Father *Brevedent*'s Character, I muſt declare that I never knew a Man who diſcovered greater Intrepidity in Danger; more Firmneſs and Reſolution in ſupporting the Cauſe of Religion; or more Modeſty and Piety in his general Behaviour and Conduct. He died the 9th of *July* 1699, at Three in the Afternoon. Several *Ethiopian* Friars, who happened to ſee him expire, were ſo touched, ſo edified by it, that I don't doubt but they'll preſerve, as long as they live, a great Veneration for the Memory of this holy Miſſionary. Theſe Friars came on the Morrow in a Body, dreſſed in their ſacerdotal Veſtments, with each an Iron Croſs in his Hand. After offering up the Prayers for the dead, and making the uſual perfumings with Incenſe, they themſelves carried the Body into a Church dedicated to the Bleſſed Virgin, and buried it there.

My Illneſs, and the Grief with which I was ſeized, detained me in *Barko* till the 21ſt of *July*, when I ſet out for *Gondar* ‡, at which City I arrived in the Evening. I alighted at the Palace, where an Apartment was prepared for me near that of one of the Emperor's Children. The very next Day I had the Honour to ſee this Monarch, who, at the ſame time that he diſcovered the greateſt Goodneſs for me, expreſſed his Sorrow for the Death of my Companion, whoſe Merit and Capacity had been hinted to him. He bid me take all the reſt neceſſary for the Recovery of my Health, before I attempted to appear in Public. He uſed to come,

‡ *This Capital City is called* Gondar a Catma, *that is*, City of the Seal.

through a little Gallery which led to my Apartment, and viſit me almoſt every Day: and when I had a little more Strength, which the Toils and Fatigues of my Journey had greatly impaired, I had the Honour to be admitted to a Public Audience, on the 10th of *Auguſt*, about ten in the Morning. Some Perſons came then to my Room; and after making me croſs upwards of Twenty Apartments *, I found myſelf in a Hall where the Emperor was ſeated on his Throne. 'Twas a kind of Sofa, covered with a Carpet of red Damaſk enriched with Gold Flowers. Around were placed large Cuſhions worked with Gold. This Throne, the Feet of which are of ſolid Gold, was placed at the upper End of the Hall, in an Alcove covered with a Dome all ſhining with Gold and Blue. The Emperor was in a ſilken Veſt embroidered with Gold, with very long Sleeves: and the Saſh which went round him was embroidered in the ſame Taſte. He was bare-headed, and his Hair was diſpoſed very agreeably in Treſſes. A large Emerald † glittered above his Forehead, and diffuſed an Air of Majeſty. He was alone in his Alcove, ſeated on his Couch, and croſs-legged after the manner of the Eaſterns. The chief Noblemen ſtood in a Line on each ſide of him,

* This muſt be a large Pile of Building, contrary to what we are told by ſome Writers, who affirm that there are none of any conſiderable Extent in *Abyſſinia*. Theſe Travellers relates, that the Monarch in queſtion, generally keeps, as was before obſerved, his Court in a Camp, which is diſpoſed in the Form of Streets: As he is ever attended by his Nobles, Officers, Tradeſman, *&c.* this Camp never fails of being well ſupplied with Proviſions, *&c.* But moſt Writers affirm that the Buildings in *Abyſſinia* are very mean, being ſo many Huts made only of Clay and little Pieces of Wood: That the *Abyſſinians*, when the *Europeans* firſt came among them, about two Centuries ago, had neither Palaces, Churches, nor walled Towns: However, that the Miſſionaries afterwards taught them to build theſe; but that very few of them are ſtanding at this Time.

† 'Tis related, that the largeſt Emeralds in the World come from this Country.

their

their Hands croſſed; and they obſerved a reſpectful Silence.

Being come to the Foot of the Throne, I made three very low Bows to the Emperor, and kiſſed his Hand. This is an Honour he indulges only to ſuch Perſons as he is pleaſed to diſtinguiſh; for as to others, he does not give them his Hands to kiſs till after they have proſtrated themſelves three Times, and kiſſed his Feet. I then preſented him with the Letter written by Mr. *Maillet*, the *French* Conſul, which being interpreted that Inſtant, ſeemed to give him Satisfaction. He aſked me ſeveral Queſtion concerning the Perſon of his Majeſty, whom he ſpoke of as the greateſt and moſt powerful Prince in *Europe* *; concerning the State of the Royal Family, and the Grandeur and Forces of *France*. After having anſwered theſe ſeveral Queſtions, I gave him my Preſents, conſiſting in Pictures, Looking-Glaſſes, Vaſes of Chryſtal, and other Works in Glaſs all curiouſly wrought. The Emperor received them very graciouſly; and as I was ſtill weak, he commanded me to ſit down, when a magnificent Collation was ſerved up.

The next Day the Monarch himſelf, and one of his Children, began to enter upon a Courſe of Phyſic; and both followed my Preſcriptions very exactly; and theſe were ſo happy in their Effects, that they were perfectly cured in a ſhort Time. This Succeſs won me new Favour, ſo that the Emperor treated me with greater Familiarity than before. He ſeemed to be of a very devout Frame of Mind. Though he was ſtill under a Courſe of Phyſic, he yet reſolved to receive the Sacrament; and to appear in Public on the Day of the Aſſumption of the Virgin, to which the *Ethiopians* pay a parti-

* The *French* ſeldom or never fail to exalt their own Monarch, on all Occaſions, and in all Places.

cular Regard. The Monarch invited me to that Ceremony, and accordingly I went to it about eight o'Clock. I ſaw about Twelve Thouſand Men drawn up in Battle Array, in the great Court of the Palace *. The Emperor's Head was then covered with a Piece of Muſlin ſtreaked with Gold Threads, which formed a kind of Crown after the manner of the Antients, having the middle Part of his Head bare; and he wore a Veſt of Blue Velvet, adorned with Gold Flowers, which reached to the Ground. His Shoes were after the *Indian* Faſhion, wrought with Pearls in Flowers. Two Princes of the Blood, in ſplendid Dreſſes, waited for him at the Gate of the Palace, holding a magnificent Canopy, under which the Emperor walked, preceded by his Trumpets, Kettle-Drums, Fifes, Harps, Hautboys, and other Inſtruments, which formed an agreeable Symphony. He was followed by the ſeven chief Miniſters of the Empire, who held each other by the Arm; their Heads being covered much after the ſame manner with that of the Emperor, with every one a Lance in his Hand. The Miniſter who walked in the middle was bare-headed, and carried the Imperial Crown, which leaned againſt his Stomach, and ſeemed to give him Pain. This Crown, which is cloſe, and adorned at the Top with a Croſs of Jewels, is vaſtly magnificent. I marched in the ſame Rank with the Miniſters, in a *Turkiſh* Dreſs; and led by an Officer whoſe Arm was under mine. The Crown Officers all holding by one another in the ſame manner, followed, ſinging alternately in Praiſe of the Emperor. The Muſketeers dreſſed in cloſe-bodied Veſts of different Colours, came af-

* We are told that the *Abyſſinian* Monarch is crowned in one of the chief Churches, with a Sort of Coronet, enriched with glittering Stones, and which their Metropolitan Places on his Head, before his Nobles and Clergy: And that Anthems are ſung, and Guns fired on thoſe Occaſions.

terwards

terwards; and were followed by Archers, armed with Bows and Arrows. The March was closed by the Emperor's led Horses, in splendid Trappings; and covered with very rich Gold Stuffs which reached to the Ground, and over these were very beautiful Tyger-Skins.

The Patriarch, cloathed in his Pontifical Vestments wrought with Gold Crosses stood at the Chapel-Door, accompanied by near an hundred Friars dressed in White. They were drawn up in two Lines, each holding an Iron Cross; some being within, and others without the Chapel. The Patriarch, at his Entrance into the Chapel called *Tensa Christos*, or the Church of the Resurrection, took the Emperor by the Right-hand; and led him near to the Altar, through two Lines of Friars each of whom held a lighted Torch. The Canopy was carried over the Emperor till such Time as he came to his Desk, which was covered with a rich Carpet, and very like the Desks of the *Italian* Prelates. The Emperor stood almost the whole Time till the receiving of the Sacrament, which the Patriarch administred to him under both kinds. The Ceremonies of the Mass * are beautiful and majestic; but I have not so distinct an Idea of them, as to be able to describe them in this Place.

The Ceremony being ended, two Cannon were fired, in the same manner as at the Entrance, and then the Emperor left the Chapel, and returned to

* By this Expression, one would imagine that Doctor *Poncet* would have it supposed, that the *Ethiopians* solemnize Mass as the *Roman-Catholicks*. But according to the best Authors, the Religion of the *Ethiopians* seems to be a Mixture of *Christianity* and *Judaism*; the former of the two coming nearer to the *Greek* Church than that of the *Latins*: For 'tis said, that they keep both the *Jewish* and *Christian* Sabbath; that they use Circumcision and Baptism. 'Tis generally agreed, that they administer the Sacrament in both kinds; and believe in the real Presence, but not in Transubstantiation.

the Palace in the ſame Order he came to it. The Miniſter who carried the Crown gave it to the chief Treaſurer, who carried it to the Treaſury, attended by a Company of Fuſiliers. The Emperor being entered the great Hall of the Palace, ſeated himſelf on a very high Throne; having the two Princes his Sons, on each ſide, and after them the Miniſters. With regard to myſelf, I was placed oppoſite to the Monarch. All ſtood ſilent, and with their Arms a-croſs. The Emperor having taken ſome Mead, and Orange Peel, which was preſented to him in a golden Cup; ſuch as had any Favour to ſue for came in; when advancing to the Foot of the Throne, one of the Miniſters took their Petitions, and read them aloud. The Emperor himſelf alſo read them ſometimes, and immediately anſwered them.

The Monarch dined that Day in Public, and in the moſt auguſt manner practiſed on certain Occaſions. He ſat on a ſort of Bed, and had a large Table before him. There were ſeveral other lower Ones for the Lords of his Court. The Viands eat on theſe Occaſions are Beef, Mutton and Fowls. They are generally toſſed up Ragoo Faſhion; but are ſeaſoned ſo ſtrongly with Pepper, and other Spices unknown to us, that an *European* cannot reliſh them. They are ſerved in *China* Diſhes, and ſingly. I ſaw no wild Fowl, and was aſſured that the *Ethiopians* never eat any. I was ſurprized to obſerve raw Beef ſet upon the Emperor's Table. 'Tis ſeaſoned after a very particular manner. A piece of Beef being cut into Pieces, theſe are ſprinkled with the Gall of the Ox, which is an excellent Diſſolvent, and they then are powdered with Pepper and Spices. This Ragoo, which according to them, is the moſt exquiſite Diſh that can be taſted, was loathſome to my Palate. The Emperor did not touch it, upon my aſſuring him that nothing would be more injurious to his Health. There alſo is another

ther Way of ſeaſoning raw Meats. Theſe People take, from the Paunches of Oxen, Herbs which the Beaſt had not yet digeſted. Theſe they mix with the Meat; and adding Muſtard, make a Ragoo of the Whole, which they call *Menta*. This Ragoo is ſtill more unpalatable than the former.

As the Table at which I was ſeated, ſtood near that of the Emperor, he ſpoke to me often. His Diſcourſe generally turn'd on the Perſon of our King, and the Wonders of his Reign. He told me he was charm'd with the Character which one of his Embaſſadors, at his Return from *India*, gave of him; and that he conſider'd our Prince as the Hero of *Europe*. All the Diſhes are taſted here as in *France*; an Officer taſting of them ſeverally as they are ſerv'd up to the Emperor. That Monarch firſt drank a little Brandy, preſented to him in a Chryſtal Veſſel; and Mead, during the whole Entertainment. If he happens to commit any Exceſs, it is hinted to him, on which Occaſion he riſes from Table that Inſtant *.

The Reader will probably wonder to hear, that in a Country where there are ſuch excellent Grapes, Mead only ſhould be drunk. This ſurpriz'd me at firſt; but I was told, that † Wine made with Grapes would not keep, on Account of the violent Heat; and as it corrupts ſo ſoon, the Emperor does not love it any more than the common People; whereas Mead, which is univerſally liked, is made in Manner following ‡. They take Barley, make it ſprout, and roaſt it in much the ſame Man-

* What *European* Monarch would permit this?

† 'Tis nevertheleſs ſaid, by ſome Travellers, that no Preſent is more agreeable from an *European* to the *Abyſſinian* Monarch, than ſome Bottles of our Wine.

‡ One great Reaſon, very poſſibly, why Mead or Methegelin is drunk ſo much in this Country, is, becauſe it abounds very much in Honey. 'Tis likewiſe ſaid, that they have Liquors made of Wheat and Rice.

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ner as we do Coffee, and then pound it. The ſame is done to a Root call'd Taddo, which grows in the Country. They then take a Veſſel varniſh'd over, when pouring in ſome Water, and a fourth Part Honey, they mix them; and to ten Pounds of this Water put two Ounces of Barley, and two Ounces of Taddo. The whole is mix'd together, and being left to ferment three Hours in a warm place, they ſtir it from time to time; and three Days after this they have excellent Mead, pure, clarified, and of the Colour of *Spaniſh* white Wine. This is a delightful Liquor, but requires a more vigorous Stomach than mine. 'Tis ſtrong; and the *Abyſſinians* draw a Brandy from it which is as good as ours.

After the Entertainment, the Empreſs came and paid a Viſit to the Emperor. She was cover'd with Jewels, and her whole Dreſs was magnificent. This Princeſs is of a white Complexion, and her Air and Gait declare her Dignity. The Moment ſhe appear'd the whole Court withdrew out of Reſpect; but the Emperor bid me and the Friar, who ſerv'd as Interpreter, ſtay. The Empreſs conſulted me about certain Inconveniencies ſhe complain'd of; and afterwards ask'd whether the *French* Ladies are well ſhap'd; ſhe likewiſe enquir'd about their Dreſs, and what were their moſt uſual Employments *.

The Palace is large and ſpacious, and delightfully ſituated. It ſtands in the Center of the City, on an Eminence which ſurveys the whole Country. 'Tis about a League round †. The Walls are of Free-

* If our Traveller gave the Empreſs a genuine Account of the Manner in which the *French* Ladies paſs their Time, it muſt have appear'd extremely odd to her.

† According to moſt Relations of *Abyſſinia*, one wou'd not have imagin'd that there had been any Building of the vaſt Dimenſions of this Palace; nor that there were any Cities in this Country as large as our Traveller afterwards declares *Gondar* to be. 'Tis uſually ſaid, that the Houſes of the common People are

Free-ſtone, flank'd with Towers, on which are rais'd great Stone-Croſſes. There are four Imperial Chapels within the Palace; and theſe are call'd *Bait Chriſtian*, as are other Churches of the Empire, that is, *Houſes of the Chriſtians*. An hundred Friars officiate in them; and theſe Friars have likewiſe the Direction of a College, where the Officers of the Palace are taught to read the Scriptures.

The Princeſs *Helcia*, Siſter to the Emperor, has a magnificent Palace in the City of *Gondar*. As the Princeſſes in *Ethiopia* are not allow'd to marry Foreigners, one of the chief Lords of the Empire is her Husband. She goes thrice a Week to the Palace to viſit the Emperor her Brother, who has the greateſt Eſteem and Friendſhip for her. Whenever that Lady appears in public, ſhe is mounted on a Mule richly capariſon'd; with two of her Women (one on each Side) carrying a Canopy. She is ſurrounded by four or five hundred Women ſinging Verſes in her praiſe; and ſounding Tabors in a very ſprightly Tone. Some of the Houſes in *Gondar* are built after the *European* Manner; but moſt of them are in the Form of a Cone *.

Altho' the City of *Gondar* is three or four Leagues in Circumference, it yet has not the beautiful Air of our Cities, nor can ever have it, becauſe the Houſes are but of one Story, and there are no Shops; notwithſtanding which a great Trade is carried on here †. All the Merchants or Tradeſmen meet in a vaſtly

are only little Huts of green Boughs and Clay. When Relations of the ſame Thing or Place are directly oppoſite, a thinking Man is naturally apt to be a Sceptic on thoſe Occaſions.

* The *French* is, *à un entonnoir renverſé*, i. e. to a Funnel ſtanding on the broad End.

† The chief Trade of the *Abyſſinians* is, they barter Gold, Emeralds, and fine Horſes, for Silks, Stuffs, Calicoes, Linen and Carpets. Very few *Abyſſinians* travel into other Countries, ſo that their Trade is manag'd by *Arabians*, *Jews*, or *Armenians*. The *Turks* will not let them traffick with any other Nation

a vaſtly large open Place, to tranſact their Buſineſs, and there the ſeveral Commodities are expos'd to Sale. The Market laſts from Morning till Night, and Commodities of every Kind are ſold in it. Every Trader has a Place fit for his Purpoſe, where the Goods he ſells are ſpread on a Mat. The Monies current in this Country are * Gold and Salt. Gold is not coin'd with the Prince's Image, as in *Europe*, but continues in Ingots, which the Traders cut, as they have Occaſion, from an Ounce to half a Dram, worth thirty Pence of our Money; and to prevent it's being debas'd, there are Goldſmiths every where, who make an Eſſay of it. Rock-ſalt (exceedingly white and hard) is us'd as the ſmall Money. 'Tis taken out of the Mountain *Lafta*, whence 'tis carry'd into the Emperor's Warehouſes, and there cut into large flat Pieces † call'd Amooli, and into half Pieces call'd Coorman. Every Amooli is a Foot long, and three Inches thick. Ten of theſe Amooli are worth three *French* Crowns. They are broke according as the Payment is greater or leſs; and this Salt is employ'd not only as Money, but likewiſe for domeſtic Uſes.

There are about an hundred Churches in the City of *Gondar*. The Patriarch, who is the Head in religious Matters ‡, and reſides in a noble Palace near the patriarchal Church, is ſubordinate to the Patriarch of *Alexandria*, who conſecrates him. He nominates the ſeveral Superiors of the Monaſteries,

Nation but themſelves; and on this Account, maintain a ſtrict Guard upon the *Red Sea*, to keep out every other People.

* 'Tis ſaid there are vaſt Quantities of Gold in this Empire, tho' there are no Gold Mines wrought.

† *The Original ſays*, On le forme en Tablettes, which ſignifies literally, in the Shape of Lozenges.

‡ According to the moſt approved Travellers, the Emperor is Head in Spirituals as well as in Temporals.

who

and has an abſolute Power over all the Monks *, who are very numerous; there being no other Prieſts in *Ethiopia* except theſe, as there are no other Biſhops but the Patriarch. The Emperor pays the latter the higheſt Regard. He order'd me to viſit him, and gave me ſome Curioſities to preſent him with. This Prelate, whoſe Name is *Abona Marcos*, receiv'd me very civilly; when putting a Stole about my Neck, and holding an enamel'd Croſs in his Hand, he repeated certain Prayers over my Head, as a Declaration that he would conſider me, from this Time, as one of his Flock and of his Sons. The Prieſts have a great Aſcendant over the People, but they ſometimes make an ill Uſe of it. The Emperor *Atee Baſilee*, Grandfather to the Monarch who now ſways the Sceptre ſo glorioufly, caus'd ſeven Thouſand of them to be thrown headlong from the Mountain of *Balbo*, for rebelling againſt him. The Reader may form a Judgment of the vaſt Multitude there are in this Empire, from what I was one Day told by the Predeceſſor of the preſent Patriarch, *viz.* that he had made, in one Ordination, ten Thouſand Prieſts and ſix Thouſand Deacons. The whole Ceremony of Ordination conſiſts in this: The Patriarch, being ſeated, reads the Beginning of St. *John*'s Goſpel over the Heads of ſuch as are to be ordained Prieſts; and gives them his Bleſſing with an Iron Croſs † weighing ſeven or eight Pounds,

* Theſe Monks do not dwell in Cloiſters, but live in ſeparate Hutts, a great Number of which are rais'd near ſome Church, where every Monk officiates in his Turn; and each of theſe Villages, if I may ſo term them, of Hutts, is ſubject to an Abbot. Theſe Monks till the Ground, and ſupport themſelves by their Labour; which cannot be ſaid of many of thoſe among the Roman Catholicks. The *Abyſſinian* Monks are not allow'd to marry, which poſſibly muſt be underſtood only of ſuch as are in Presbyter's or Prieſt's Orders; it being ſaid that Sub-presbyters, Deacons, and Sub-deacons may marry once.

† The Clergy always have a Croſs in their Hands, which all who meet them kiſs. They have no Images in their Churches, but many Pictures.

which

which he holds in his Hand. As to the Deacons, he only gives them his Bleſſing without reading the Goſpel.

The Predeceſſor of the preſent Patriarch, who had been the Emperor's Tutor or Governor, died, during my Abode, in the City of *Gondar*. Tho' he had been remov'd on Account of his irregular Life, nevertheleſs the Monarch, out of Gratitude for the excellent Education he had receiv'd from his Preceptor, had always ſhewn him a particular Affection. He fell ſick at *Tanket*, a Country-ſeat of his. The Emperor commanded me to viſit him, and deſir'd me to preſerve the Life of a Man who was dear to him. I accordingly ſtaid two Days with him, to enquire into his Diſtemper; when finding it would be impoſſible for him to recover, I did not adminiſter a ſingle Doſe of Phyſick, leſt I ſhould loſe my Reputation among an ignorant People, who poſſibly would have reported that I had killed him; he dying two Days after.

At my Return, I met with the moſt extraordinary Accident that ever befel me. I was coming from *Gondar*, attended by my Servants, mounted on a Mule; that Beaſt being generally us'd in this Country for travelling. The Mule took Fright on a ſudden, and run away with the utmoſt Fury, tho' I did all that lay in my Power to ſtop him. I croſs'd with dreadful Swiftneſs three vaſtly deep Precipices, without receiving the leaſt Hurt. I ſeem'd, by a particular Protection of Heaven, as faſtned to the Beaſt, who rather flew than ran. *Moorat*, whom the Emperor has ſent Embaſſador to *France*, and is now in *Grand Cairo*, where he waits for his Orders, as well as all my Servants, were Eye-witneſſes to this ſurprizing Accident, which Father *Brevedent* foretold me a little before he died *.

* *I am ſorry to find theſe Weakneſſes in our Traveller.*

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The Emperor ſeem'd inconſolable on Account of the old Patriarch's Death. He went into Mourning ſix Weeks; and, during the firſt Fortnight, bewail'd him twice a Day. A Purple Dreſs is us'd (by Princes) for Mourning in *Ethiopia*, as in *France*.

The *Ethiopians* hate the *Mohammedans* and *Europeans* much alike, the Occaſion of which is as follows. The *Mohammedans* riſing to great Power in *Ethiopia*, in the Beginning of the ſixteenth Century, ſeiz'd upon the Government: But the *Abyſſinians* abhorring their ſevere and odious Yoke, call'd to their Aſſiſtance the *Portugueze*, who, at that Time, were famous in *India*, where they were juſt ſettled. Theſe new Conquerors were extremely well pleas'd to have free Acceſs to *Ethiopia*. Accordingly they march'd againſt the *Mohammedans*, fought, defeated them entirely, and reſtored the Imperial Family to the Throne. The important Service the *Portugueze* did on this Occaſion, made them conſiderable in the Court of *Ethiopia*, for which Reaſon many of them ſettled there, and were honour'd with the chief Employments. Their Numbers increaſing, their Manners became deprav'd; and they at laſt grew ſo inſolent, that the *Ethiopians* were fir'd with Jealouſy, imagin'd that they deſign'd to ſeize on their Country, and make it dependant on the Crown of *Portugal*. This Suſpicion animated the common People, even to Fury, againſt the *Portugueze*; upon which they immediately took up Arms every where, and made a dreadful Havock of thoſe Foreigners, at a Time when they fancied themſelves moſt ſtrongly ſettled in the Empire. Thoſe who eſcap'd the Maſſacre obtain'd Leave to quit the Country. Accordingly ſeven thouſand *Portugueze* Families left it, and ſettled either in *India*, or on the Coaſts of *Africa*. However, ſome ſtaid in the Country; and from theſe Families ſprung the white *Ethiopians* who are ſtill ſeen there; and from whom,

whom, we are told, the preſent Empreſs, mention'd above, is deſcended. *Mohammedans* are permitted to inhabit the City of *Gondar*, but only in the lower Part of it, and in a Diſtrict by themſelves. They are call'd *Gibertis*, that is, Slaves. The *Ethiopians* cannot bear to eat with them; they wou'd not even touch any Meat that had been kill'd by a *Mohammedan*, nor drink out of a Cup which had touch'd his Lips, unleſs a Friar had firſt bleſs'd it, by making the Sign of the Croſs; repeating Prayers; and blowing thrice over the Cup, as tho' to drive the evil Spirit from it. Whenever an *Ethiopian* meets a *Mohammedan* in the Streets, he ſalutes him with his left Hand, which is a Mark of Contempt.

The Empire of *Ethiopia* is of a vaſt Extent, * and conſiſts of ſeveral Kingdoms. That of *Tigra*, the Viceroy whereof, nam'd *Gorekos*, preſides over twenty-four Principalities, which are ſo many little Governments. The Kingdom of *Ago* † is one of the Emperor's new Conqueſts, and was formerly a Commonwealth, having its own Laws and Government. The Emperor of *Ethiopia* has always two Armies on foot; one on the Frontiers of the Kingdom of *Neroſea*, and the other on the of the Kingdom of *Goyam*, where the richeſt Gold Mines are found ‡. All the Oar brought from theſe Mines is carry'd to *Gondar*, where 'tis refin'd and caſt into Ingots, which are depoſited in the Imperial Treaſury, whence they are never taken out, except to

* Travellers whoſe Veracity is moſt eſteem'd relate, that the Empire of *Abyſſinia* is not above a thouſand Miles in Circumference. Writers differ very much in their Accounts of the Extent of this Empire, one Reaſon of which may be, that ſome Parts of it may have been ſubdued and diſmembred.

† *Agau.*

‡ I had obſerved before, that moſt Travellers affirm that no Gold Mines are wrought here.

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pay the Troops and defray the Expences of the Court *.

The great Power of the Emperor conſiſts in this, that he is abſolute Maſter of whatever his Subjects poſſeſs; he taking away, or beſtowing at Pleaſure. Whenever the Father of a Family dies, the Monarch ſeizes all his real Eſtate, two Thirds of which he leaves to his Children or his Heirs. He beſtows the remaining Third to another Perſon, who hereby becomes his Feudatory, and is oblig'd to ſerve in the Wars at his own Expence, and to furniſh Soldiers in Proportion to the Eſtate he beſtows upon him. By that Means the *Abyſſinian* Monarch, who has a numberleſs Multitude of theſe Feudatories, can raiſe powerful Armies in a ſhort Time, and at a ſmall Expence.

In every Province is a Comptroller's Office, where an exact Regiſter is kept of all Poſſeſſions that revert to the Imperial Domain, by the Death of the Poſſeſſor, and which are afterwards beſtow'd on Feudatories. The Manner in which Perſons are inveſted with theſe Fiefs or Poſſeſſions are as follow. The Monarch ſends to the Perſon whom he has appointed his Feudatory, a Slip or Piece of Taffety, on which the following Words are writ in Gold Letters, *Jeſus, Emperor of* Ethiopia, *of the Tribe of* Judah, *ever victorious over his Enemies* †. The Officer who carries this Order from the Emperor,

* According to Dr. *Poncet*, the *Abyſſinian* Monarch is very powerful; but others relate, that the *Turks* have quite clipp'd his Wings. This was owing to the civil War which the *Ethiopians* carry'd on againſt him, which the *Turks* taking Advantage of, ſeiz'd on all his Territories lying on the *Red Sea*, and by that Means prevented his having the leaſt Intercourſe with any Nation but themſelves.

† 'Tis ſaid that every Emperor, at his Acceſſion, aſſumes a particular Name, or rather Motto, as *the Beloved of God, Son of the Pillar of* Sion, *of the Seed of* Jacob, *of the Poſterity of* David *and* Solomon; they having a Tradition, that they are deſcended, by the Queen of *Sheba*, from *Solomon*.

fixes the Piece of Silk, with Ceremony, on the Forehead of the new Feudatory; and afterwards goes, attended by Trumpets, KettleD-rums, and other Inſtruments, and ſome Horſemen, and puts him in Poſſeſſion of the new Eſtate.

The Emperor's Anceſtors us'd to appear in publick on ſtated Days, but the preſent Monarch has freed himſelf from that Servitude; he going Abroad whenever he thinks proper, either with or without Splendor. When he comes forth in Ceremony, he is mounted on a Horſe richly capariſon'd, ſurrounded by a great Body of Horſe, and preceeded and follow'd by a Guard of two thouſand Men. As the Sun is ſo intenſely hot in *Ethiopia*, that it fleas the Skin off the Face, unleſs the utmoſt Care be taken; to prevent this, the Emperor has a Piece of thick Paper, of the Paſtboard Kind, which being bent in a ſemi-circular Form, and cover'd with a rich Gold Stuff, is fix'd under his Chin. This he does that he may not be troubled with an Umbrello, but be cool'd by the Air both before and behind. The moſt uſual Diverſion of this Monarch is to exerciſe his Troops, and ſhoot with a Musket, in which he is ſo expert, that he is thought to be the beſt Markſman in all his Empire.

The Rains continue ſix Months in *Ethiopia*, they beginning in *April*, and not ceaſing till the End of *September*. During the firſt three Months, the Weather is ſerene and beautiful in the Day-time; but the Inſtant the Sun ſets, it falls a raining, and continues to do ſo 'till Sun-riſe, on which Occaſions there are commonly Thunder and Lightning. The Cauſe of the Overflowing of the *Nile*, which happens regularly every Year in *Egypt*, has long been ſought, and falſly aſcrib'd to the melting of the Snows, I being of Opinion that no Snow was ever ſeen in that Country. We need ſearch for no other Cauſe of this Inundation, than thoſe Rains which

which fall with ſo much Violence, that they ſeem to form a Deluge *. The Rivers then ſwell in an extraordinary Manner, and, with their Impetuoſity, carry along Gold much purer than that taken out of the Mines. The Peaſants gather it up very carefully. There is ſcarce any Country more populous, or more fruitful, than *Ethiopia*. All the Plains, and even the Mountains, of which there are a great Number, are cultivated. We ſee entire Plains cover'd with Cardamum †, and Ginger, which diffuſes a very agreeable Fragrancy; and the Plant which produces it is four times the Size of that of *India*. The Multitude of large Rivers which water *Ethiopia*, whoſe Banks are always embelliſh'd with Lillies, Junquils, Tulips, and a vaſt Variety of other Flowers which I never ſaw in *Europe*, make this Country a perfect Paradiſe. The Foreſts are fill'd with Orange and Lemon Trees, Jaſmin, Pomegranate, and ſeveral other Trees fill'd with Flowers of exquiſite Beauty, and theſe ſhed delicious Odours. We here find a Tree which produces a ſort of Roſes much more fragrant than ours.

I ſaw an Animal of an extraordinary Species in this Country. 'Tis not much larger than a Cat, but has the Face of a Man, and a white Beard ‡.

* The ableſt Geographers and Travellers ſeem to be of this Opinion; they relating, that the Waters of the *Nile* are very muddy and thick, particularly when ſwell'd by the violent Rains which fall between the Tropicks in the Summer Seaſon. Theſe Waters falling into the low Lands, leave a prolific Mud, which renders the ſeveral Countries where they lie very fruitful. All Rivers between the Tropicks ſwell and fertilize the Lands in this Manner. We are not certain that the true Heads or Fountains of the *Nile* are yet diſcover'd, which, according to ſome, riſe in Woods, impervious to the Sun-beams.

† *A medicinal and very aromatic Spice, contain'd in Husks or Shells brought from* India *and* Arabia. *There are three Kinds of it. Cardomum is warm and dry; it is ſaid to ſtrengthen the Vitals, diſpel Wind, and aid Digeſtion.*

‡ I ſuppoſe 'tis of the Monkey Kind.

Its Voice is like that of a Perſon's bewailing himſelf. This Animal keeps always upon a Tree; and, as I was aſſur'd, is brought forth and dies upon it. 'Tis ſo very wild that there's no taming it. If a Man catches one of them, and endeavours to preſerve it, tho' he takes ever ſo much Pains, the Creature waſtes, and quite pines with Melancholy 'till it dies. One of them was taken down before me: The Creature, fixing itſelf to the Bough of a Tree, by entwining its Legs one within the other, died ſome Days after.

As ſoon as the rainy Seaſon is over, the Emperor uſually takes the Field. He makes War on the Kings of *Galla* and *Shangalla* *, who are his moſt powerful Enemies. Theſe Princes, who were formerly Tributaries to the *Abyſſinian* Empire, obſerving its Weakneſs, took that Opportunity to ſhake off the Yoke, and live independant. But the preſent Emperor commanded 'em to ſtand to their former Engagements, which they refuſing, he proclaimed War againſt them. He defeated 'em in ſeveral Battles, which has intimidated thoſe Nations to ſuch a Degree, that the Moment the *Ethiopian* Army appears in the Field, the others retire upon inacceſſible Mountains, and there ſell their Lives very dear whenever they are attack'd. This War was, at firſt, very bloody, a great Number of brave Men being cut to Pieces daily, occaſioned by the Soldiers poiſoning their Arms with the Juice of a Fruit very much reſembling our red Gooſeberries; ſo that whenever any Perſon had the ill Fortune to be wounded, he was a dead Man. The *Ethiopians*, grieved at the numerous Loſſes they ſuſtain'd, found, not long ſince, an infallible Antidote againſt this violent Poiſon, by making a Poultice of Sand, which they beat up with their Urine. This Poul-

* *Changalla.* I don't know whether this is the Country call'd *Shan Kala*, or that call'd *Sangara* in our Maps.

tice

tice being applied to the Wound, draws forth the Venom ſo ſucceſsfully, that the wounded Perſon is cur'd in a few Days *.

The Emperor, before he takes the Field, cauſes the Day of his March to be proclaimed; and orders his Tents to be pitched in a wide Plain within Sight of the City of *Gondar*. The Tents are all magnificent. That of the Emperor is of red Velvet embroidered with Gold. Three Days after, this Monarch orders his two large Silver Kettle-Drums to be carried through the whole City; mounts on Horſeback, and goes to *Arringon*, the Rendezvous of the whole Army. The Emperor ſpends three Days in reviewing them, after which they enter upon Action, which does not laſt above three Months. His Armies are ſo numerous, that I was aſſur'd that which the Emperor commanded in 1699, conſiſted of four or five huudred thouſand Men †.

The Palace of *Arringon* is as magnificent as that of *Gondar*, which is almoſt uninhabited when the Monarch is abſent from it. However, four or five thouſand Men are left about it, to guard the crown which is depoſited there. This Garriſon is commanded by one of the chief Miniſters, who is not permitted to ſtir once out of the Palace. My ill Health prevented my following the Emperor to the Army. He returned from it ſome Days before *Chriſtmas-day*, which he ſolemniz'd, in his capital

* Some think, that the ſeveral Particulars related concerning poiſon'd Arrows are all a Fiction; as likewiſe what we are told concerning Poiſons which deſtroy Perſons in a certain Term of Years.

† Either our Traveller was impos'd upon, or ſome other Writers who treat of *Ethiopia* are miſtaken; unleſs, as I obſerv'd above, that the then Emperor ſhould have aggrandiz'd his Power, far beyond that of many of his Predeceſſors. However, as the common People are his Slaves, and every Perſon of Diſtinction is oblig'd to bring up his youngeſt Son, in order for him to ſerve under the Emperor in the Field, this Monarch may poſſibly be able to raiſe a prodigious Army.

City, ten Days later than we; neither the *Ethiopians*, nor the *Chriſtians* of the Eaſt, having reform'd their *Calendar*. *Epiphany* is, in *Ethiopia*, one of the moſt ſolemn Feſtivals, and is called *Gattas*, or the Day of waſhing; the Natives bathing themſelves that Day, in Commemoration of our Saviour's Baptiſm. The Emperor, attended by his whole Court, goes to *Koa*, a Palace near *Gondar*, where is a magnificent Baſon of Water, which is employed for that pious Ceremony. On ſolemn Feſtivals, of which there are a great Number in *Ethiopia*, the Emperor cauſes an Ox to be given to each of his Officers, and he ſometimes beſtows two thouſand Oxen for that Purpoſe.

The *Europeans* have long been in an Error in reſpect to the Colour of the *Ethiopians*, which is owing to their confounding them with the *Blacks* of *Nubia*, their Neighbours. The natural Hue of the *Abyſſinians* is a brown, Olive Colour *. Their Stature is tall and majeſtic; the Features of their Faces are well expreſs'd; and they have fine large Eyes, a handſome Noſe, thin Lips, and white Teeth; whereas the People of *Sennar* and *Nubia* have flat Noſes, thick Lips, and very black Faces †.

The Dreſs of Perſons of Quality is a Veſt of Silk, or fine Cotton, with a Kind of Scarf. Tradespeople are dreſs'd after the ſame Manner, but with this Difference, that they wear no Silk, and the Cotton Cloath they uſe is coarſer. With regard to

* Yet all Travellers I have met with, declare 'em to be of a deep black Colour. The reſt of the Deſcription anſwers very well to what I have read. They are farther ſaid to be extremely lively, to be of a very tractable Diſpoſition; and that they might make great Progreſs in Knowledge, had they Opportunities for improving themſelves in it.

† 'Tis ſurprizing, that the *Abyſſinians* ſhould be only tawny, and their Neighbours of ſo black a Hue; unleſs the Situation of *Abyſſinia*, or ſome other Circumſtance, ſhould cauſe this Alteration.

the

the common People, they wear only Cotton Drawers, and a Scarf, which covers the reſt of the Body *. The Manner of ſaluting in *Ethiopia* is very particular; they take one another by their right Hands, and carry it mutually to their reſpective Mouths. They alſo wind the Scarf of the Perſon whom they ſalute round him, by which Means ſuch as wear no Veſts remain half naked, when any Perſon compliments him in this Manner.

The Emperor's Name is *Jeſus*. Tho' he be but forty-one, he has many Children; eight Princes, and three Princeſſes. The Emperor is poſſeſs'd of great Qualities; he being of a lively and ſagacious Genius, of an affable and ſweet Temper, and is a Hero in Stature. I did not ſee any Man in all *Ethiopia* ſo finely ſhap'd as himſelf. He delights in the polite Arts and the Sciences, but his favourite Paſſion is War. He is ever brave and intrepid in Battle, and always at the Head of his Troops. He has an extraordinary Love for Juſtice, which he cauſes to be exactly adminiſtered to all his Subjects; but as he does not delight in Blood †, 'tis a Pain to him to order any Criminal for Execution. Being thus poſſeſs'd of ſuch exalted Qualities, he is equally the Darling and Terror of his Subjects, who revere him to Adoration. I have been told that a Chriſtian is not permitted to ſhed the Blood of another Chriſtian, without the moſt cogent Reaſons for it; and therefore the Emperor inſiſts upon having the moſt ſtrict Inquiries made before a Criminal is condemn'd to die. The Executions here are

* Some Travellers relate, that the poor People have only a ſmall Piece of Skin or coarſe Stuff wrapp'd round their Loins; in ſhort, that they go almoſt naked.

† As Dr. *Poncet* had ſaid above, that the *favourite Paſſion of this Monarch is War*; 'tis not very conſiſtent to obſerve afterwards, that *he does not delight in Blood*. Dr. *Poncet*'s Character of this Emperor ſeems all in the Strain of Panegyric.

Hanging or Beheading *. Some are ſentenc'd to forfeit their Poſſeſſions, on which Occaſion all Perſons whatſoever are forbid, upon the moſt ſevere Penalties, to aſſiſt, or even ſo much as to give them the leaſt Suſtenance, whence theſe unhappy Creatures wander up and down like wild Beaſts. As the Emperor is a Prince of great Humanity, he is eaſily prevail'd upon to pardon them. 'Tis ſurprizing, that as the *Ethiopians* are ſo very active and haſty, we yet ſhould ſcarce ever hear of a Murther, or of any of thoſe enormous Crimes which ſtrike the Mind with Horror, committed among them. Beſides the Regard that is paid to Religion, I am perſuaded that the ſtrict Juſtice which is adminiſtred, and the excellent Polity found in this Empire, contribute greatly to the Integrity and Innocence of the Inhabitants.

I had carry'd with me into *Ethiopia* a Cheſt of chymical Medicines, the making of which took up ſix or ſeven Years. The Emperor enquir'd very minutely into the Manner of preparing theſe Medicines, how they were adminiſtred, what Effects they had, and the ſeveral Diſeaſes to which they were applied. Not contented with this Account by Word of Mouth, he had it taken down in Writing. But the Circumſtance which I admir'd moſt was, his comprehending, and being exceedingly well pleas'd with the ſeveral phyſical Reaſons I gave him concerning all theſe Matters. I inform'd him of the Compoſition of a Kind of Bezoar-Stone, which I myſelf had always employ'd very ſucceſsfully in curing intermitting Fevers of every Kind, as the

* 'Tis alſo ſaid, that Criminals are often ſton'd, or beat to Death with Clubs, Murtherers excepted, who may be either kill'd, tortur'd, or made Slaves of, as the Friends of the murther'd Perſon think proper. Perſons of Quality are only baniſh'd. Adulterers are put to Death; but Thieves are only whipp'd, and oblig'd to make Reſtitution. 'Tis alſo related, that there are no Lawyers in this Country, the Parties pleading their own Cauſes.

Emperor

Emperor and two of the Princes, his Children, experienced. He alſo wou'd make me ſhew him the Manner in which Oils are extracted chymically.

For this Purpoſe he ſent me to *Tzemba*, a Monaſtery ſituated on the River *Reb*, half a League from *Gondar*. The Abbot, who is rever'd by the Emperor, on Account of his great Probity and Virtue, received me with the utmoſt Civility. He is a venerable Sage of ninety, and one of the moſt learned Men in the whole Empire. I ſet up my Utenſils there, and made all the neceſſary Preparations. The Emperor came to us *incognito*. I made many Experiments before him, as well as communicated ſeveral Secrets, which he attended to with ſurprizing Curioſity. I think it incumbent on me to adviſe all Perſons who wou'd carry Medicines into *Ethiopia*, to take none but thoſe of a chymical Kind, becauſe Electuaries and Syrups are apt to corrupt under the Line; whereas chymical Oils and Spirits may be eaſily convey'd without loſing their Virtue, Heat not having the leaſt Effect on them.

As I ſtaid three Weeks with the Monarch at *Tzemba*, he, being of a very inquiſitive Turn of Mind, as was before obſerv'd, frequently diſcours'd with me upon the Subject of Religion; expreſs'd a great Deſire to be made acquainted with our Doctrine, and to be inform'd of thoſe Particulars wherein we differ from the Religion of the *Cophts* *, which is profeſs'd in *Ethiopia*. I endeavoured

* This is the Name of a People, or rather of a Sect of Chriſtians of *Egypt*. They are great Lovers of the cloiſter'd Life, and have many Religious of both Sexes. None can be admitted into a religious Houſe, without firſt obtaining Leave from his Biſhop. Theſe Religious make a Vow of perpetual Chaſtity, bid an eternal Adieu to their Parents and Poſſeſſions, and have no Property in any Thing. They live in Deſarts, and have no other Cloathing but Woollen Garments; girding themſelves

voured to ſatisfy him to the beſt of my Abilities; but confeſs'd, that not having ſtudied the abſtruſe Points in Divinity, I therefore had brought with me one of the ableſt Men both for Mathematicks and Divinity in *Europe*. The Emperor then ſighing, cried, *I find that I have ſuſtain'd a great Loſs.* I will own that I was grievouſly afflicted, when I call'd to Mind that Death had bereav'd me of Father *de Brevedent*, my dear Companion; becauſe

ſelves with a Piece of Leather. They never touch Meat, except in the moſt urgent Neceſſity; and are even forc'd to deny themſelves every Kind of delicious Food; and to abſtain from all Kinds of Aliments, which are not abſolutely neceſſary for the Support of Life. They paſs their Lives in Prayer, in working, and in the Study of the Scriptures. All of them, the Superiors and Sick excepted, ſleep on Matts ſpread on the Ground. They are not allow'd to pull off their Cloaths to ungird themſelves, nor two of them to ſleep on the ſame Matt, nor near one another. They are oblig'd to obſerve the canonical Hours, and proſtrate themſelves, every Evening, an hundred and fifty Times with their Faces to the Ground, extending their Arms in Form of a Croſs, keeping their Fiſts clinch'd, and making the Sign of the Croſs at every Proſtration. When they are not employ'd in hard Work, they are allow'd but one Meal a Day, and that in the Evening. Other Authors relate, that the religious *Cophts* of both Sexes are of the Dregs of the People. They ſubſiſt entirely on Alms, lead a very ſevere and mortified Life, and never eat any Meat, except when on a Journey. The Convents of their Women are properly Hoſpitals, and moſt of theſe Nuns are Widows, whom their Poverty brought into them. The *Cophts* are ſubject to a titular Patriarch of *Alexandria*. They are divided into three Orders, the Clergy, the Nobles, and the Plebeians. The Nobles (if they may be ſo call'd) are only ſo many Farmer-Generals in *Egypt*, under the Grand Seignior. Theſe are very rich, but the reſt of the *Cophts* are vaſtly poor, and both theſe Orders of the Laity are very ignorant. Some *Romiſh* Writers have reduced the Errors of the *Cophs* to ſix Heads. They have ſometimes united with the Church of *Rome*, but never in earneſt, and only when forc'd to it thro' Neceſſity. The *Coptic* is the old Language of the *Egyptians*, intermix'd with *Greek*; and the Characters of that Language are like thoſe of the *Greek*. The *Cophts* have not ſpoke their antient Language theſe many Years, that being found only in their Books, the *Arabic* being the Language of the Country. There are Verſions of the Scriptures in *Coptic*.

that

that Monk, who was a Perſon of great Abilities, and a very inſinuating Addreſs, wou'd have embrac'd this favourable Opportunity for converting this great Prince, and inſtructing him thoroughly in the Principles of the Catholic Church *.

One Day when the Abbot of the Monaſtery, my Interpreter, and I were together, the Emperor was very urgent with me to give my direct Opinion with Regard to the Perſon of Chriſt. I anſwer'd, that we did not believe that Chriſt's human Nature was abſorb'd and loſt in his divine Nature, in like Manner as a Drop of Wine is abſorb'd and loſt in the Sea, as is the Doctrine of the *Cophts* and *Ethiopians*, which the Emperor told me it was; but that our Belief is, that the Word, which is the ſecond Perſon in the bleſſed Trinity, was really made Man; ſo that this Man-God, whom we call Jeſus Chriſt, had two Natures; the divine, as being the Word and the ſecond Perſon of the bleſſed Trinity; and the human Nature, in which he appear'd truly as Man; ſuffer'd really in his Body, and voluntarily ſubmitted to Death, in order to ſave all Mankind. When I had done ſpeaking, the Emperor turn'd to the Abbot, and, as I thought, diſcours'd with him concerning the Particulars I had been treating of. They did not ſeem to expreſs the leaſt Surprize; and 'tis my Opinion, that they do not differ very much from the Catholic Church in this Article. From that Time, the Abbot expreſs'd greater Friendſhip for me than ever. During the Stay which the Emperor made in *Tzemba*, one of his moſt uſual Diverſions was to ſee his Pages ride, according to the Rules of their *Manege*, at which they are very expert.

* Dr. *Poncet* talks in ſo religious a Strain, that I ſhould almoſt ſuſpect that he himſelf was a Friar, in the Diſguiſe of a Phyſician.

From

From *Tzemba*, to the Sources of the *Nile*, the Diſtance is not above Threeſcore *French* Leagues. I intended to ſee thoſe famous Springs, concerning which ſo many Particulars are told in *Europe*; and the Emperor was pleaſed to order a Party of Horſe to attend me; but it was not poſſible for me to embrace this favourable Opportunity, I being at that Time grievouſly afflicted with a Pain at my Stomach, which I have felt for many Years. I therefore deſired *Moorat*, one of the Emperor's chief Miniſters, and Uncle to the Embaſſador abovementioned, to give me ſome Account of them. *Moorat* is a venerable old Man, an hundred and four Years of Age, who, during upwards of Threeſcore Years, was employed in Negociations of the utmoſt Importance at the *Great Mogul*'s Court, and thoſe of the reſt of the Monarchs of *India*. The Emperor has ſo much regard for this Miniſter, that he commonly calls him *Baba Moorat*, or Father *Moorat*. Here follows what he related to me concerning the Sources of the *Nile*, which he had viſited frequently, and enquired into with the utmoſt Care.

In the Kingdom of *Goyame* * is a very high Mountain, at the Top of which are two very large Springs, the one to the Eaſt, and the other to the Weſt. Theſe two Sources form two Rivulets, which ruſh down with great Impetuoſity towards the middle of the Mountain, upon a looſe, ſpongy Earth covered with Ruſhes and Reeds †. Theſe Waters

* 'Tis called *Gojam* by ſome Travellers, and by them reckoned as one of the nine Provinces of the *Abyſſinian* Empire.

† The Antients fixed the Sources of the *Nile*, in the Mountains of the Moon, in the Tenth Degree of Southern Latitude; but Modern Travellers place them about the Twelfth Degree of North Latitude; and conſequently ſuppoſe its Courſe to be about 300 Leagues leſs than the Antients. This River is ſaid to riſe at the Foot of a great Mountain, in *Gojam*, and to iſſue from

Waters appear but ten or twelve Leagues from thence, where uniting, they form the River *Nile*, which ſoon ſwells, by the Addition of the Waters of ſeveral other Rivers, that empty themſelves into it. A wonderful Circumſtance is, that the *Nile* runs through the middle of a Lake without blending its Waters with it. This Lake is ſo very large, that 'tis called *Bahal Dembea*, or the Sea of *Dem-*

from two Fountains, or two Eyes as the Natives call them, diſtant about 30 Paces from each other, and each of the Dimenſions of one of our Wells, or of a Coach-Wheel. Father *Lobo* the Jeſuit, who ('tis ſaid) diſcovered theſe Sources about the beginning of the laſt Century, relates, that the largeſt of theſe two Sources being ſounded, they found a Bottom at the Depth of 16 or 17 Foot: But that poſſibly, the Sounding-line might meet, in the Way, with the Roots of Briars, growing on the Margins, which perhaps prevented its deſcending lower. The other being ſounded, they found 16 Palms. The Inhabitants who are *Heathens*, worſhip the greateſt Source, and ſacrifice to it ſeveral Oxen, the Fleſh of which they eat as holy, and throw the Bones in a Place appointed for that Purpoſe. *Herodotus* mentioned the Sacrifices of the Oxen made at the Sources of the *Nile*, upwards of Two Thouſand Years ſince. The Natives about theſe Sources, are called *Agaus*, in the Kingdom of *Gojam*, in Twelve Degrees of North Latitude, and Fifty-five of Longitude. The Sources are in a Plain about $\frac{3}{4}$ of a League round, and ſurrounded with Mountains. After this they fall into a ſmall Lake; next run under Ground the Diſtance of a Musket-ſhot; then wind, firſt North-eaſt, and after flowing entirely Eaſtward, enter the great Lake of *Dambea*; and leaving this Lake, they fall among Rocks, which almoſt conceal this River from Sight, whence it runs a very long Way Southward, afterwards turns Weſtward; and at laſt runs back towards its Source, which it leaves about Ten Leagues Eaſtward. Thus it forms a Peninſula, which poſſibly was that called by the Antients, the Iſland of *Meroe*, and by the Moderns, the Iſland *Gueguere*. It then flows through the reſt of *Abyſſinia*, *Nubia*, and *Egypt*, moſt of whoſe Cities are watered by it.——I ſhall not take upon me to determine, how much the above Relation ought to be depended upon, for, whilſt the Jeſuits affirm that the *Nile* riſes from two Fountains, others affirm that it flows but from one, and *that* ſituated in a Plain, twelve Days Journey from *Gondar*, the Capital of *Ethiopia*. What is moſt to be depended upon, is the Courſe of the *Nile* from its famous Cataracts, the firſt of which is not far from the Lake *Dambea*.

*bea.*

*bea* *. The Country round it is inchantingly beautiful. On every ſide are ſeen Towns, and delightful Groves of Laurel-trees. 'Tis about an hundred Leagues in length, and thirty-five or forty broad. The Water of this Stream is ſoft and agreeable, and much lighter than that of the *Nile*. About the middle of the Lake is an Iſland, wherein ſtands one of the Emperor's Palaces, which, though not ſo large as that of *Gondar*, is yet equally beautiful and magnificent.

The Emperor went thither, and I had the Honour of accompanying him. He himſelf got into a little Boat, in which are three Rowers; and the Nephew of *Moorat*, with myſelf, followed him in another. Theſe Boats, which will not hold above ſix Perſons, are made of Bulruſh-mats, joined together very neatly, but without Pitch or Tar. Though theſe Bulruſhes are joined extremely cloſe, I yet cannot conceive how 'tis poſſible for the Boats in queſtion to keep out Water.

We ſtaid three Days in that enchanting Palace, where I made ſome Chymical Experiments, with which the Emperor was highly pleaſed. This Palace is ſurrounded with Walls; and there are two Churches in it, under the Care of certain Friars who lead a Conventual Life. One of theſe Churches is dedicated to St. *Claudius*, and gives the Name to the Iſland, which is about a League in Circumference.

One Day, whilſt we were in this Iſland, Word was brought the Emperor that four *Hyppopotamus*'s,

* We find *Dambea*, or *Dembya* in our Maps. 'Tis reckoned as one of the Principalities or Provinces of the *Ethiopian* Empire. In our Maps we find a great Lake about *Dembya*; but it is there called *Tzana* Lake; and to the South of it, the Head or Fountains of the *Nile* are ſpecified.

or

or River-Horſes, appeared in the Lake *. We had the Pleaſure to ſee them half an Hour. They drove the Water before them, and ſprung forward to a great Height. The Skin of two of theſe Animals was white, and that of the other two were red. Their Heads reſembled that of a Horſe, but their Ears were ſhorter. I could not form a Judgment of the reſt of their Bodies, I having ſeen them but confuſedly. Theſe *Hyppopotami* are amphibious Creatures which come out of the Water in order to graze upon the Shore, whence they often carry off Goats and Sheep, and feed upon them. Their Skins are highly valued; and Shields are made of them, which are Proof againſt a Lance or Muſket-ball. The *Ethiopians* eat the Fleſh of thoſe Animals, which muſt certainly be unwholeſome.

The way of taking them is as follows. Whenever an *Ethiopian* ſpies one of them, he follows him with a drawn Sabre, and cuts off his Legs. The Animal being, by this means, rendered unable to ſwim, makes to the Shore, and there looſes the reſt of his Blood. The Emperor ordered the Canon to be fired at theſe *Hyppopotamus*'s; but as the Markſmen were not quick enough, the Animals plunged back into the Water, and diſappeared.

The Emperor went from the Iſland of St. *Claudius*, to *Arringon*, where there is a Garriſon, as I before obſerved; and I myſelf went to *Emfras*, a League diſtant from *Gondar*. The City of *Emfras* is not ſo large as *Gondar*, but more agreeable, more pleaſingly ſituated, and the Houſes are bet-

* Some ſay this Animal is as large as the Crocodile; that he will come out of the Water, and go even upon the Tops of Mountains to graze; and that he is at perpetual War with the Crocodile. *Thevenot* informs us, that he ſaw one in *Egypt*, as large as a Camel; and that its Skin was almoſt Musket-Proof. This *Hyppopotamus* was brought to *Cairo*, where *Thevenot* ſaw it. *Ludulf* thinks this Animal to be the *Behemoth* mentioned in *Job*.

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ter built. They are all ſeparated one from the other by ever-green Hedges, which are covered with Fruits and Flowers; and intermixed with Trees planted at an equal Diſtance. Moſt of the Towns in *Ethiopia* are in this Form. The Emperor's Palace ſtands on an Eminence which ſurveys the whole City.

*Emfras* is famous for the Trade carried on there in Slaves and Civet. So prodigious a number of Civet-Cats * are brought here, that ſome Traders have three hundred of them. This Animal, (as its Name imports) is a kind of Cat, and is brought up with great Difficulty. 'Tis fed thrice a Week with raw Beef; and, the other Days, with a ſort of Milk-Pottage. The *Ethiopians* perfume this Animal from Time to Time with Odours; and ſcrape or take off, once a Week, an oily Subſtance

* According to ſome Authors, this Animal is about the Size of a large Pole-cat; and its Eyes are ſaid to ſhine like thoſe of a Cat in the Night. The Colour predominant in this Animal is black. 'Tis very furious, and will often break its Teeth againſt the Iron, when pent in a Cage. Many think that the Receptacles of the Civet is a Bag below the Anus; and that it does not ariſe from its Sweat. Some imagine that 'tis the *Hyæna* mentioned by *Ariſtotle*, which was a ſmaller Sort of *Hyæna*; but others think the Civet-Cat was unknown to the Antients. The Author of *Spectacle de la Nature*, Vol. I. ſays that the Civet-Cat is peculiar to *America*; and larger than the Houſe-Cat; but ſome Authors I have read, and particularly one, mentioned below, relates that this Animal is alſo found in *Guinea*. The Name is ſaid to be derived from *Zibet* or *Zebed*, an *Arabic* Word ſignifying Froth, or Foam, the Liquid which comes from the Civet-Cat being frothy; and is put into a Sweat by being drove about in the Cage in which 'tis confined, with a little Stick. Mr. *John Atkins* of *Plaiſtow* in *Eſſex*, a Gentleman I believe, of the greateſt Veracity, informs us in the Note, page 52. of his Voyages, printed at *London* 1735. "That the Civet is about as "large as a Ram-Cat, and comes from *Sherbro* in *Guinea*. Its "Head is like the Fox's. The Male only affords the Perfume, "at the Rate of three or four Grains a Day, gathered with a "Quill out of a little Codd or Hole, near the *Inteſtinum Rectum*."

which

which iſſues from its Body with the Sweat. This Excrement is called Civet from the Name of the Animal. This Subſtance is put up carefully into an Ox's Horn, which they ſtop very cloſe.

I arrived at *Emfras* at the Time of the Vintage, which, in *Ethiopia*, is always in *February*; and not in *Autumn*, as in *Europe*. I there ſaw Bunches of Grapes which weighed upwards of eight Pounds, the Stones whereof were as big as large Nuts. There are ſome of all Colours. The White Grapes, though extremely well-taſted, are not eſteemed by the *Abyſſinians*; and aſking the Cauſe of it, I had reaſon to conjecture by the Anſwer, that it is becauſe they are of the ſame Colour with the *Portugueſe* *. The *Abyſſinian* Friars inſpire the common People with ſo great an Averſion for the *Europeans*, who are white in Compariſon of them, that they cauſe them to deſpiſe, and even hate every Thing that reſembles them in Colour.

*Emfras* is the only City in *Ethiopia* where the *Mohammedans* are allowed the public Exerciſe of their Religion, and where their Houſes are intermixed with thoſe of the *Chriſtians*.

The *Ethiopians* have but one Wife, but would be very glad were a Plurality permitted; and that ſome Text in the Goſpel could be found to countenance ſuch a Practice. Whilſt I was *Tzemba* with the Emperor, he aſked my Opinion about this Matter. I anſwered, that a Plurality of Wives was neither neceſſary to Man, nor agreeable to God, ſince he had created but one Wife for *Adam*; and this was what our Lord hinted at, when he told the *Jews* that the only Reaſon why *Moſes* allowed them a Plurality, was, becauſe of the Hardneſs of their Hearts; but that Things had not been ſo from the Beginning. The *Abyſſinian* Monks are vaſtly

* This is whimſical enough.

ſevere to ſuch Men as have above one, but the Lay-Judges are much more indulgent.

The *Ethiopians* profeſs the *Chriſtian* Religion. They admit the holy Scriptures and Sacraments; they believe the Tranſubſtantiation of Bread and Wine into the Body and Blood of our Saviour *; they invoke the Saints as we (the *Romaniſts*) do; receive the Communion under both kinds; and conſecrate like the *Greeks* with leavened Bread. They keep four Lents, as is the Cuſtom of the *Eaſterns*; *viz.* the great Lent which continues fifty Days; that of St. *Peter* and St. *Paul*, which ſometimes laſts forty Days, and ſometimes leſs, as *Eaſter* falls higher or lower; that of our Lady's Aſſumption, which continues a Fortnight, and that of Advent which laſts Three Weeks. During theſe ſeveral Lents, the *Abyſſinians* eat neither Eggs, Butter, nor Cheeſe; and take no Suſtenance whilſt the Sun is up; but they eat and drink till Midnight after it is ſet. *Ethiopia* not producing Olives, the Natives are obliged to make uſe of an Oil they extract from a Berry of that Country. 'Tis agreeable enough to the Taſte. They obſerve a no leſs rigorous Faſt every *Wedneſday* and *Friday* throughout the Year. They always pray before Meals. The Peaſants an Hour before Sun-ſet leave their Work to go to Prayers; they never eating till after they have acquitted themſelves of that Duty. No Perſon is diſpenſed from Faſting; to which all Perſons whether old or young, and even the Sick are equally engaged. Children are commonly brought to the Communion when about Ten Years old; and from that Time they are obliged to faſt.

The Declaration which they make of their Sins is very imperfect, and is performed in manner following. They go and fall proſtrate at the Feet of

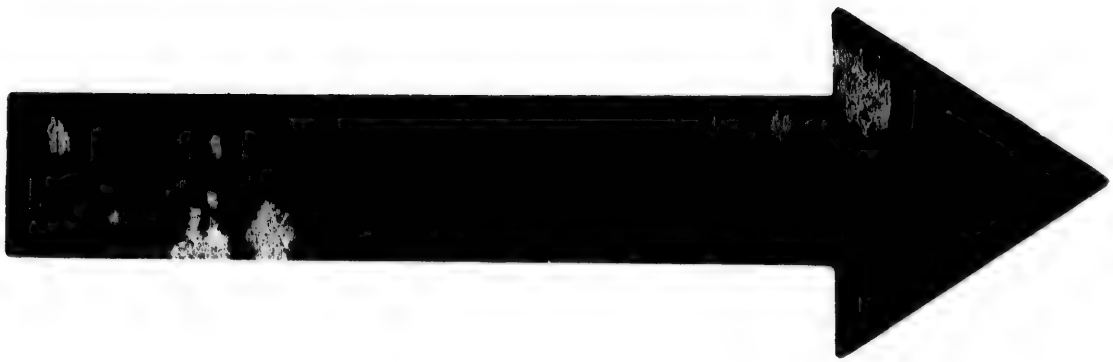
* This is denied by the moſt approved Writers on *Abyſſinia*, as well as ſome other Points mentioned by our Traveller.

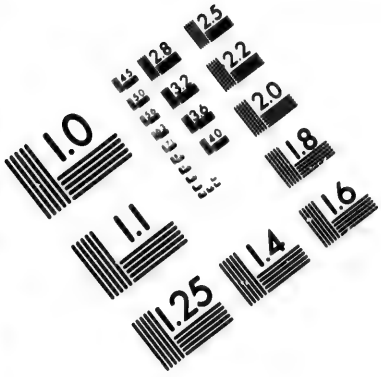
the

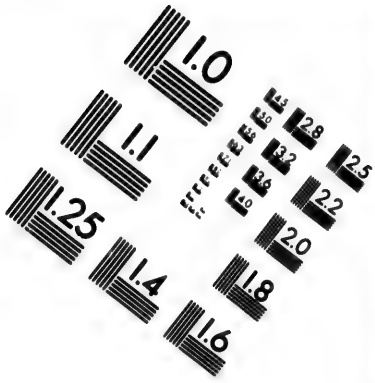
the Prieſt, who is ſeated; and there accuſe themſelves, in general, of being great Sinners; and that they merit Hell, without once ſpecifying any of the particular Sins they may have committed. After this Declaration the Prieſt, holding the Book of the Goſpels in his Left-hand, and the Croſs in his Right; touches, with the Croſs, the Eyes, Ears, Noſe, Mouth and Hands of the Penitent, repeating ſome Prayers. He afterwards reads the Goſpel, makes ſeveral Signs of the Croſs over him, enjoins him a certain Penance, and diſmiſſes him.

The *Ethiopians* appear with much greater Modeſty and Awe in their Churches, than People generally do in *Europe*. They never enter them but bare-footed, for which Reaſon the Pavement of their Churches is covered with Carpets. No one is heard to ſpeak, or blow his Noſe in them, or ſeen to turn his Head. Every Perſon who goes to Church is obliged to put on clean Linnen, otherwiſe he would be refuſed Admittance. When the Lord's Supper is adminiſtred, all Perſons, the Prieſt and Communicants excepted, withdraw; I know not whether this be done out of Humility, as thinking themſelves unworthy to partake of the Divine Myſteries.

Their Churches are very neat, and adorned with Pictures, but never with Statues or Images in Relievo. Nevertheleſs the Emperor accepted of ſome Crucifixes of that Sort, which I had the Honour to preſent him, as likewiſe ſeveral Miniature Paintings, which he kiſſed reſpectfully, and ordered them to be put into his Cloſet. The Paintings in Miniature were Images of Saints, whoſe Names he cauſed to be writ under them, in *Ethiopic* Characters. 'Twas on this Occaſion the Emperor told me, that we were all of the ſame Religion, and differed only in the Ceremonies. They perfume with Incenſe almoſt continually during their Maſſes and the Of-



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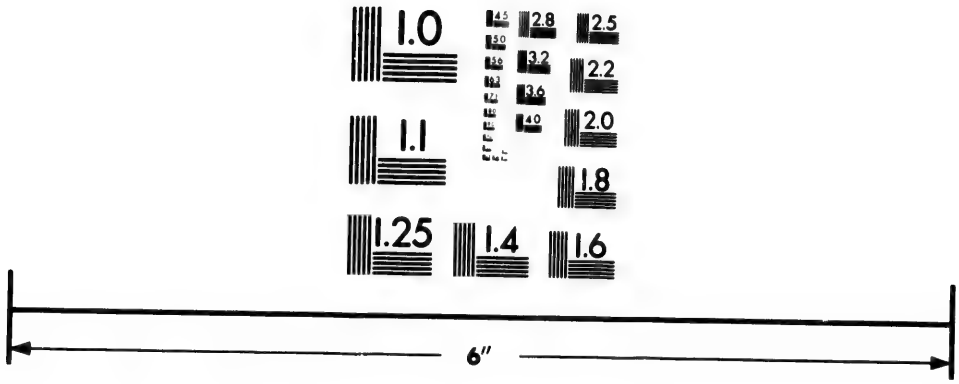


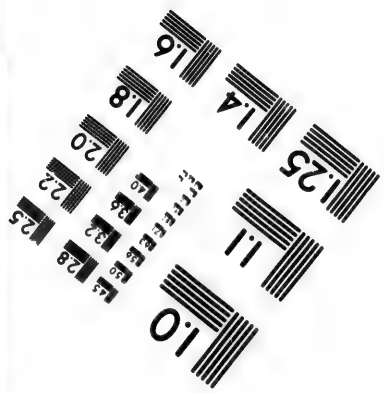


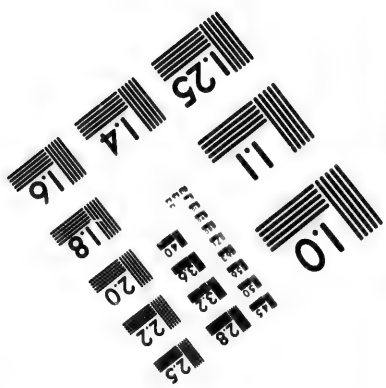


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fice. Though they have no Muſic Books, they yet chaunt in a juſt and agreeable manner, and Muſical Inſtruments are ſounded on theſe Occaſions. The Friars riſe twice in the Night to ſing Pſalms. The Dreſs of their Monks when out of Church, is very like that of the Seculars; and they are diſtinguiſhed only by a Yellow or Purple Leather-Cap wore on their Heads. The Diverſity of Colours diſtinguiſhes their Orders. The Friars in general are greatly eſteemed in *Ethiopia*.

The *Abyſſinians* borrowed Circumciſion from the *Jews*. A Child is circumciſed the ſeventh Day after its Birth; and is not baptized till afterwards, except it is in Danger of dying, for then its Baptiſm would not be deferred a Moment. They do not conſider Circumciſion as a Sacrament, but merely as a Ceremony, practiſed in Imitation of our Saviour, who thought it requiſite to be circumciſed. I have been aſſured that the Popes of *Rome* had tolerated Circumciſion in *Abyſſinia*, but with this Reſtriction, that they were not to conſider it as neceſſary to Salvation *. I could add many other curious Particulars. Perceiv-

* With Reſpect to the Religion of the *Abyſſinians*, this is what I find in the moſt approved Writers. It was obſerved before, that their Religion is a Mixture of *Chriſtianity* and *Judaiſm*. Circumciſion is performed by an old Woman, but Prieſts baptize. Infants are baptized by a gentle Immerſion and ſprinkling with Water, but adult Perſons are plunged thrice in ſome Pond or River. They receive the Sacraments under both kinds; and the Liquor uſed on theſe Occaſions is made of the bruiſed Stones of Raiſins, infuſed in Water, which, after giving the Bread, the Deacon delivers to the Communicant in a Spoon. They likewiſe burn Perfumes. All Perſons receive the Sacrament once a Month, or oftner if they thinks proper. They acknowledge the ſame Books of Scripture as we do. They admit the Councils of *Nice*, *Conſtantinople*, and *Epheſus*. They uſe the *Nicene* Creed, but not that of the Apoſtles. They declare that the Three Perſons in the Trinity are one God. They acknowledge but two Sacraments, Baptiſm and the laſt Supper. They believe in the real Preſence, but not in Tranſubſtantiation. They

Perceiving that my Health decayed daily, I reſolved to return to *France*, and to deſire leave of the Emperor for that Purpoſe. He ſeemed very uneaſy when I told him my Deſign, and therefore gave freſh Orders to have the utmoſt Care taken of me, he being afraid that I was diſſatisfied. He offered me Houſes and Lands, and even a very conſiderable Eſtabliſhment; but how deſirous ſoever I might be, to ſerve ſo gracious a Prince, who poſſeſſed ſuch exalted Qualities; I obſerved to him, that ever ſince the grievous Fit of Sickneſs which had like to have been fatal to me at *Barko*, I could not recover my Health, though I had tried the ſeveral Powers of Phyſic, and made uſe of all the Precautions imaginable. That I found it would not be poſſible for me to recover, unleſs I went into another Climate; in ſhort, except I returned to my Native Country. I declared that it was the greateſt Pain to me to think of leaving ſo gracious a King; but that I ſhould certainly die, if I continued any longer in *Ethiopia*. The Emperor then granted, though with the utmoſt Reluctance, the Favour I ſo earneſtly requeſted; but upon this Condition, that I ſhould return to his Court, as ſoon as I had recovered my Health; and in order to bind me by the moſt ſacred of all Engagements, he obliged me to ſwear

They ſay, that there are not two Natures and two Wills in Chriſt. Auricular Confeſſion is not practiſed by them. They believe the Immortality of the Soul, and that the Souls of good Men are not admitted into Heaven till the Reſurrection. They invoke Saints, Angels, and the Virgin *Mary*. They obſerve *Chriſtmas*, *Eaſter*, *Whitſuntide*, and other Feſtivals; and faſt the Days of Lent, beſides ſome others. The Emperor is, as was before obſerved, Head both in Spirituals and Temporals. Their Patriarch, who is conſecrated by him of *Alexandria*, confers Orders on their Clergy, who are principally Monks. The Monarch, and the chief Nobility take Deacons Orders. The People uſe lighted Tapers at Divine Service. They always ſtand in their Churches, which are kept very neat, and they never ſpit in them. During Divine Service, they are allowed to lean on Crutches.

upon the holy Goſpels that I would keep my Word.

The Eſteem he entertained for our Monarch, from the Character I had drawn, as well as from the Particulars others had told him, made the Emperor deſirous of entring into an Alliance with a Prince, whoſe Reputation was ſo great in every Part of the World *; and for that Purpoſe to ſend an Embaſſador with Credentials and Preſents. At firſt he pitched upon an Abbot called *Abona Gregorios* †; and, in that view, commanded me to teach him the *Latin* Tongue. As this Friar was a Perſon of very good Senſe, and ſpoke and wrote *Arabic* perfectly, he made, in a very ſhort Time, a very conſiderable Progreſs in that Language; but as the *Abyſſinian* Monarchs employ Foreigners in Embaſſies, rather than Natives, it was no difficult Matter for *Moorat* to get his Nephew appointed Embaſſador to *France*. The Emperor declared him publickly ſuch; and accordingly ordered his Preſents to be got ready, conſiſting in Elephants, Horſes, *Ethiopian* Children, *&c.*

As I was once waiting upon the Emperor, before he was fixed with Regard to the Choice of an Embaſſador, he ſent for the Princes his Children; when directing himſelf to one of the youngeſt, who was about eight or nine Years of Age, he declared, that he had ſome Thoughts of ſending him into *France*, the fineſt Country in the World ‡. The young Prince anſwered, with a great deal of ready Wit, that it would be the utmoſt Pain to him to leave his Majeſty; however, that if he thought it pro-

* The Reader may have obſerved, in the Courſe of theſe ſeveral Travels, that the *French* take all Opportunities of exalting their Country and their Monarch.

† Our Authors commonly write this Word thus, *Abbuna*.

‡ Many of my Readers will probably look upon this, and what follows, as a Flouriſh.

per for him to undertake this Voyage, he was ready to obey his Commands. The Emperor, directing himſelf afterwards to me, aſked what Treatment his Son would meet with at the Court of *France*; to which I replied, that all thoſe Honours would be ſhewn him, which were due to the greateſt and moſt powerful Monarch in *Africa*. *He is too young at preſent*, ſaid the Emperor; *and the Voyage is too long and too hazardous; but I perhaps may ſend him one of theſe Days, when he is older, and more able to undergo the Fatigues of ſuch a Voyage.*

My Departure being fixed, the Emperor admitted me to the Audience of leave with the uſual Ceremonies. As ſoon as I came into his Preſence, the chief Treaſurer brought a Bracelet of Gold, and this the Emperor himſelf was pleaſed to fix round my Arm, Trumpets ſounding and Kettle-Drums beating. The Honour paid in *Ethiopia*, on this Occaſion, is equivalent to the Order of Knighthood in *Europe*. He afterwards preſented me with the ceremonial Mantle; and as it was Dinner-time, he was ſo gracious as to bid me ſtay; and made me dine at a Table, which, though not ſo high as his own, ſtood very near it. The Entertainment being ended, I took leave of the Emperor, who commanded the chief Treaſurer to furniſh me with every Thing I might want.

The ſecond of *May* 1700 was fixed for my Departure. An Officer, with a Guard of an hundred Horſe, was ordered to eſcort me to the Frontiers of the Empire, together with an Interpreter who could ſpeak the Languages of the ſeveral Provinces we were to paſs through, every Province having its peculiar Tongue *. Several Merchants who were

* I ſuppoſe theſe are only ſo many Dialects.

going to *Meſſua* *, joined Company with me, they being very deſirous of embracing this Opportunity of travelling with ſo much Safety. Though *Moorat* †, the Embaſſador, intreated me to ſet out as ſoon as poſſible, for fear of the Rains, which began to fall every Night; he himſelf was not able to go ſo ſoon, being detained by the Emperor. We agreed upon *Duvarna* as the Place of our Rendezvous, in order that we might ſet out together. I was prodigiouſly affected at my taking leave of this Monarch, who gave me all poſſible Demonſtrations of his Affection, and ſeemed ſorry to part with me. I can never think of that Prince but with the deepeſt Senſe of the Obligations I owe him; and would my Health have permitted, I ſhould have devoted myſelf entirely to him, and ſacrificed the Remainder of my Days to his Service. The chief Noblemen of the Court did me the Honour to accompany me two Leagues, purſuant to the Orders given them for that Purpoſe.

We took the City of *Emfras*, which I mentioned before, in our Way. The Officer, our Conductor always arrived an Hour before us at the Place appointed for our Quarters. He went and alighted either at the Governor's Houſe, or at that of the principal Perſon of the Village; and ſhewed him the Orders of the Court, written on a Roll of Parchment. This Roll is put in a ſmall Gourd, which, being tied with ſilken Strings, hangs about the Officer's Neck. The Moment of his Arrival, the chief Perſons of the Town or Place aſſemble before the Governor's Door, where, in their Pre-

* I imagine this is the Iſland, in the *Red Sea*, called *Matzuma* in our Maps, lying near the Port of *Erquico*, which is that, as I ſuppoſe, our Traveller elſewhere, calls *Arcouva*.

† Our Traveller tells us a little above, that *Moorat* the Miniſter, got his Nephew appointed Embaſſador. This Nephew muſt therefore have alſo been named *Moorat*, or our Author muſt have committed a Miſtake.

ſence, he takes off his Gourd, breaks it, and pulls out the little Roll of Parchment, called in their Language, *Ati Heſes*, or *the Emperor's Order*. He afterwards preſents it very reſpectfully to the Governor; telling him, at the ſame Time, that if he does not comply with the Contents, he muſt anſwer it with his Head. Every Order, the Diſobedience to which is Death, is writ in red Letters. The Governor, as a Teſtimony of his Reſpect and Compliance, takes and lays it on his Head; and afterwards iſſues a Command, throughout his whole Province, for defraying the Expence of the Officer and of all thoſe in his Retinue.

We employed one Day in travelling from *Gondar* to *Emfras*, and were obliged to go over a high Mountain, through very bad Roads. On this Mountain ſtands a large Monaſtery, with a Church dedicated to St. *Anne*. This Place is famous, and Pilgrims viſit it from a great Diſtance. In this Monaſtery is a Spring, the Water of which is extremely clear and cool; and Pilgrims drink of it out of Devotion. They affirm that many miraculous Cures are wrought by it, at the Interceſſion of St. *Anne*, whom the *Abyſſinians* conſider as a great Saint.

We arrived at *Emfras* the third of *May*, and took up our Quarters in a fine Houſe belonging to old *Moorat*, where I was entertained three Days. In this City I heard a Concert compoſed of a Harp and a ſort of Violin which is very like ours. I alſo was at a kind of Dramatic Entertainment. The Actors ſing Verſes in Honour of the Perſon whom they are to divert, and play a thouſand Feats of Activity. Some perform a grand Dance to the Sound of ſmall Kettle-Drums; and being very nimble and light, they throw themſelves into a thouſand antic Poſtures. Others holding a naked Sabre in one Hand, and a Buckler in the other, repreſent Combats in their

their dancing *; and leap in ſo ſurprizing a manner, that no one but thoſe who had been Spectators on ſuch Occaſions could think it poſſible. One of theſe Dancers brought me a Ring, and deſiring me to hide it myſelf, or get ſome other Perſon to hide it, ſaid he would find it out. I took it, and hid it ſo cunningly that I thought it impoſſible for him ever to find out the Place: However, I was ſurprized, a Moment after, to ſee him come up, dancing in Cadence, and whiſper in my Ear, that he had the Ring, and conſequently that I had not hid it artfully. Others held a Lance in one Hand, and a Glaſs filled with Mead in the other, and leaped to a prodigious Height without ſpilling a Drop.

From *Emfras* we went and lay at *Coga*, formerly the Reſidence of the Emperors of *Ethiopia*. The City is ſmall but delightfully ſituated, and the Places round it are vaſtly agreeable. I took up my Quarters at the Houſe of the Governor of the Province, who paid me great Honours, as did the reſt of the Governors and Heads of Villages, at whoſe Houſes I lodged in the Way. At *Coga*, our Conductor began to entruſt the Baggage with the Lords of the ſeveral Villages, who ordered them to be carried to the Frontier, in the manner related above. I have not given a very accurate Account of the various Places through which we travelled; I being at that Time too weak and indiſpoſed, to take the Notice I ſhould otherwiſe have done.

We employ'd ſeven or eight Days in croſſing the Province of *Ogara*, where the Heats are leſs violent than in other Places, which is owing to the many very high Mountains in that Neighbourhood. I was told, that Ice is found on them at certain Sea-

* This ſeems to be ſomething like the *Pyrrhic* Dance of the Antients, ſaid to be invented by *Pyrrhus* the Son of *Achilles*, and performed by the Dancers ſtriking on the Shields with their Arms, to the Sound of muſical Inſtruments.

ſons.

ſons of the Year, but I dare not aſſert this for a Truth. Some Houſes, on theſe Mountains, are cut in the Rock; and I was ſhew'd a Place, where certain young Folks hiding themſelves in order to carouze, were all petrified. Thoſe who inform'd me of this Particular, declar'd that theſe young Debauchees are ſeen to this Day, in the ſeveral Poſtures they were in when this ſad Accident happen'd. I am of Opinion, that theſe are ſome of the Petrifications in which Nature is ſometimes pleas'd to ſport herſelf *. There are ſo great a Number of Houſes

* Our Traveller's mentioning theſe Petrifications, (which no doubt are fictitious,) puts me in Mind of a Relation publiſh'd in one of our News-papers ſome Years ſince (1), and which was greatly taken Notice of at that Time, as containing ſome amazing Particulars. The Article, as tranſcrib'd from that Paper now before me, is as follows.

*London.*

" *Caſſem Aga*, the preſent Envoy of *Tripoli* to his Britannic " Majeſty, having received an Account of the Diſcovery of a " petrify'd Town in *Africa*, where the Inhabitants, Cattle, " Trees, and every Thing are turn'd into Stone; it was given " to the Interpreter to his Majeſty for the oriental Languages (2), " who has tranſlated it from the *Arabic* of the Envoy's own " Hand-writing, into *French*, which in *Engliſh* is as follows.

" *Praiſe to God alone.*

" A Friend of mine having deſir'd me to tell him in Writing, " what I have heard concerning the petrify'd Town, I ſhall " give

(1) In *November*, 1728.

(2) *This was Mr.* Dadichi, *born in* Aleppo, *and educated at* Paris; *a Gentleman famous for his uncommon Skill in the Eaſtern Languages; in thoſe of* Greece *and* Rome; *in the ſeveral polite modern ones, and in every Part of Literature; all which were ſet off by a very communicative Diſpoſition, of which I was ſo happy as to receive many Teſtimonies.*

*This Relation of the petrified Town I myſelf tranſlated into* Engliſh, *from the MS. given me by Mr.* Dadichi. *During my Stay in* Paris, *the ingenious and learned Mr.* de Bremond, *a Member of the Royal Academy of Sciences in* Paris, *and of our Royal Society in* London, *and Tranſlator of our Philoſophical Tranſactions into* French, *promis'd to favour me with a profeſt Refutation (in MS.) of this* Tripoline *Story; but he being afterwards extremely ill, I was oblig'd to leave* France *without it.*

Houſes in theſe Mountains, that the whole ſeem one continued City, and they are built in an orbicular Form. The Roofs, which are in the Figure of a Cone, are made of Bulruſhes, and ſupported by Walls rais'd about ten or twelve Foot from the Ground. The Houſes are very neat within, and adorn'd with *Indian* Reeds artfully diſpos'd. On all Sides we ſee Markets, where Cattle and Proviſions of every Kind are ſold. The Place in queſtion is prodigiouſly populous.

From the Province of *Ogara* * we entered into that of *Siry*, where the Language of *Tigra* begins to

" give himſelf a Relation thereof, as I had it from ſeveral Perſons, " and particularly from one Man of Credit, who went on the " Spot, purpoſely to ſatisfy himſelf concerning the Truth of " it; and the Account he gives is as follows.

" That the Town lies two Days Journey South from *Ou-* " *guela*, which is diſtant from *Tripoli* S. E. ſeventeen Days " March with the Caravans. That when he came to the " Town, which is large and of an orbicular Form, wherein are " ſeveral ſpacious as well as narrow Streets, full of Shops, and " defended by a very large and magnificent Caſtle, he ſaw ma- " ny petrified Trees, in and about the Town, moſt of them O- " lives and Palms, but all turn'd into Stone of a Blue or Aſh " Colour.

" That the Inhabitants are alſo petrified: The Men whilſt " following their ſeveral Occupations; ſome with Stuffs or Silks " in their Hands, others with Bread. In ſhort, all of them in " ſome Action; and the Women with their Infants at the Breaſt; " and others in ſtrict Embraces with Men, all turn'd into Stone. " That he entered the Caſtle by three different Gates, but that " there are more; and that he ſaw, in the Caſtle, a Man pe- " trified, lying on a Bed of Stone, as were the very Centinels " ſtanding at the Gates, with their Pikes and Javelins in their " Hands.

" That he alſo ſaw ſeveral Sorts of Animals, ſuch as Camels, " Oxen, Horſes, Aſſes, Sheep, and Birds, all turn'd into Stone " of the Colour abovementioned". This romantic Story ſeems to be copied from a Relation of Mr. *le Maire*, who travelled at the Expence of Count *de Toulouſe*, and is inſerted in *Lucas*'s Voyages, *Tom.* II. *pag.* 97. *Amſterdam* 1714, 12*mo.*

* I don't find that the Names, given by our Traveller, of the ſeveral Provinces of the *Abyſſinian* Empire, are any Way like

to be ſpoke. Before we arriv'd at *Siry*, the Capital of this Province, we croſs'd the River of *Tekeſel*, or *The Dreadful*, ſo call'd becauſe of its Rapidity. 'Tis four times as broad as the *Seine* in *Paris*, and is croſs'd in Boats, there being no Bridge over it. This is the fineſt and moſt fruitful Province I met with in all *Abyſſinia*. We there ſee very beautiful wide-extended Plains, water'd with Springs, and interſpers'd with large Foreſts of Orange, Lemon, Pomegranate, and Jeſſamin Trees. Theſe Trees are ſo common in *Ethiopia*, that they grow there and flouriſh without the leaſt Culture or Care. The Fields and Meadows are cover'd with Tulips, Ranunculus's, Pinks, Lilies; Roſe-buſhes which produce red and white Roſes; and a thouſand other Sorts of Flowers unknown to us, all which embalm the Air with a ſtronger and more delicious Fragrance, than thoſe of the moſt lovely rural Scenes in *Provence*. The Officer who conducted us has a very fine Country-ſeat in this Province, and I was entertain'd a Week at it. I began to obſerve, in this Place, that the Swelling which I had in the Orifice of my Stomach grew leſs; and that Exerciſe, and the Country Air, gave me an Appetite, and had a good Effect upon my Conſtitution in general. In this Country-ſeat I receiv'd the Viſit which the Governor of the Province honour'd me with by the Emperor's Order. He caus'd a young Elephant to be brought thither, which the Embaſſador was to carry into *France*, and preſent to the King; ſuch being the Import of his Orders inclos'd in the ſmall Gourds. From

like thoſe I find in other Authors who have writ on this Country. The Provinces, as ſpecified in ſome other Authors, ſtand thus. 1. *Ambara*. 2. *Begamedry*. 3. *Dambea*. 4. *Shoa*. 5. *Gojam*. 6. *Bugna*. 7. *Samen*. 8. *Gonga*. 9. *Walaka*. The chief City in *Ethiopia*, in thoſe Authors, is called *Ambara*, from the firſt Province; whereas 'tis called *Gondar* by our Traveller, as the Reader may have ſeen above. Poſſibly the *Abyſſinian* Monarchs may have built, or removed to *Gondar* of late Years.

From the Province of *Siry* we went into that of *Adooa* *, the Capital whereof is called by the ſame Name. The Governor of this Province is one of the ſeven chief Miniſters of the Empire. The Emperor beſtow'd one of his Daughters in Marriage on the Son of this Governor, who preſides over twenty-four leſſer Governments or Principalities. Being arriv'd at his chief City, he order'd a moſt ſplendid Tent to be ſet up in his Palace for my Reception. He lodg'd me in a very noble Apartment, and entertain'd me ſixteen Days with a Magnificence ſuitable to his Dignity and Rank. This Governor was the Perſon appointed to furniſh me abundantly with all Things neceſſary for my embarking on the *Red Sea*, and this he did in the moſt obliging Manner poſſible. Here I eat ſome *Ethiopian* Beef (of the wild Kind) which is thought a Dainty in this Country; and indeed 'tis extremely well-taſted and delicate. The wild *Abyſſinian* Oxen have no Horns, and are not ſo large as ours in *France*.

There are alſo a vaſt Number of Roe-bucks in this Province, but I did not ſee many Hinds or Stags. After returning Thanks to this Governor, from whom we had received numberleſs Favours, we continued our Journey. We paſt through a Foreſt full of Apes of all Sizes, which climb'd up the Trees with ſurprizing Agility; and diverted us very much with their ever-varying Leaps. We afterwards enter'd into the Province of *Saravi*, where the little Elephant I was to carry into *France* died, which gave me ſome Uneaſineſs.

In this Province are found the fineſt Horſes in all *Ethiopia*, and the Imperial Stables are fill'd with them. There the Embaſſador was order'd to procure the Horſes he was to take into *France*. Theſe Animals, which are full of Fire, and of the Size of thoſe of *Arabia*, always carry their Heads aloft. They

* *Adoua*, in *French*.

They are not ſhod; the *Ethiopians* never ſhoeing their Horſes, or any other Beaſts of Burthen.

From *Saravi* we arriv'd at laſt at *Duvarna*, the chief City of the Kingdom of *Tigra* *. There are two Governors in this Province, but for what Reaſon I know not, nor their ſeveral Juriſdictions. They are call'd Barnagas, or Kings of the Sea, probably becauſe of their being in the Neighbourhood of the *Red Sea*.

*Duvarna* is divided into two Cities, the Upper and the Lower, the latter of which is inhabited by the *Mohammedans*. All Commodities that come into *Ethiopia*, by the *Red Sea*, paſs through *Duvarna*. This City, which is about two Leagues round, is, as it were, the general Storehouſe of all the Commodities of *India*. All its Houſes are built of ſquare Stones, and the Roofs are ſo many Terraſſes. The River of *Moraba*, which flows at the Foot of this City, empties itſelf into the *Tekeſel* †. 'Tis not broad, but vaſtly rapid, and cannot be croſs'd without Danger. We were two Months and a half in travelling from *Gondar* to this City, where I was to wait for *Moorat*.

Soon after my Arrival, an Expreſs came to the two Governors, with the ſad News of the Death of Prince *Beſilius*, the Emperor's eldeſt Son, and preſumptive Heir to the Crown. This Youth, who died at about nineteen Years of age, was Maſter of all the Qualities that can diſtinguiſh a Prince. Abſtracted from his exterior Graces, he poſſeſs'd the ſeveral Virtues that can adorn the human Mind, he being a Perſon of good Senſe, brave, juſt, and generous, which made him the Delight of the whole Court. He was ſnatch'd away by a malignant Fever,

* I find a Province called *Tigr*, in *Moll*'s Maps. In all Probability this is what is here called *Tigra*; tho' it does not there ſeem to lie near the *Red-Sea*, as Dr. *Poncet* places it.

† The *Tacazze*, I ſuppoſe, as 'tis called in our Maps.

ver, at his Return from a Campaign made under the Emperor, againſt the *Gallas*, in which he had ſignaliz'd himſelf; he purſuing the Enemy with ſo much Vigour, that eight fell by his Hand. This Prince had a tender Regard for the People, whoſe Parent he would have been, had Heaven indulg'd him a longer Courſe of Years, a Proof of which he gave the Night before his Death. The Monarch being come to pay him a Viſit, attended by the chief Noblemen of the Court, the Prince ſaid that he had but one Requeſt to make: 'Tis this, Sir, ſaid he: *Comfort your Subjects, who are grievouſly oppreſs'd by the inſatiable Avarice of your Miniſters and Governors.* The Emperor was ſo affected with theſe Words, that he could not forbear ſhedding Tears; promiſing, at the ſame Time, to look carefully into the Matter. I was told this Particular by the Perſon who brought the News of his Death to *Duvarna*; with the Order for offering up Prayers for the deceas'd Prince, and weeping for him, as is the uſual Cuſtom. The Circumſtances related concerning his Virtues are worthy of everlaſting Remembrance. The Emperor happening to fall into an Ambuſcade of the Enemy, the young Prince rode with all imaginable Speed to his Aſſiſtance; ruſh'd among the thickeſt of the Foe; charg'd them on all Sides; and behav'd ſo gallantly, that he ſav'd his Father's Life at the Hazard of his own.

The Emperor, either out of Policy or for Diverſion ſake, ſometimes diſguiſes himſelf, and withdraws, with two or three Confidents, ſo that none elſe know what is become of him. He once abſented himſelf during two Months, which made the Prince his Son prodigiouſly uneaſy, it being ſuppos'd that the Emperor was dead.

Some of the moſt conſiderable Noblemen of the Court, who were very deſirous of raiſing themſelves, by flattering the Ambition of the young Prince,

Prince, advis'd him to aſſume the Helm of Government, and to cauſe himſelf to be declar'd Emperor; obſerving it might naturally be fear'd, that in the then preſent Poſture of Affairs, ſome of his Brothers might anticipate him, and ſtir up certain Provinces. They promis'd, at the ſame Time, to be faithful to him; and declared that they were ready to ſacrifice their Lives and Fortunes for his Sake.

The Prince, who was extremely fond of his Father, and inviolably attached to his Intereſt, rejected with Indignation the Propoſal made him by thoſe venal Courtiers; and declar'd that he would never aſcend the Throne till ſuch Time as he ſaw his Father's Body. The Monarch returned ſome Days after; and was inform'd, by a faithful Courtier, of the ſeveral pernicious Counſels which had been given his Son. As he is a very wiſe and diſcreet Monarch, he made no Stir upon this Occaſion; however, the Flatterers diſappear'd, and have never been ſeen ſince. The preſumptive Heir to the Crown has a Principality annexed to his Perſon. I travelled thro' this Principality in my Way to *Duvarna*. The City is called *Heleni*, and we there ſee a very noble Monaſtery and a moſt magnificent Church. 'Tis the fineſt and largeſt in all *Ethiopia*, and dedicated to St. *Helena*, which, probably, is the Reaſon why the City is called *Heleni*. In the Center of the large Square or Court before the Church, are three Spires, in a pyramidical Form, made of Granit *, and covered with Hieroglyphicks. Among theſe Figures, I obſerv'd, on every Face, a Lock cut; which is ſomething extraordinary, as the *Ethiopians* don't employ Locks, nor ſo much as know the Uſe of them. Tho' theſe Spires have no Pedeſtals, they ſeem as high as the Obeliſk, placed on its Pedeſtal, before St. *Peter*'s in

* A Kind of Marble.

*Rome.* This Country is thought to have been that of the Queen of *Sheba* *; ſeveral Villages in the Juriſdiction of that Principality being called *Sabaim* to this Day. In the Mountains is dug Marble, no Ways inferior to that of *Europe*; but a more conſiderable Circumſtance is, the People find a great deal of Gold, even in ploughing the Ground; and ſome Pieces of Gold, which I thought very pure, were brought me privately. The Friars belonging to this Church wear Garments of yellow Skins, of which their Skull-Caps are alſo made.

Upon the Arrival of the Courier which brought the ſad News of Prince *Baſilius*'s Death, the Barnagas's cauſed it to be publiſhed, by Sound of Trumpet, in the ſeveral Towns under their Juriſdiction. All Perſons mourned, which is perform'd by ſhaving the Head; and this is done by Men, Women, and Children, throughout the whole Empire. On the Morrow the two Governors, followed by the Soldiery and a numberleſs Multitude of People, went to the Church dedicated to the Virgin *Mary*, where a ſolemn Service was performed in Commemoration of the deceaſed Prince; after which they returned to the Palace in the ſame Order. The two Barnaga's ſat down in a ſpacious Hall, ſeating me between them; afterwards the Officers and Perſons of Diſtinction of both Sexes placed themſelves round the Hall. Women with Tabors, and Men having none, placed themſelves in the Middle of the Hall, and began to ſing a Sort of Song in Honour of the Prince, and this in ſo very mournful a Tone, that I could not forbear weeping. The Ceremony laſted about an Hour. Some, as a Token of their Grief, ſcratched their Faces till the Blood came, or

* 'Tis ſaid, that the *Abyſſinian* Monarchs fancy themſelves to be deſcended from *Maqueda*, (or *Nizaule*, according to *Joſephus*) Queen of the South, or *Sheba*.

burnt their Temples with Wax-Tapers *. None but Perſons of Quality were in this Hall; the common People being in the Courts, where they vented Cries in ſo doleful a Strain, as muſt have moved the moſt ſtony Hearts. Theſe Ceremonies laſted three Days, as is the uſual Cuſtom.

I am to obſerve, that whenever an *Ethiopian* dies, dreadful Cries are heard on every Side. All the Neighbours meet in the Houſe of the Deceaſed, and weep with the Relations who come there for that Purpoſe. The dead Body is waſhed with peculiar Ceremonies; and after being wrapp'd in a Winding-Sheet of new Cotton, 'tis laid in a Coffin ſtanding in the Middle of a Hall, where Wax Tapers are burning. They then redouble their Wailings and Tears, Tabors ſounding all the Time. Some addreſs themſelves in Prayer to Heaven for the Soul of the Deceaſed; others repeat Verſes in his Praiſe; tear their Hair, ſcratch their Faces, or burn their Fleſh with Torches as an Indication of their Grief. This Ceremony, which is prodigiouſly affecting, laſts till the Friars come and take up the Body. After ſinging certain Pſalms, and making the ſeveral Perfumings with Incenſe, they begin to walk, holding an Iron Croſs in their right Hand, and a Prayer Book in their left. They themſelves carry the Body, and ſing Pſalms all the Way: The Relations and Friends of the Deceaſed follow after, ſtill continuing their Lamentations; Tabors beating all the Way. All have their Heads ſhaved, which is the Indication of Mourning, as I obſerv'd before. When they paſs before any Church the Proceſſion halts: Then they offer up certain Prayers, and afterwards proceed forward till they come to the Place of Burial. Here they again begin the Perfumings with Incenſe; ſing Pſalms for ſome Time in a mournful Tone, and lay the Body in the Ground. Perſons

* This muſt be a very odd Manner of expreſſing Grief.

of ſome Conſideration are buried in the Churches, and the Vulgar in common Church-yards, where a great Number of Croſſes are ſet up, much after the ſame Manner as in the Convents of the *Carthuſians*. The Company then return to the Houſe of the Deceaſed, where a Feaſt is made. They meet there Morning and Evening, during three Days, in order to weep; and all this Time they take no Suſtenance except in that Place. The three Days being ended, they ſeparate till the eighth Day after the Interment; and aſſemble in order to weep for two Hours once a Week, which Cuſtom they obſerve the whole Year round; and this is their Anniverſary *.

When a Prince, who is Heir to the Crown, or ſome other Perſon of very great Diſtinction dies, the Emperor does not concern himſelf, for 3 Months, with publick Affairs, unleſs they are extremely urgent. As this Monarch intended to ſend an Embaſſador into *France*, he commanded *Moorat* to come to him; gave him his Orders and credential Letters for the King; and after inveſting him with the ceremonial Mantle, in a publick Audience, bid him ſet out. However, his Journey was no ways fortunate, the Horſes which he was to preſent to our Monarch dying on the Road; and as *Moorat* was obliged to ſend to Court for a freſh Supply, this Accident retarded our Progreſs ſo much, that I reſolved to go before to *Matzuma* † to give Orders for our Embarkation, and wait for him there.

* All Writers on *Ethiopia*, that have fallen into my Hands agree, that the *Abyſſinians* make great Howlings at the Death of their Relations and Friends: That the Corps, after being waſhed and perfumed, is wrapt in a Cloth; and being carried on a Bier by ſome of the Clergy (as is the Cuſtom among the *Romaniſts*) theſe read certain Paſſages out of the Pſalms over it; they having no expreſs funeral Service. 'Tis farther ſaid, that the *Abyſſinians* never uſe Coffins; and that the Relations and Friends mourn ſome Time in tatter'd Garments.

† *Meſſua*, in the Original.

This

The evening before my Departure, the Barnagas's, after ſending away the Forces which had conducted me as far as *Duvarna*, ordered an hundred Foot Soldiers, armed with Lances, and headed by an Officer on Horſeback, to be in Readineſs to march on the Morrow, to guard me to *Matzuma*. I diſmiſſed part of my Servants, and kept only thirty. I ſet out from *Duvarna* the eighth of *September*, 1700, and with great Difficulty and Danger croſs'd *Moraba* *, a very rapid River.

From *Duvarna* the Lords of the ſeveral Villages don't cauſe their Vaſſals to carry the Baggage; but employ, for that Purpoſe, certain Oxen call'd *Bers*, which are of a different Kind from thoſe called *Frida* †, theſe being the common Oxen. Theſe Beaſts, whoſe Fleſh is not eaten, will go a prodigious Way in a ſhort Time. I employed twenty, part of them carrying our moſt conſiderable Proviſions for the Voyage, and the reſt our Tents; we, ever ſince the rainy Seaſon was ended, lying during the Night, in the Fields.

The Inhabitants of this Country, who are partly *Mohammedans* and partly *Chriſtians*, bring Proviſions to the Caravans which paſs that Way. Being told, that within a Day's Journey of our Road ſtood a famous Monaſtery. I was determined to go and ſee it, and for that Purpoſe left the great Road; taking with me twenty of the Soldiers, with their commanding Officer, for the greater Security. We were above half a Day in aſcending a very ſteep Mountain, which is quite covered with Trees. Being got to the Summit of it, we found a Croſs and the Monaſtery ſought after.

This religious Houſe ſtands in the Middle of a Foreſt, in a dreadful Solitude. 'Tis well built, and

* I find a River called *Mareb*, in *Moll.*

† Or *Freeda.*

has a very extenſive View, we thence diſcovering the *Red-Sea*, and a vaſt Extent of Country. In this Monaſtery are an hundred Friars, who lead a Life of very great Auſterity, and are cloathed after the ſame Manner with thoſe of *Heleni*. Their Cells are ſo very ſmall, that a Man can ſcarce lie down at full Length in them. They, like the reſt of the Monks of *Ethiopia*, eat no Fleſh. They are perpetually fixed in Contemplation on God and holy Things, which is their whole Employment. I there ſaw a Man of about threeſcore and ſix Years of age, who, during ſeven Years, had ſubſiſted on nothing but the Leaves of the wild Olive-Tree, which extreme Mortification made him ſpit Blood in a violent Manner. I gave him ſome Phyſic, and preſcrib'd a Regimen not quite ſo ſevere as that he had hitherto obſerved. He was a very handſome, affable Man, and Brother to the Governor of *Tigra*. The Abbot of the Monaſtery gave us a moſt affectionate Reception. The inſtant we arrived, he waſhed and kiſſed our Feet, during which the Friars ſaid certain Prayers. This Ceremony being ended, we proceeded, in Proceſſion, to the Church, the Friars ſtill ſinging; and then we went into an Apartment, where a Repaſt was brought us, which was only Bread dipt in Butter, and ſome Beer, neither Wine nor Mead being drunk in that Convent; nor is any Wine ever uſed except for the ſolemnizing Maſs. The Abbot was always in our Company, but did not eat with us.

Taking Leave, on the Morrow, of the Abbot and Friars, who did me the Honour to accompany me a great Way; I returned to our Caravan, and purſued my Journey, but did not meet with any Thing remarkable in it. A Week after our ſetting out from *Duvarna* we arrived at *Arcoova*, a little Town ſtanding on the *Red-Sea*, and which the

the Geographers erroneouſly call *Arequies* *, where he ſtaid but one Night. On the Morrow we croſs'd in a Boat an Arm of the Sea, and went to *Meſſua* †, a ſmall Iſland, or rather a barren Rock, on which a Fortreſs ſtands. It belongs to the Grand Signior, and is the Reſidence of a Baſſa.

This Fortreſs is a very trifling Place; and might eaſily be taken by a Man of War well mann'd. During my Stay there, an *Engliſh* Ship came and caſt Anchor before it, which threw all the People of the Iſland into the utmoſt Conſternation. They were going to quit it, when the Captain of the Ship put his Long-boat aſhore, to aſſure the Commandant, that he needed not be under any Apprehenſion from the *Engliſh*, they being Friends to the Grand Signior. The Baſſa of *Meſſua* appoints the Governor of *Suaquen* ‡, a Town ſubject to the *Turkiſh* Empire, and ſtanding on the *Red-Sea*. Here is the Fiſhery for Pearls and Tortoiſes, of which a great Trade is carry'd on, and this is a conſiderable Addition to the Grand Signior's Revenues. The Baſſa of *Meſſua* ſhewed me the higheſt Civilities, at the Recommendation of the Emperor of *Ethiopia*, who is much dreaded in that Country, and with great Reaſon; ſince the *Abyſſinians* might eaſily ſeize upon that Place ‖, which they formerly poſſeſſed, by ſtarving it out, and refuſing Water to the Inhabitants of *Meſſua*, who are forc'd to fetch all they want from *Arcoova*, there not being any in the Iſland.

* I ſuppoſe, as was before obſerved, this to be what is called *Erquiko* or *Arquika* in our Maps.

† Or *Matzuma*.

‡ *Saquem*.

‖ How much does this differ from what is declared by other Writers, who tell us, that the Grand Signior has quite curb'd the Power of the *Abyſſinian* Monarchs. Poſſibly this may be owing to the Jeſuits, who, after they were drove from *Abyſſinia*, endeavour'd to make the Emperor of it appear inconſiderable to the *Europeans*.

During my Stay at the *Ethiopian* Court, I was told that the *Dutch* had endeavoured, more than once, to trade with the *Ethiopians*; but whether it be owing to the Difference of their Religions, or that the mighty Power, which the *Dutch* have gained in *India* gave them Umbrage; 'tis certain that the *Ethiopians* don't care to be concerned with them; and I have often heard them ſay, that they will never put any Confidence in *Chriſtians* who neither faſt, invoke the Saints, nor believe in Tranſubſtantiation *.

The *Engliſh* likewiſe are deſirous of trading with the *Ethiopians*; and I myſelf know that one *Agapyri*, an *Armenian* Merchant, had agreed to introduce them into this Country, the Trade of which would be advantageous to the *Engliſh*; ſince, beſides Gold, Civet, Elephants Teeth, *&c.* they might draw from *Abyſſinia*, Aloes, Myrrh, Caſſia, Tamarinds and Coffee, which is not much eſteemed by the *Ethiopians*. I was told that Coffee was formerly tranſplanted from *Abyſſinia* into *Yeman*, or *Arabia Felix*, which now ſupplies it; the *Ethiopians* in this Age, never raiſing the Plant which produces it, except merely out of Curioſity.

The Plant which produces Coffee †, is very like the Myrtle-Shrub. Its leaves are always Green, but

* This very poſſibly may be only a Flouriſh of our Phyſicians, as the moſt approved Writers on *Ethiopia* agree, that the *Abyſſinians* don't believe in Tranſubſtantiation; and diſclaim moſt other Points of the *Popiſh* Doctrine, as Purgatory, Service in an unknown Tongue, Image-Worſhip, Auricular Confeſſion, Extreme Unction, Celibacy of the Clergy, *&c.*

† Coffee was firſt drunk in *England* in 1652. The Coffee-Shrub grows to about the height of eight or ten Foot, and its Bark is Gray. The Twigs riſe by Pairs, and the Leaves on the Twigs in the ſame manner. The Leaves are about four Inches long and two broad, in the middle. They are ſhaped much like the Bay-leaf. The Fruits hangs to the Twig, ſometimes one, two or more in the ſame Place. The Natives plant theſe Shrubs in a rich

but larger, and more tufted. It bears a Fruit like a Piſtacho-Nut, having a Huſk containing two Berries, and this is what we call Coffee. This Huſk is Green at firſt, but grows Brown as it ripens. Coffee is not put into boiling Water, to prevent its ſprouting, as ſome have aſſerted; it being taken out of the Huſks, and ſent away without any farther Preparation.

I was uneaſy at the Embaſſador *Moorat*'s Stay, being afraid of loſing the Opportunity of the Monſoons. I therefore wrote Word to inform him, that I was reſolved to go to *Gedda* *, and wait for him in that Town; to which he anſwered, I might do as I judged proper, and that he would endeavour to meet me there, in which he had been prevented by the Death of Prince *Baſilius*, and the many Difficulties he had met with in the Journey. I then diſmiſſed all my Servants; and rewarded them in ſo liberal a Manner, as could not but give them an Eſteem for the *French* Nation. They all melted into Tears, and would fain have followed me, but I did not think proper to take them any further. This being done, I took leave of the Baſſa of *Meſſua*; and, the 28th of *October*, went on Board a Bark built at *Surat*.

I did not care to truſt myſelf in any of the Ships of the Country, they appearing to me crazy and very unſafe. The Boards, though pitched over, are tied together only with Ropes, that are far from ſtrong, any more than the Sails, which are only of Matts made with the Leaves of the *Domi*. How-

a rich Soil, which is watered by artificial Channels: and as, after three or four Years, the Shrubs begin to decline, new Ones are planted. The Berries are dried in the Sun, and the outward Husks are afterwards taken off by Handmills, which Husks, roaſted, the *Arabians* uſe inſtead of Coffee-Berries. When the Berries are roaſted, the beſt way of keeping them is in ſome warm Place, Damps taking off the Briskneſs of their Flavour.

* *Siden*, or *Judda*.

ever

ever theſe Veſſels, though ſo badly equipped, and worſe ſteered, carry a conſiderable Lading; and though there are not above ſeven or eight Men to manage them, they are of great Service in every Part of this Sea.

Two Days after our leaving *Meſſoua*, we came to a little Iſland called *Debelec*. The Ships which come from *India* take in freſh Water and Proviſions here, of which there is great Abundance, except Bread, the Inhabitants themſelves often wanting it, they ſubſiſting uſually on Fiſh and Fleſh. We ſtaid a Week in this Iſland, on Account of the contrary Winds; but the Inſtant a favourable Gale ſprung up, we ſailed to another Iſland called *Abugafar*, or *Father of Pardon*. The Captain went aſhore, and carried a Torch to the Sepulchre of this *Abugafar*. The *Mohammedans* would be afraid of being caſt away, were they to omit this Ceremony; and even frequently go out of their Courſe to viſit this pretended Saint. We afterwards ſailed, in the high Sea, amidſt Shelves and Banks of Sand of which there are great Numbers, and almoſt upon a level with the Top of the Water, which makes the ſailing this way very dangerous; but as the Pilots are very well acquainted with them, they ſail through them without being under the leaſt Apprehenſions, though this Part of the Sea is filled with them. We arrived, the ſixth Day, at *Kotumbul*, a very high Rock ſtanding in the Sea, within half a League of the Continent of *Arabia*. We caſt Anchor between the Bank and the Land, and ſpent the Night there. The next Day we coaſted along *Arabia*, and caſt Anchor before *Ibrahim Merſa*, or *Abraham*'s Anchoring-place. We continued our Courſe; and after ſailing a Week, landed at *Conſita* *, a pretty Town, ſubject to the King of

* I don't meet with this Name, or that of any the Iſlands above in our Maps.

*Mecca*,

*Mecca*, and the firſt Sea-port in his Dominions, Southward. People are glad to go a-ſhore here, they paying but one Duty, whereas they are forced to pay two in other Places. There are very fine Warehouſes in this City; and there the Goods brought a-ſhore are ſtored, after which they are ſent by Land on Camels to *Judda*, which is five or ſix Days Journey from it. We lay at Anchor a Week before *Conſita*, expecting a Wind, and in order to reſt ourſelves. A great Trade is carried on in this City, it being frequented by a vaſt Number of *Mohammedan* Merchants, *Arabians* and *Indians*: Such *Indians* as are Idolaters are not admitted into it. Proviſions are more plentiful and cheaper here than at *Judda*, where we arrived the fifth of *December* 1700. From *Kotumbnl* to *Judda*, we ſailed only in the Day-time, and caſt Anchor every Night for fear of the Banks of Sand.

*Judda* or *Siden* is a large City, on the Sea-ſhore, within half a Days Journey from *Mecca* *. The Port or rather the Road, is ſafe enough, though the Northweſt Wind blows into it. The Bottom is pretty good in certain Places, and there is Depth of Water enough for ſmall Ships, but Ships of a large Burthen are obliged to keep within a League of it. I went a-ſhore, and took up my Quarters in an *Okel* †, which is compoſed of four ranges of Houſes, three Story high, with a Court in the middle. The loweſt Story conſiſts of Warehouſes, and the other Stories are for Travellers. There are no other Inns in this Country, nor in *Turkey*: and there are a conſiderable Number of *Okels* in *Judda*. The Inſtant a Traveller is arrived,

* 'Tis the Port-Town of *Mecca*, where the Pilgrims uſually land, and it belongs to the Grand Signior. The Country round it is very barren. The *Arabians* bring vaſt Quantities of Coffee hither.

† *Oquel.*

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he enquires for Rooms and Warehouſes that may ſuit him; paying, to the Owner, a certain Price, which is ever fixed. I gave four Crowns a Month for two Rooms, a Terraſs, and a Kitchen. Theſe *Okels* are as ſo many Azylums and conſecrated Places, where a Traveller needs not fear being inſulted or robbed, One great Inconvenience is, the Landlords never provide a ſingle Thing; ſo that a Lodger is obliged to purchaſe his own Furniture, and buy and dreſs all his own Proviſions, unleſs his Servants do this.

Two Days after my Arrival in *Judda*, the King of *Mecca* * came thither with an Army of Twenty Thouſand Men †. He cauſed his Tents to be pitched, and encamped before the Gate of the City which leads to *Mecca*. I ſaw him. He is about Threeſcore; of a Majeſtic Stature, and has an Aſpect ſtrikes Terror. The right-ſide of his lower Lip is divided. He is not applauded either by his Subjects or his Neighbours, for Gentleneſs or Clemency. He forced the Baſſa who commands in *Judda*, by Order of the Grand Signior, to give him

* *Mecca* ſtands in a Valley, almoſt ſurrounded with Mountains. 'Tis twice the Bigneſs of *Medina*, and the Houſes, which are low, are built of Brick. In the Center of the Town ſtands the *Kaaba*, or Houſe of God, which the *Mohammedans* declare to have been built by *Abraham*. Here Pilgrims perform their Devotions, but are not allowed to enter the *Kaaba*. Though this City is ſo much rever'd by the *Mohammedans*, it yet has been ſeveral Times beſieged, plundered and burnt.

† The Inland Parts of *Arabia*, are ſubject to a great Variety of petty Princes who wander from Place to Place, and encamp wherever they find Paſture, and Water for their Cattle. The Boundaries of theſe petty Princes can ſcarce be fixed; but thoſe who govern, near the Sea-Coaſts, may be better aſcertained. Such *Arabians* as inhabit Towns, are very few in Number compared to thoſe who live in Tents, and rove from Place to Place. The Sovereign of *Mecca* is one of the moſt powerful Princes in *Arabia*. His Dominions which extend along the Shores of the *Red Sea*, are ſaid to be Two Hundred and Sixty Leagues in Length, and about Fifty in Breadth.

Fifteen

Fifteen Thouſand Gold Crowns; threatning to diveſt him of his Government, in Caſe he did not comply inſtantly. He likewiſe oppreſſed all ſuch Merchants, Subjects of the Grand Signior, as are ſettled there for carrying on their Traffic, making them pay Thirty Thouſand Gold Crowns. Theſe two Sums he diſtributed among his Soldiers, who are ever very numerous, by which Means he is ever Maſter of the Field. Caravans come yearly from *India* and *Turkey*, in Pilgrimage to *Mecca*. Some of them are vaſtly rich; the Merchants going in theſe Caravans, for the Conveniency of tranſporting their *Indian* Goods into *Europe*, and thoſe of *Europe* into *India*. When theſe Caravans arrive at *Mecca*, a great Fair is held in it, to which reſort a numberleſs multitude of *Mohammedan* Merchants, who bring the moſt precious Commodities of *Europe*, *Aſia* and *Africa*, which are there bartered. The King of *Mecca* plundered the Caravans of *India* and *Turkey* in 1699, and 1700. This Prince is called *Xerif*, or ſupremely noble *, becauſe he pretends to be deſcended from the Prophet *Mohammed*. The Grand Signior uſed, during a long Courſe of Years, to give the Inveſtiture of this Kingdom; but the preſent *Xerif*, who is a very haughty Prince, will not ſubmit to his Authority, but calls him, out of Contempt, *Elon Mamluc*, or *Son of a Slave*.

† *Medina* is the chief City of his Kingdom.

* This *Xerif*, and ſome others, are alſo called *Emirs*, both which are ſaid to ſignify the Sacerdotal and Regal Office, as, before them, (the *Kâlif*) among the *Saracens*.

† The *Arabians* called it *Medina Al-nabi*, or City of the Prophet. It conſiſts of about a Thouſand Houſes of Brick and Stone. There are many Moſques in this City, the chief whereof is called the moſt Holy. In a Tower in this Temple ſtands *Mohammed*'s Tomb, which 'tis ſaid the Pilgrims are not permitted to ſee. The Story of *Mohammed*'s Coffin being ſuſpended by a Loadſtone is a Fiction. Pilgrims commonly viſit this Tomb at their Return from *Mecca*. The Place of this Sepulchre is called by way of eminence, the Meadow or Garden.

'Tis famous for being the Seat of *Mohammed*'s Tomb, as *Mecca* is for giving Birth to him. The Monarch does not reſide much in *Medina*, he being generally at the Head of his Armies. The *Turks*, upon their Arrival at *Medina*, undreſs themſelves out of Reſpect, keeping on nothing but a Scarf which covers the middle of their Body; and travel in this geer, three or four Leagues. Thoſe who do not care to ſubmit to this, pay a Sum of Money, in order to make a Sacrifice to God, in Honour of *Mohammed*.

The *Chriſtians*, and particularly the *Franks*, cannot ſettle in *Judda* becauſe of the Neighbourhood of *Mecca*, the *Mohammedans* never permitting them to do it. Nevertheleſs a great Trade is carried on here; ſuch Ships as return from *India* caſting Anchor before it. The Grand Signior commonly keeps Thirty large Ships in theſe Seas, for the conveying of Merchandize *. Theſe Ships have no Cannon, though they are large enough to carry an hundred. All Things are dear at *Judda*, not excepting Water, becauſe of the vaſt Reſort of ſuch Numbers of different Nations; a Pint of Water, of *Paris* Meaſure, coſting Two-Pence or Three-pence †, and that becauſe it is brought four Leagues. The Walls of this Town are very weak; the Fortreſs which ſtands towards the Sea, is a little better; but it could not be able to ſuſtain a Siege, though there are ſome Pieces of Cannon for its Defence. Moſt of the Houſes are of Stone; and the Roofs are ſo many Terraſſes, after the manner of the *Eaſterns*.

* The *Red Sea* was prodigiouſly frequented before the Diſcovery of the Cape of *Good Hope*; but we are told that, of late Years, few Ships go higher than *Mocha*, except the *Turkiſh* Gallies, and the Veſſels which convey the *Mohammedan* Pilgrims to *Mecca*.

† About Three Half-pence, *Engliſh* Money.

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There was ſhewn me, on the Sea-ſhore, within two Muſket-ſhot of the City, a Sepulchre which my Guides declared to be that of *Eve*. The Country round *Judda* is quite diſagreeable; nothing being ſeen but barren Rocks, and uncultivated Places full of Sand. I would gladly have viſited *Mecca*, but no *Chriſtian* is permitted to go thither, upon Pain of Death. There is no River between *Judda* and *Mecca*, as ſome have falſly aſſerted; there being only a Spring whence the Water drank in *Judda* is drawn.

After ſtaying a Month in this Town, I received Advice that it would be ſome Time before *Moorat* the Ambaſſador arrived in it; and alſo that he would be obliged to ſtay a Year longer in *Abyſſinia*, ſhould he neglect the Opportunity of the Monſoons. For this Reaſon I reſolved to embark in the Ships which were now preparing to ſail for *Suez*; and to viſit Mount *Sinai*, whither *Moorat* had appointed me to go, in Caſe he did not come to *Judda*.

Accordingly I embarked, the 12th of *January* 1700, in one of the Ships which the Grand Signior had ordered to be built in *Surat*. Though theſe Ships are of very great Burthen, they yet have but one Deck *. The Sides are ſo high, that the talleſt Man could not reach up to them. The Ropes of theſe Ships are very thick and hard, and their Maſts and Sails differ but little from ours. One Thing very particular in theſe Veſſels is, a kind of Ciſterns, which are ſo capacious, that they contain Water enough to ſupply an hundred and fifty Men during five Months. Theſe Ciſterns are ſo well varniſhed within, that they preſerve the Water very pure and clean, and much better than the Hogſheads uſed in *Europe*. 'Twas with great Difficulty we got from among the Sand-banks which lie about *Judda*, and

* I ſuppoſe theſe are Gallies.

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are found in every Part of that Sea; and for this Reaſon we kept as near as poſſible to the Shore, which lay on our Starboard-ſide. We caſt Anchor every Evening, for fear of running on one of theſe Banks, which the Pilots avoid very ſkilfully. They are ſeen every where riſing to the Surface of the Water; and the Pilots paſs boldly through them, which is owing to their great Experience of theſe Seas from their Infancy; many of them being born on Board theſe Ships, which may be conſidered as ſo many floating Warehouſes. After ſailing five or ſix Days, we caſt Anchor before the Iſland of *Haſſama*, within two Leagues of the Continent. This Iſland is not inhabited, but we took in very good Water there. From that Place, to *Suez* Ships drop Anchor every Night near the Shore; on which Occaſions the *Arabs* never fail to bring Refreſhments.

Twelve or Thirteen Days after our Departure from *Haſſama*, we came to the Road of *Yamboe*. This is a pretty large Town, defended by a Caſtle ſtanding on the Sea-ſide, the Fortifications whereof are in a very poor Condition *. It belongs to the King of *Mecca*. I did not viſit it, becauſe the *Arabs*, who are hovering up and down every where thereabouts, rob Travellers, and abuſe ſuch as go aſhore. We were ſtopped a Week in this Road by contrary Winds. Two Days after our leaving *Yamboe*, we caſt Anchor between two Sands, where there aroſe ſo a furious Storm, that two of our Cables broke, ſo that we had like to have periſhed; but, very happily the Storm did not laſt long.

We went a-ſhore at *Meeula* †, a Town about the

* It has a tolerable good Harbour, and is now the Port Town to *Medina*. Some ſay that this Caſtle is ſtrong enough to reſiſt the Attacks of the *Wild Arabs*, but not to ſtand a profeſſed Siege in Form.

† *Mieula*.

ſame

ſame Extent as *Yamboe*, which alſo has a Caſtle, but 'tis weak. From thence we ſailed to *Chiurma*, a a very good Harbour, where Ships are ſecured from Storms. Here we meet with no Town or Village, but only Tents inhabited by *Arabs*. We did not arrive at *Chiurma* till the 22d of *April*, occaſioned by the contrary Winds. The Monſoons being far advanced, I thought it would be impoſſible to proceed any farther by Sea, for which reaſon I landed at *Chiurma*, were I procured Camels, which in ſix Days, carried me to *Tor* *. *Tor* is ſubject to the Grand Signior. There is a Garriſon in the Caſtle, with an *Aga* who commands in it, and a great Number of *Greek Chriſtians* are found in the Village. They have a Monaſtery agreeably to their Worſhip, which is ſubject to the great one of Mount *Sinai*. I was here told that the Archbiſhop of the Monaſtery of Mount *Sinai*, who was paralytic, hearing of my Arrival at *Judda*, had ſent to *Tor*, to invite me to go and ſee him. Accordingly I ſet out for that famous Monaſtery; and it was three Days before I reached it; the Roads being vaſtly troubleſome, we were obliged to travel over very ſteep Mountains. The Monaſtery of Mount *Sinai* ſtands at the Foot of the Mountain; and the Gates of that Religious Houſe are always walled up, on Account of the Incurſions of the *Arabs*. I was drawn up into it † by Ropes faſtened to a Pulley, and my Baggage after the ſame manner ‡.

* From *Tor*, according to a Tradition of the Natives, may be ſeen the Place where the *Iſraelites* went over the *Red Sea*. The Sea, in that Part, is about Five Leagues over; and, in the middle of the Channel about 35 Fathoms deep.

† 'Tis ſaid that Travellers are let up and down in a Basket.

‡ Certain Travellers relate, that the Monks have abandoned this Monaſtery, on Account of the *Wild Arabs* plundering the Camels which were bringing Proviſions to them, and that they retired to *Tor*.

I immediately paid my Compliments to the Archbiſhop, who is a venerable Man, aged Ninety-three Years. One ſide of him was ſtruck with the Palſy, a Sight which grieved me very much, I having known him ſome Years before; and had recovered him at *Grand Cairo*, when labouring under a Fit of Sickneſs. On this Occaſion I was ſo fortunate, as to enable him to celebrate Maſs, pontifically, on *Eaſter Sunday*, which he, till then, had not Strength enough to do for a long Time.

This Monaſtery is a very ſolid Building, and its Walls are very ſtrong. The Church is magnificent, it having been raiſed by the Emperor *Juſtinian*, as the Friars told me. They are fifty in Number, excluſive of thoſe who go about and aſk Alms. They lead a very mortified Life; they never drink Wine, nor eat Meat, even when very Sick. The Water they drink is excellent, it being taken from a Spring riſing in the middle of the Monaſtery. Thrice a Week they are allowed a ſmall Glaſs of Brandy, made with Dates. They keep a very ſtrict Faſt during the four Lents obſerved in the *Eaſtern* Church; and, out of thoſe Seaſons, they eat Pulſe and dried Fiſh. They riſe in the Night to chant the Office, and paſs the greateſt Part of it in the Choir. They ſhewed me a Shrine of white Marble, covered with a rich Piece of Cloth of Gold, in which St. *Catharine*'s Body is depoſited, but unſeen. They only ſhew us one of the Saints Hands, which is quite withered, but the Fingers are ſtill covered with Gold Rings. The Archbiſhop, who is likewiſe Abbot of the Monaſtery, has under him a Prior who has little or no Power, except during the Abbot's Abſence *. I had the Curioſity

* 'Tis called St *Catherine*'s Monaſtery, whither the Monks pretend the Body of that Saint was brought, after ſhe had been beheaded in *Alexandria*. The *Greeks* have been in Poſſeſſion of

riosity to go to the Top of the Mountain, to the Spot where God delivered the two Tables of the Law to *Moses*; the Archbishop being so kind as to send some of his Friars with me.

We went up, Four Thousand Steps at least, before we got to the Top of this famous Mountain, where a good neat Chapel is built. We afterwards had a Sight of that of *Elias* *. We breakfasted at the Spring; and then returned, heartily tired, to the Religious House. The neighbouring Mountain is still higher, but I had not the Courage to go upon it, I being almost spent with the first Day's Journey. 'Tis on this second Mountain that St. *Catherine*'s Body is said to have been conveyed by Angels after her Martyrdom.

I waited a Month in this Religious House, in Expectation of the Embassador *Moorat*. I now be-

of this Monastery above 1400 Years, it being first given them by some of the *Grecian* Emperors. There is a Tradition, that *Mohammed* confirmed the then Abbot and Religious of this House, as well as all their Successors, in the full Enjoyment of it, and the several Lands about it, upon Condition that they should treat all the neighbouring *Arabs* hospitably; which Condition the Monks afterwards complied with exactly; till the *Arabs* plundered the Caravans which were bringing Provisions to the Monastery, on which Occasions the Friars forsook it, and withdrew to *Tor*. This Convent was surrounded by a very thick, strong, high Wall, to secure it from the Attacks of the *Wild Arabs*; and being situated on the Brow of a very steep Rock, the Friars used to let down the Provisions, (which were chiefly Corn) they furnished the *Arabs* with, by a Rope; and as for the Pilgrims, they were taken up, and let down in a Basket. The Ascent from the Foot of the Mountain to *Sinai* is vastly steep.

* In the Way down this Mountain, a great Stone is shewn, which, according to the Monks, is the Place where *Elias* rested himself, after his flying from *Jezebel*. A little below this, the *Mohammedans*, shew the Print made by *Mohammed*'s Camel, in the Rock, as he was travelling this Way. This Print they kiss very devoutly. Thus we have a Place where both *Christians* and *Mohammedans* employ their Frauds, in order to impose on the Weak and Superstitious. This Country is said to be vastly pleasant and fruitful, which possibly might be the reason why the Children of *Israel* continued so many Years in it.

gan to be tired, and had given him quite over, when Advice was brought that he was come almoſt to the Monaſtery, which gave me the higheſt Satisfaction. I then went and met him, and preſented him to the Archbiſhop, who received him very graciouſly. *Moorat* informed me of the ſeveral Diſappointments he had met with in his Journey. He ſaid that the Death of Prince *Baſilius* was the firſt Thing which retarded him; that the Emperor, notwithſtanding his Grief, had admitted him to Audience, and commanded him to ſet out; and that he made ſome ſtay in *Duvarna*, in Expectation of new Orders from his Sovereign. He acquainted me with the ill Treatment he had received from the King of *Mecca*, he having forced from him the *Ethiopian* Children he was carrying into *France*; and, to add to his Misfortune, the Veſſel on board of which the Preſents were put, had been caſt away near *Tor*: That nine large Ships laden with Coffee had ſtayed in this Port, by their having ſet ſail too late, and loſing the Seaſon of the Monſoons. This Delay has made Coffee very dear in *Grand Cairo*, as thoſe Ships were not able to reach *Suez*, where they unlade, and are freighted with other Goods, as Linens, Corn, Rice, and other Proviſions, which are brought from *Grand Cairo*, and bartered for thoſe of *India*.

After *Moorat* had reſted five Days at Mount *Sinai*, we ſet forwards towards *Tor*, where his Retinue waited for him. We ſtaid but one Night in this Harbour; and proceeded by Land; on the Morrow for *Suez*; travelling almoſt continually by the Sea-ſide. We reached the laſt mentioned Town in five Days.

*Suez* is a ſmall City at the bottom of the Gulph of the *Red Sea*; and is the Port to *Cairo*, whence it is diſtant Three Days Journey. The Town abovementioned is commanded by a Caſtle built in the antient

antient Taſte, and poorly fortified. There is a Governor with a Garriſon of two hundred Men; and there are very fine Warehouſes *. The Country is no ways agreeable, the only Objects round it being Deſarts, interſperſed with Rocks and Sands. This Town, like that of *Judda*, has no Water, which is brought from the adjacent Parts, but then 'tis cheaper.

Upon my Arrival at *Tor*, I wrote to Monſieur *Maillet*, the *French* Conſul at *Cairo*, to inform him of the Embaſſador's Arrival. He wrote me an Anſwer, by which I was deſired to make all the haſte poſſible to *Grand Cairo*. I complied with his Requeſt, and took the Opportunity of the firſt Caravan that ſet out, it conſiſting of about Eight Thouſand Camels. I mounted a Dromedary, and after going Three Leagues with the Caravan, I went on before them, and reached *Grand Cairo* in Four and Twenty Hours. Theſe Dromedaries are ſmaller than Camels. They go very hard, but very ſwift-footed; and will travel Four and Twenty Hours without halting. and are employed only to carry Men. Being arrived at *Grand Cairo*, I informed our Conſul of the reſult of our Journey; and got ready a fine Houſe for the Embaſſador, who arrived two Days after.

* *Suez* has no Water near it, by reaſon that the Plains round are all of Sand. Its Inhabitants ſubſiſt wholly by Trade, which is very conſiderable, as all the Goods which come out of *India* into *Europe*, by the *Red Sea*, are unladed here, and carried from thence to *Grand Cairo* and *Alexandria*. Some imagine *Suez* to be the ancient *Poſſidium*, and others *Arſinoe*. The Town is a little above the Place where the *Iſraelites* croſſed the *Red Sea*. The Gulph of *Suez* is ſeparated from the *Mediterranean*, by an Iſthmus only Fifty Leagues broad, by which *Aſia* is joined to *Africa*. Some *Egyptian* Monarchs had formed a Deſign to cut through this Iſthmus, in order to join the two Seas, but to no Purpoſe. The Town of *Suez* does not now contain above 200 Houſes, and has a good Harbour enough, which yet is too Shallow for Ships of Burthen. 'Tis almoſt a Deſart, when foreign Veſſels and the *Turkiſh* Gallies are not there; but when theſe are lying before it, 'tis full of People.

Monſieur *Maillet*, the Inſtant he heard he was come, ſent him Refreſhments of every kind; and then agreed, in Concert with *Moorat*, that I ſhould embark for *France*, in Order to inform our Court of the ſeveral Particulars related above.

I could ſay much more concerning *Ethiopia*; could treat of the Government of that mighty Empire; of its religious and civil Employments, Courts of Judicature; of the Botany, and even Phyſic of the *Abyſſinians*; but to do this, I muſt firſt enjoy the Repoſe which is earneſtly ſought for, by thoſe who undertake long and laborious Travels: And the Air of *France* muſt firſt have reſtored me to my Health, the Sweets of which cannot be taſted, except it be perfect. We Phyſicians, who cure other People, often have not ſkill enough to cure ourſelves.

A

# RELATION

OF THE

## Expedition of the PORTUGUESE into ABYSSINIA, under Don *Chriſtopher de Gama*, by *Bermudez*, the Patriarch; extracted from *Purchas*'s *Pilgrim* *: With ſome preliminary Hints.

THE *Portugueſe* firſt diſcovered, by Sea, the *Abyſſinian* Empire, to which the *Abyſſinians* themſelves gave Occaſion.

The Empreſs *Helena*, Grandmother to *David* Emperor of *Ethiopia*, having been complimented, in the Name of *Emanuel* King of *Portugal*, by two

* The Title in *Purchas* is as follows: *A brief Relation of the Embaſſage, which the Patriarch Don* John Bermudez, *brought from the Emperor of* Ethiopia, *vulgarly called* Presbyter John, *to the moſt Chriſtian and zealous of the Faith of Chriſt, Don* John, *the Third of this Name, King of* Portugal; *dedicated to the moſt high and mighty King of* Portugal, *Don* Sebaſtian, *of moſt bleſſed Hope, the laſt of his Name. In which he relateth alſo the Death of Don* Chriſtopher *of* Gama, *and the Succeſſes which happened to the* Portugueſe *that were in his Company.* This Piece (dedicated to King *Sebaſtian*) is inſerted in Vol. II. Book VII. Chap. VII. *pag.* 1149, *&* *ſeq.* of *Purchas*'s *Pilgrim.* Mr. *la Croze*, who has inſerted a Verſion of this whole Relation, in his *Hiſtoire du Chriſtianiſme d'Ethiopie*, &c. juſtly ſets a very high Value upon it, and informs us that he wrote to *Liſbon* for the Original, but could not procure it, ſo was obliged to content himſelf with tranſlating *Purchas*.

Gentlemen deputed to her by that Monarch, was determined to ſend an Embaſſador into *Portugal*, to ſettle a ſtrict Alliance between the two Crowns. The Embaſſador employed for this Purpoſe was an *Armenian* Merchant, named *Matthew*, who, going to *Lisbon*, returned to *India* on board the *Portugueſe* Fleet.

He was accompanied by an Embaſſador from *Portugal*, a Man of Quality, *Edward Galvam* by Name, who arriving at the *Red-Sea*, died in an Iſland of it called *Camaran*; ſo that the *Portugueſe* Ships, which had brought *Galvam*, were obliged to return to *Goa*.

But as this ſeemed an Affair of Importance, ſome Years after *Rodriguez de Lima*, a *Portugueſe* Gentleman, was appointed Embaſſador, and his Voyage was very long and laborious. *Rodriguez* went firſt to the Iſland of *Matzuma* in the *Red-Sea*, not far from *Arquico*; which two Places then belonged to the *Abyſſinian* Emperor, as well as the Iſland of *Saquem*. The *Turks* who took them afterwards, poſſeſs them at this Day.

The Chaplain to the Embaſſy was, *Francis Alvarez*, Almoner in ordinary to his *Portugueſe* Majeſty. To this Almoner, a Man of great Simplicity, but ſeeming Sincerity, we are obliged for the firſt Accounts of the *Abyſſinian* Empire; he publiſhing in *Liſbon*, 1540, a Relation of it, with that of his Voyage. This firſt Edition printed in *Gothic* Letters, was followed by many others, which are generally eſteemed by all the Learned. *Rodriguez* of *Lima*, not meeting with Ships to convey him to *Goa*, was obliged to ſtay ſix Years in *Ethiopia*.

The Emperor who then ſwayed the Scepter was called *David*. He received *Rodriguez* very joyfully; and employed him to eſtabliſh an offenſive and defenſive Alliance with the King of *Portugal*, in order to drive the *Turks*, and the reſt of the *Mohammedans*,

*medans*, from all the Strong Holds poſſeſſed by them on the *Red Sea*. 'Twas very difficult to keep an Enterprize like this Secret for any Time. The *Mohammedans* were alarmed, particularly the King of *Adel* or *Zeila*, a Monarch whoſe Territories lay neareſt to thoſe of the *Abyſſinian* Emperor.

Upon this the King of *Adel* began to eſtabliſh Intelligences, and to levy Forces to prevent the *Portugueſe* from joining with the *Abyſſinians*. He ſent a valiant Captain into *Ethiopia*, to attempt the Conqueſt of that Empire. This Captain, whoſe Name was *Ahmed*, and ſirnam'd *Gragna* or *Goronha*, Viſier to the King of *Adel*, (not King of that Country, as *Purchas* ſuppoſes) fought ſeveral Battles with the Forces of the Emperor *David*, whom he at laſt obliged to retire, with few Troops, to ſolitary, inacceſſible Mountains. The *Abyſſinian* Empire would have been totally ruined, had not the Emperor *David* craved Aſſiſtance of the *Portugueſe*, then very powerful in *India*. Accordingly they ſent him Forces, which gave Occaſion to the famous Expedition, an Account whereof was writ by *John Bermudez*, Latin Patriarch in *Ethiopia*, who was a Spectator of all thoſe Tranſactions. This *Bermudez* was a Native of *Galicia* in *Spain*, according to *Nicholas Antonio*, *pag.* 500, and conſequently *Abbé Renaudot* is miſtaken, in calling him an *Ethiopian*. *Bermudez* went into *Ethiopia*, in 1520, with *Rodriguez de Lima*, Embaſſador from the King of *Portugal*, and the Viceroy of *India*. When the *Ethiopian* Emperor diſmiſſed *Rodriguez*, and his Retinue, he deſired that *Bermudez* and a Painter might continue in his Country. 'Tis the Tranſlation of this Expedition, which *Purchas* has given in his *Pilgrims*: And *Tellez*, ſpeaking of it, in his *General Hiſtory of Ethiopia*, gives the following Character of it. "*Ber-*
"*mudez* the Patriarch, wrote a little Book on the
"Affairs of *Ethiopia*, publiſhed in 1565, and de-
"dicated

" dicated to King *Sebaſtian*. Our Fathers (the Je-
" ſuits) who have been in *Ethiopia*, declare that
" he may be credited with Regard to ſuch Particu-
" lars as he himſelf ſaw; but that it is otherwiſe
" with Reſpect to ſuch Things as he knew only by
" hearſay."

If I may be allowed to give my own Opinion: This Account of *Bermudez*, ſo far as it relates to the Expedition, ſeems drawn up with great Simplicity and Truth; but many other Parts of it abound with the marvellous, of which I ſhall give ſome Specimens hereunder.

Here follows an Abſtract of it, extracted from *Bermudez*'s Narrative, inſerted in *Purchas*'s *Pilgrim*, now before me.

The Emperor (ſays *Bermudez*) who reigned in *Ethiopia*, Anno 1525, was named *Onadinguel*. The Patriarch dying, *Onadinguel* nominated me his Succeſſor, a Dignity I would not accept of, but upon Condition that it ſhould be confirmed by the See of *Rome*. At the Monarch's Deſire, I went to *Rome* to pay Obedience to the Holy Father; who ratified all my Titles; appointed me Patriarch of *Alexandria*, and Biſhop of the See of *Ethiopia*. I then went to *Portugal*, to conclude the Embaſſy which the Emperor had ſent thither by one of his Subjects, *Tzaga-za-abas* by Name *, with whom Father *Alvarez* returned to *Europe*. I met with a gracious Reception from his *Portugueſe* Majeſty in *Evora*, and then ſeized *Tzaga-za-abas* by the Emperor's Orders. The Subject of the Embaſſy ſent by *Onadinguel*, was to requeſt a perpetual Friendſhip between the two Monarchs, for which Purpoſe there ſhould be Intermarriages between them; and likewiſe to deſire ſome *Portugueſe* Succours, againſt the Emperor's Enemy, the King of *Zeila*.

* His Name is falſly given by *Purchas*.

The

The King of *Portugal* ordered me a Body of Men, when having got my Diſpatches, I embarked, and arrived at *Goa*, where I was received with great Honours, and acknowledged a Patriarch.

The Viceroy, Don *Stephen de Gama*, commanding a conſiderable Fleet to be fitted out, with a ſelect Body of Forces on Board, we all ſet ſail and arrived at *Matzuma*, a Port in the *Red Sea*, where, to our great Sorrow, we heard that the Emperor *Onadinguel* was dead.

We afterwards were told, that the Empire was then poſſeſſed by the Queen and one of her Sons, who oppoſed the Enemy to the beſt of their Power. I then, at the deſire of Don *Stephen de Gama* the Viceroy, deputed an Officer to them; during which the Viceroy himſelf, who was a very brave Man, endeavoured, but in vain, to ſet Fire to the *Turkiſh* Gallies at *Suez*; but, during the Abſence of the Viceroy, one of the Captain's of the King of *Zeila*, cut to Pieces ſixty of our Men, and another of his Captains or *Bernagaiz*'s, * defrauded the *Portugueſe* of a Thouſand Webs (Pieces I ſuppoſe) of Cotton. However, we afterwards over-reached this *Bernagaiz*, by pretending Amity; when landing ſix hundred Men in the Night, we ſeized on all the Poſts by which the Enemy might eſcape, and kill'd ſome *Turks*, with the *Bernagaiz*, and ſent his Head to the Queen, for which ſhe returned us great Thanks.

As it was now ſuppoſed, that the Enterprize would be more profitable and glorious then had at firſt been imagined, many other Perſons offered to engage in it; and particularly Don *Chriſtopher de Gama*, the Viceroy's Brother, deſired to head it. The Viceroy then ordered me four hundred Soldiers. Among theſe were ſeveral Perſons of Diſtinction, whoſe

* *Bernagaiz*, ſignifies King of the Sea, or he who commands over the Maritime Provinces.

Dome-

Domeſticks increaſed our Army, and were afterwards of ſignal Service.

As we were going to ſet out, a Chriſtian *Bernagaiz* brought us a great Quantity of Refreſhments of every Kind, after which, *Don Stephen* the Viceroy, and the Nobility in his Train, went to *Arquico*, where they embarked for *India*, and left us aſhore. We now ſet out on our March, and in three Days reached *Debaroa*. Here our *Portugueze* were ſcandalized, ſeeing the *Abyſſinians* practiſe their religious Ceremonies, but I pacified them as well as I could. I then ſent a Meſſage to the Queen, who was coming to us with all the Diligence poſſible. We went and met her out of the City, our Army being drawn up after the *European* manner, which Sight ſurprized and pleaſed her exceedingly. She then aſked my Bleſſing, and gave *Don Chriſtopher de Gama* a moſt gracious Reception, thanking him for his Kindneſs in coming to her Aſſiſtance. On the Morrow we all heard Maſs together, when we implored Heaven to give Succeſs to our Arms.

Marching from *Debaroa*, during ſeveral Days, we at laſt came into a very agreeable Plain, where finding a Spring of clear Water, we pitched our Camp round it. The next Day came an Expreſs from *Goronha*, or *Ahmed*, Viſier to the King of *Adel*, accompanied by ſeveral Perſons, who deſired to ſpeak with our General. Coming before him, he aſked who he was; offering *Don Chriſtopher*, provided he would turn *Mohammedan*, vaſt Riches, with a great number of beautiful Women; and in caſe of his Refuſal, he commanded him to leave the Country, which he declared was his. *Don Chriſtopher* replied, that he was a Captain of the King of *Portugal*, who had ſent him to reſtore *Preſter* to *John* his Kingdoms, which he, (the King of *Adel*,) had unjuſtly uſurp'd: And, to ſhew the Contempt in which he held him, he ſent him back a Looking-

glaſs, a Pair of Tongs for the Beard, and a Silver Egg; but gave the Meſſenger ſome very valuable Preſents, as two Bracelets of Gold, rich Garments, *&c.*

Upon this, *Goronha* raiſed his Camp, and marched towards us, at the Head of about a thouſand Horſe, five thouſand Foot, fifty *Turkiſh* Fuſileers, and the like number of Archers. *Don Chriſtopher* placed the Queen, and her Retinue, with the Baggage, in the Centre of his Army. The Queen was then ſeized with a Panick; however, we wounded *Goronha*, and *Don Chriſtopher* was himſelf hurt in the Leg. The *Moors* ſeeing their Commander wounded, retired and followed him; *Goronha* poſted himſelf on a neighbouring Mountain, where he got his Wound dreſſed.

Here a Renegado, firſt Couſin to the *Bernagaiz*, came and ſubmitted to us, promiſing to bring Cattle, and Proviſions of every Kind, and was afterwards as good as his Word. By this Time *Don Chriſtopher*'s Wound was cured, but we now were almoſt famiſhed, ſo that I permitted them, tho' it was Lent, to kill and eat all the Cattle in their Camp. Immediately after, *Goronha* advanced with a greater Body of Forces than before, and ſent a Meſſage to *Don Chriſtopher* to bid him be ready, which frighted the Queen and her two Siſters, ſo that they beſought me to fly. I complied with their Fears; but *Don Chriſtopher* ſending after us, I obliged the Queen to return back, ſpite of her abundant Tears. I then gave her my Bleſſing, and abſolved her from all her Sins.

At Day-Break the two Armies engaged very vigorouſly, when our Artillery, and the Powder we had artfully ſet fire to under the *Mohammedans*, made a prodigious Slaughter of them. The Queen, who ſtood near me, and always held a Croſs in her Hand, wept inceſſantly, and cried, "O Father! What

" have

" have you got by bringing me hither? Why did " not you let me go"? I replied, " Madam, be " not grieved; recommend yourſelf to Heaven; " open your Eyes, and behold the great Slaughter " made of your Enemies".

*Goronha* then told his People, that the *Portugueze* were not Men, but Devils; immediately after which, he retired on the other Side of the Hill, and left us the Field of Battle. We purſued the Enemy, but to no Purpoſe, they flying with amazing Speed. Here a great Number of *Abyſſinians* came and joined us, which pleaſed the Queen no leſs than the Victory had done. The abandoned Camp of the Enemies furniſhed us with vaſt Riches, and a great quantity of Proviſions.

We then marched after *Goronha*, and came into a Plain, at the Foot of one of the Mountains, to which he was retired. In the mean Time the *Moor* had ſent to deſire Succours from the Baſſa of *Zebid*, promiſing to reward him amply. We then retired to a Mountain ſurrounded on all Sides with Rocks, on the Summit of which was a Plain. There we encamp'd, and thence ſent for Proviſions, which were immediately brought us; and our wounded Men were ſoon cured. During this Interval, *Don Chriſtopher* had march'd to a neighbouring Mountain, inhabited by *Jews*, and defended by a *Mooriſh* Captain, and an hundred and fifty Horſe. *Don Chriſtopher* fought them, cut ſeveral of them to Pieces; and the *Mooriſh* Captain's Wife, a Lady of exquiſite Beauty, being taken Priſoner, *Don Chriſtopher* kept her for himſelf, which raiſed the Jealouſy of two *Portugueze* Officers, whom the General broke merely on that Account.

During *Don Chriſtopher*'s Abſence, *Goronha* advanced towards us with 600 *Turks*, whom the Baſſa had ſent him; he having likewiſe two hundred *Mooriſh* Cavalry, and a great number of Foot. He came

came and encamped at the Foot of our Fountain, and ſent a Man with a Cargo of Looking-glaſſes, Beads, and ſuch like Things, to our Camp, with a Meſſage to *Don Chriſtopher*, who was abſent; after which the *Turks* entered our Camp, and did us conſiderable Damage. We now ſent for our General, who coming, and a Council of War being called, it was propoſed to attack the *Moors* or *Turks* in the Night, which *Don Chriſtopher* would not conſent to.

At Day-Break we all march'd down the Mountains, when the Battle begun in a very tumultuous Manner, great Numbers being killed on both Sides, and among the reſt *Don Garcias de Noronha*, Standard-bearer to our General, who defended the royal Standard with the utmoſt Bravery. Our General received a Muſket-ſhot in the Arm, notwithſtanding which, he did not quit the Field of Battle till the laſt Extremity; but being forced to it, he retired to a Mountain, with the few who had continued with him. I deſired the Queen to go to the Mountain alſo; but as ſhe did not care to abandon ſome of her Ladies, who had no Vehicles of any Kind, I forced her and her Siſters-in-law, to go on before; and took up the Princeſs, her little Daughter, on Horſeback behind me.

A Nurſe belonging to the Queen, a Woman of great Virtue, who was accompanied by two of her Daughters, and other Women, laid hold on a Barrel of Gunpowder, when ſaying, "God forbid that "we ſhould fall into the Hands of our Enemies", ſhe ſet Fire to it in the Middle of her Tent; and thus herſelf, and her whole Retinue, periſhed inſtantly. Fifty or threeſcore others, who had eſcaped from the Battle grievouſly wounded, and were unable to ſecure themſelves, put an End to their Lives after the ſame manner. Advancing ſtill farther on the Mountain, we ſtopt, in order to give our flying Soldiers an Opportunity of joining us,

and particularly *Don Chriſtopher*, whom at laſt we ſaw coming forward, wounded in the Arm, as was obſerved above. I dreſſed his Wound, at the Queen's Deſire, with ſome Balm ſhe gave me; and then taking the Veil from her Head, ſhe tore it, and tied up the Wound with it. *Don Chriſtopher* was inconſolable for our Loſs; and particularly becauſe the Enemy had got Poſſeſſion of the royal Standard, on which Occaſion I did all that lay in my Power to comfort him.

At laſt we obliged *Don Chriſtopher* to get on Horſeback, and then ſet out upon our March, and came to a River, over which was a Draw-bridge. Here *Don Chriſtopher* declared that he would go no farther. He then called for his Domeſtics, who making a Bed for him, laid him upon it. He deſired me to confeſs him, and declared he would ſtay in that Place. I would have forced him from it, but he declaring that he would kill himſelf, if I oppoſed his Will any longer, I let him continue there; leaving with him, at his own Requeſt, his Valet-de-chambre, his Secretary, and three *Portugueze* Attendants. I could never find the Reaſon of his taking this Reſolution *.

'Twas with great Difficulty that I prevail'd with the Queen to go forward, ſhe diſcovering the utmoſt Reluctance at leaving *Don Chriſtopher*, but we heard the Enemy at our Heels. This was in the Night. At Day-Break we ſaw ſeveral *Moors* about the Place where *Don Chriſtopher* had retired. After travelling ſome Time, we at laſt got out of the Enemy's reach.

We had loſt forty *Portugueze*, and there remain'd about three hundred, over whom I appointed as General, *Alphonſo Caldeyra*, a Native of *Coimbra*, a Gentleman of great Prudence and Bravery. And

* Methinks the Reaſon is plain enough, *viz.* his great Diſcontent for the unexpected ill Succeſs of the *Portugueze*.

now

now two of the Gentlemen who had ſtaid behind with *Don Chriſtopher* came, and told us the following Particulars: That whilſt they were hid in the Grove, a Woman, purſued by *Moors*, fled to it; when all of them coming into it, the *Moors* aſked who he was, and he told them: that afterwards carrying him to *Goronha*, this latter adviſed him to turn *Mohamedan*, promiſing him mighty Things, which *Don Chriſtopher* refuſing with Indignation, *Goronha* commanded ſome of his People to ſtrike him in the Face, and pull out the Hairs of his Beard. He afterwards forced *Don Chriſtopher* to write to his Soldiers, to perſuade them to come over to the *Moors*; but the latter made a private Mark, to ſhew that what he then writ was extorted from him. To this Letter, the new General of the *Portugueze*, *Alphonſo Caldeyra*, ſent a very ſharp Anſwer, which yet did not exaſperate *Goronha* againſt *Don Chriſtopher*. *Goronha* afterwards employing *Don Chriſtopher*, who pretended to poſſeſs an excellent Secret for healing Wounds, to cure his Captain-general, the latter killed him, at which *Goronha* was ſo much enraged, that he cauſed *Don Chriſtopher* to be beheaded. He ſent his Head to the Baſſa of *Grand Cairo*, and his Quarters to other Places.

*Goronha* afterwards croſſed the Kingdom of *Dambea*, and we received a Reinforcement of an hundred and fifty Horſe, and a thouſand Foot. Theſe were the Subjects of the Emperor *Gradeus*, or *Claudius*, and had deſerted from *Goronha*'s Camp. We then retired to the Mountain of the *Jews*, the Captain of which, with his whole Family, were admitted to Baptiſm. *Don Alphonſo Caldeyra*, our General, marched afterwards with ninety Men, and made great Havock in ſome Villages belonging to the Infidels. About two Months and a half after, we marched to other Mountains, whither *Claudius* came to us with fifty Horſemen, and many others

mounted on Mules. All the Captains went out to meet the Emperor, when bringing him to my Tent, I gave him my Bleſſing, for which he ſeemed very thankful. His Tent was pitched in the Centre of our Camp.

Some Days after, I aſſembled the chief Officers, and deſired that none might be ſcandalized at the Difference in Ceremonies, between the *Ethiopians* and us; and that if we could but bring over the Emperor to acknowledge the Pope, as Head of the Church, his Subjects would follow his Example. I then went to the Monarch's Tent, where the Queen his Mother was at that Time, when I exhorted him to pay Obedience to the *Roman* Pontiff. The Emperor, like a heedleſs Youth who does not know what he ſays, replied thus, "You are neither my Fa-"ther * nor my Patriarch. You are Patriarch of "the *Franks*, and an *Arian*; you worſhipping four "Gods. I'll never call you Father more". I anſwered, that he told a Lie; that I was not an *Arian*; and did not worſhip four Gods: That as he refuſed to obey the Pope, I looked upon him as excommunicated and curſed; and, for that Reaſon, would never ſpeak to him again. Saying this, I roſe, in order to go away, when he told me, that 'twas I who was excommunicated, and not he.

I then went to the *Portugueze*, who ſtood without the Tent, when telling them all that had paſs'd, I declared that he was an Heretic, and therefore commanded them to abandon him, which they all did accordingly.

A little after, the Emperor ſent the *Portugueze* three thouſand Ounces of Gold, and other Preſents, deſiring to be reconciled to them; but they refuſed to take it, unleſs he was reconciled to me. The Queen afterwards came to my Tent, with an Archbiſhop, whom I had conſecrated, when falling upon

* *Bermudez* was his God-Father.

her

her Knees, and conjuring me with Tears to be reconciled to her Son, I at laſt was prevailed with; upon which, going with her to the Monarch's Tent, he receiv'd me with great Humanity; when he, the Queen, and I, ſitting on the Ground, I obliged him, after a long Conference, to ſign and ſeal an Inſtrument, declaring his Obedience to the Holy See, which was afterwards ſolemnly read aloud before the whole People, Trumpets ſounding all the Time. Not long after *Alphonſo Caldeyra* dying by a Fall from his Horſe, *Arias Diz* was elected General in his ſtead.

Some Days after I received a Meſſage from the Monarch, who deſired me to ſend him *Arias Diz*, our General, with all the *Portugueze*, in order to go upon an Expedition which related to the Service of God; accordingly I ſent them. As there remained with me about ſeventeen hundred and fifty *Abyſſinians*, I marched them to the Frontiers of the Mountain where *Goronha* was poſted. Going afterwards on the Mountain, they ſeized upon a neighbouring Town, in which they found only a few Proviſions, with ſome Mead that had been poiſoned, of which two of our Soldiers drinking, died ſuddenly.

I then ſent for *Arias Diz* and the Monarch, deſiring them to march up immediately to me. *Claudius* was afraid at firſt; but being reproached by *Arias Diz*, they all marched and joined us in a Day or two. And now all (thoſe who were fatigued excepted) advanced forward up the Mountain, in order to ſeize, before the Enemy, upon a Poſt of very great Importance. Being arrived at the Summit, we found a Monaſtery dedicated to St. *Paul*, the Friars whereof receiv'd us in ſolemn Proceſſion, after which we pitched our Camp. The Soldiers went to Prayers, and beſought Heaven to give us the Victory; and then great Numbers of People, from all the adjacent Provinces, came and joined

us. In the mean Time we could perceive, from our Mountain, *Goronha*'s *Moors*, exerciſing in the Plains behind us, and could hear them cry as follows: "Before four Days are ended, you ſhall all "be cut to Pieces. Your King ſhall be made an Eu- "nuch, and appointed one of the Guards of the "King of *Zeila*'s Seraglio; and the Patriarch who "brought you hither ſhall be impaled alive."

The General of the *Abyſſinians* going out to ſkirmiſh with the *Moors*, advancing too forward, was taken by them and killed, after cutting off his privy Parts, as is the Cuſtom of that People, at which the Monarch was ſurprizingly afflicted; and Advice being brought that *Goronha* was come, and had encamped at the Foot of the Mountain, *Claudius* was ſo greatly terrified, that he reſolved to fly.

This News being brought me to the Monaſtery, and the *Bernagaiz* ſhewing me a large Body of armed *Abyſſiniaus*, who were in doubt which Party to join, I went to *Claudius*, and beſought him to rely on the Mercy of God, who had redeemed us with his Blood, and would certainly give us the Victory. I then went and made a Speech to the *Portugueze*, beſeeching them to truſt in God, and behave as became their Name. We now deſcended the Mountain, when *Claudius* and his Troops being ſurprized at our Reſolution, halted on an Eminence, and *Goronha* and his Forces advanced to meet us. *Goronha* being mounted on a white Horſe, and armed Cap-a-pee, a Domeſtick of *Don Chriſtopher*, to revenge the former Death of his Maſter, came forward, and ſhot him dead; which intimidating his Troops greatly, we ſoon got the better of them; and *Claudius* deſcending with his Troops into the Plain, the *Turks* and *Moors* quitted the Field of Battle. We now met with very rich Plunder, Proviſions, Artillery and other Arms. *Goronha*'s Son was taken Priſoner, and his Queen fled into the Province of *Dagua*.

Our

Our Soldiers marched a conſiderable Way into the Province of *Dambea*, whence they brought Commodities of great Value. *Claudius* gave Orders for building a magnificent Monaſtery, on the Spot where this miraculous Victory had been obtained. An *Abyſſinian* would fain have uſurped the Glory of killing *Goronha*, but the Contrary was proved to his Shame.

We ſtaid two Months in this Place, during which *Claudius* ſent Advice of it to the Queen his Mother, who was at a League Diſtance from us, and afterwards came to our Camp. Some Days after *Claudius* marched forth, in order to recover certain Provinces, of which the King of *Zeila* had diſpoſſeſſed him, during which he left the Queen with me. Whilſt the Army continued in this Place, the King of *Aden*, or *Adel*, ſent a Meſſage to *Claudius*, to tell him that he muſt not fancy that the King of *Aden* was dead, he being his Succeſſor, and would ſoon be with him. The Army then marched to a great River, which they paſſed in the Night, within half a League of the Enemy's Camp. We then marched up, and killed a great number of their Men, among whom was the King of *Aden*. *Claudius* was wounded, and in danger of loſing his Life. We loſt ſeveral Soldiers; but the Infidels ſeeing their Monarch dead, fled, and being purſued by the *Portugueze*, a great Slaughter was made of them. *Claudius* would accept, as his Share of the Plunder, of nothing but the King of *Aden*'s Sword and Lance, he beſtowing all the reſt of the rich Plunder on the *Portugueze*, who had won it. The King of *Aden*'s Queen being taken Priſoner, *Claudius* offered to marry her, upon Condition that ſhe ſhould turn *Chriſtian*, to *Arias Diz*, to whom he gave the Kingdoms of *Doror* and *Bala*, which had belonged to the Queen, he reſerving to himſelf the Kingdom of *Oygere* only.

*Claudius* having thus recovered his Kingdoms, and poſſeſſing them in Peace, I flattered myſelf that he would ſolemnly ratify the Obedience he had promiſed to the ſupreme Pontiff, and eſtabliſh a perfect Conformity between the Churches of *Rome* and *Ethiopia*; but as he had not been ſincere on that Occaſion, he ſoon forgot his Promiſe, and acted in direct Oppoſition to it; going afterwards to the Monarch's Tent, I met with a very cold Reception; and three *Portugueze* Gentlemen coming up to me, whiſpered, and bid me beware of *Arias Diz*, declaring that he was a Traitor, at which I was prodigiouſly ſurprized. I afterwards heard *Claudius* ſpeak thus to *Arias Diz*, "Mark, my General, "carry no longer the King of *Portugal*'s Standard "in my Kingdom; leave it there, and take up "mine". *Arias Diz* refuſing this, *Claudius* would have forced one of his Pages to ſeize it, but was prevented by a *Portugueze*, who wounded the Page in the Head.

I then withdrew to my Quarters, whither I was followed by all the *Portugueſe*. *Arias Diz* then blaming me for exaſperating *Claudius*, ſeveral *Portugueſe* Gentlemen roſe, and ſaid, that he was a Traitor to the King of *Portugal*, and conſequently could no longer be our Captain. He replied that he had infinite obligations to *Claudius*, and therefore was his Captain, and not that of the King of *Portugal*. As I afterwards reproached him with cauſing himſelf to be baptized *Mark*, purſuant to the Ritual of the *Alexandrian* Heretics, he retired with a ſorrowful Countenance to his Quarters, followed only by a few *Portugueſe*.

*Claudius* ſending for me next Day, I went to his Tent, where I met with a moſt ungracious Reception, the Monarch neither riſing, nor aſking my Bleſſing as before. I then told him, that he was not only ungrateful with Regard to the King of *Portugal*;

*Portugal*; but likewiſe that he violated in my Perſon the Reſpect which he owed to *Chriſt Jeſus*, whom I repreſented. I thereupon told him, that in caſe he returned to the Hereſy of the *Jacobites*, *&c.* he would be rejected, curſed, and excommunicated. He replied, that we were Heretics, becauſe we worſhipped four Gods; and added, that had I not been his ſpiritual Father [his Godfather] he would have ordered me to be quartered. Hearing this, I returned to my Tent, where many *Portugueze* waited for me, whom I informed of all that had paſſed.

Whilſt I was in the Camp with the *Portugueze*, *Claudius* ſent a Meſſage, ordering me not to cauſe any Change; and declaring that the *Portugueze* were all under the Command of *Mark* [*Arias Diz*] his General: But I replied, that the *Portugueſe* refuſed to fight under a Traitor and a Heretic, and reſolved to return to their Native Country: To which *Claudius* ſent Anſwer, that we could not quit it without his Conſent. We then ſeparated, and I exhorted the *Portugueſe* to behave gallantly.

There were three Entrances to our Camp, and theſe we fortified, laying Pots of Gun-powder which afterwards annoyed the Enemy greatly. Our Cavalry advancing towards *Claudius*'s Camp at Midnight, terrified the *Abyſſinians* to ſuch a Degree that they fled. On the morrow *Claudius* prepared to attack us, when advancing up the Avenues, the Powder-pots were fired, which ſlew great Number of the *Abyſſinians*, ſo that they all retired; which the Monarch perceiving, he with Grief tore his Garments. The Monarch ſending for *Arias Diz*, told him, that as he could not overcome us by Force, they muſt have Recourſe to Artifice.

This being agreed, *Claudius* ſent us Word that he was ſorry for whatever had paſſed, and was determined to ſubmit to my Will in all Things. We replied, that if he would do this, we would ſerve

him as our Lord and' Father. Here the Traytor *Arias Diz*, adviſed *Claudius* two Things; firſt to forbid his Subjects furniſhing us with any Proviſions; and ſecondly, to promiſe us the nobleſt Rewards.

Immediately the Monarch ſent a large Sum of Money to the *Portugueſe* Soldiers, and a great Number of Oxen, Sheep, and other Proviſions to me; promiſing farther to comply with all my Deſires. The *Bernagaiz Iſaac* promiſed likewiſe to aſſiſt us to the utmoſt of his Power. We then went towards *Claudius*'s Tent, being met by *Mark* [*Arias Diz*] whom I requeſted to live at Peace with my People, which he promiſed. *Claudius*, and all the People in general, ſeemed overjoyed at this Reconciliation.

A little after five *Portugueſe* Gentlemen came and told me, that they were going to be ſent ſeparately into Baniſhment, a Counſel that was wholly owing to the Traytor *Mark*. I then went to the Noblemen whoſe Priſoners they were to be, and begg'd him to treat them kindly, which they ſolemnly promiſed, though they had been ordered to throw them into Chains, as Slaves. I then haſtened to the Monarch, when aſking him why he treated my Brethren in this manner, he replied, that as he was going to make War againſt the *Gallas*, or *Galles*, it was neceſſary the *Portugueſe* in queſtion ſhould be away, to prevent their making a Mutiny; and that I myſelf ſhould be ſent among the *Gaffates*, and be handſomely ſupported; he having appointed the Revenues thereof, to be paid me for that Purpoſe; and that all imaginable Honour ſhould be ſhewn me. *Mark* coming up to *Claudius*, and ſaying: Sir, be ſo good as to ſend for the Patriarch from *Alexandria*: "The Monarch, replied; Bleſſed be God "(*Mark* my dear Friend;) the Thing is done."

I then was ordered to be put in Poſſeſſion of the Country of the *Gaffates*, who were commanded to recognize

recognize me as their Lord; I was allowed to take with me all my Domeſtics, whether Freedmen or Slaves. I arrived after taking leave of *Claudius*, in a Week, in this Country; having in my Retinue, an *Abyſſinian* who had been in *Portugal*, and whom I appointed Steward of my Houſhold. The Country of the *Gaffates*, is ſituated in the midſt of ſeveral very high, ſteep Mountains, and the Inhabitants are quite barbarous: We then deſcended into a deep Valley, where the Captain who conducted me, calling the Inhabitants together, ordered them to receive me as their Lord, but not permit me to leave that Place, and go to Court. They promiſed to obey all his Orders.

I lived ſeven Months in this Country, during which the King marched againſt the *Galles*, but with very ill Succeſs. A little after *Mark* died, and was interred by *Claudius*'s Order, with great Solemnity, his Body being depoſited in the Church where the Kings are buried. The Monarch and all his Court were exceedingly afflicted at his Death. Hearing this I reſolved to go to Court, and for that Purpoſe, cauſed the Captain who guarded us to be bound; when ordering my Gunner to diſcharge ſome Field-Pieces cloſe by him, the poor Captain was in ſuch Terror, that he promiſed never to moleſt me more, provided I would releaſe him, which I accordingly did. I afterwards cauſed all my Field-Pieces, being Ten or Twelve in Number, to be fired, which ecchoed like Thunder among the Mountains, and killed two Men. The Inhabitants were ſo much diſmayed, that they all fled, and the Captain ſent me Word, that I might go whitherſoever I pleaſed.

We march'd out of theſe Mountains with all poſſible haſte; and, two Days before our Arrival at the King's Camp, I met with a *Portugueſe* on whom *Claudius* had beſtowed ſome Lands (as he had done

on

on all the *Portugueſe*) which he was come to view. He told me that *Claudius*, after *Mark*'s Death, had appointed *James de Figueredo* to be General of the *Portugueſe*, who dying ſoon after, he had nominated two Generals, *Gaſpar de Soſa*, and *Lopez d'Almanſa*, each of whom was to command the Squadrons, which were to guard the Monarch; but afterwards the former (who was my Nephew and Friend) was appointed ſole Commander. *Claudius* ſent me a a very civil Meſſage, with an Equipage and five hundred Ounces of Gold. The *Portugueſe* ſeemed overjoyed at my Arrival; but the Monarch's Complaiſance was all a Feint, he expecting daily the new Patriarch of *Alexandria*, and was unwilling we ſhould meet, leſt this ſhould occaſion ſome Diſturbance.

After *Claudius* was gone, *Robel* a Soldier of Diſtinction, came and told me privately, that the Emperor was highly exaſperated, becauſe I had obliged him to pay Obedience to the See of *Rome*, and that as another Patriarch was coming, it would be proper for me to take Care of myſelf. I thanked him, and told him it was abſolutely neceſſary for me to go to Court, whereof I ſoon ſent Advice to *Gaſpar de Soſa*, deſiring his Aſſiſtance, a little before which *Robel* and I parted.

Juſt as I was coming to the Monarch's Camp, a *Portugueſe* came and declared, that *Claudius* had ordered me to be ſeized, and carried upon a Rock, where I ſhould end my Days. Accordingly I was ſeized, when all the *Portugueſe* ran to reſcue me. The Monarch afterwards blamed *Gaſpar de Soſa* for ſetting me at Liberty, when the latter juſtified what he done, and accuſed the King of Ingratitude; whereupon *Claudius* ſent for me to his Tent, on which Occaſion he was ſo very profuſe of his Careſſes, that I was quite nauſeated with them. I afterwards at his Requeſt, promiſed not leave the *Portugueſe*,

*Portugueſe*, nor to quit the Empire without his Permiſſion. He then gave me Lands, the Annual Revenue of which amounted to twenty thouſand Cruzadoes; ordering that the Patriarch *Joſeph*, whom he had ſent for from *Alexandria*, ſhould be his Prelate, and that I ſhould be the Prelate of the *Portugueſe* only; and farther that my Archdeacon, and all my other Officers, ſhould thenceforward ſerve the Patriarch *Joſeph*.

*Claudius*, in order that *Joſeph* might take Poſſeſſion, peaceably, of his Patriarchate, ſettled me and the reſt of the *Portugueſe*, in Provinces which were fartheſt diſtant from that wherein he chiefly reſided. In the mean Time he ſent the *Portugueſe* into the Province of *Doaro*, on the Frontiers of the *Galles* his Enemies, where they were to be in Garriſon. This diſguſted *Calide*, who cammanded in thoſe Parts; and hereupon he raiſed an Army of ſeven thouſand Horſe, ſix thouſand Foot, and ſix hundred Archers. *Calide* marching at the Head of all theſe Forces, they were afraid to attack us, upon which the *Portugueſe* watching their Opportunity, ſeven of our Fuſileers ſhot at *Calide*, and kill'd him before the Battle began; which terrified his Troops to ſuch a Degree, that Part of them ſubmitted, and the reſt fled. *Claudius* was overjoyed at this Victory, he being very much afraid of *Calide*, who was his Relation, and next Heir to the Crown.

After the Death of the *Calide* of *Doaro*, we enjoyed four Months Peace; but now *Claudius* ſent Advice, that the *Gallas* were advancing towards us to attack us, and therefore that it would be proper for us to ſtand upon our Guard. Theſe *Gallas* are a very ſavage and cruel People. Accordingly we prepared for our Defence; and as our Fire-Arms were our greateſt Strength, we made great Quantities of Gunpowder, this Country abounding with

Brimſtone and Salt-Petre. We afterwards ſent away all Perſons who were not able to fight.

The Enemy appeared, and in incredible Numbers; after which they advanced towards us in great Order, to above the Diſtance of Cannon-Shot. We were then not above an hundred and fifty in Number, and therefore not being numerous enough to march and attack them, we waited for their Arrival in our Camp, this being pitched on an Eminence, which commanded the adjacent Places. Here we defended ourſelves ten or twelve Days, expecting the Arrival of *Claudius*, during which we annoyed the *Gallas* exceedingly.

The Monarch not coming, and being in want of Powder, we raiſed our Camp, and marched out in ſearch of him, the *Gallas* not daring to follow us. *Claudius* coming, and hearing that the *Gallas* had ſeized upon the Country, wept like a Child. He indeed had loſt three conſiderable Kingdoms, thoſe of *Bala*, *Doaro*, and *Hadia*. Some *Portugueze* beſought him to be comforted, declaring that all his Misfortunes were owing to his Diſputes with me, who was his only lawful Patriarch. He made no Reply, but raiſed his Camp, and ordered us to follow him, he being determined to viſit certain Provinces of his Empire which he had not yet ſeen.

We marched ſeven or eight Days to the South-Eaſt of *Doaro*, and arrived at the Kingdom of *Oggy*, inhabited by *Chriſtians*, whoſe King, named Brother *Michael*, is a Friar, Brother-in-law to *Claudius*, and tributary to him. This Prince gave us a very gracious Reception. The Monarch being come into the Country of the *Gaffates*, (a very barbarous People) he ordered War to be carried on againſt them; but that People marching one Morning, and attacking the Camp of the *Abyſſinians*, cut many of them to Pieces: But they afterwards were purſued, to their great Loſs, by the *Portugueze*, who

who ſack'd their Towns, where they found rich Plunder. Soon after we left theſe *Barbarians*, and marched towards *Damute*.

This Kingdom is ſituated on the *Nile*, which here has a very great Variety of Windings. The Acceſs to it is very difficult, on account of the ſteep Mountains ſituated along the *Nile*, and where ſome narrow Paſſages are cut in the Rock, and thoſe are ſhut with Gates, and defended by armed Soldiers; but whenever the Monarch comes into this Country, the Gates are taken away, and all Perſons allowed Admittance. This is a very ſpacious Kingdom. Above the *Nile*, ſouthward, is a large Province called *Couche*, contiguous to *Damute*, and inhabited by *Heathens*. The Sovereign of this Country having offended *Claudius*, he ordered me to ſend him a Meſſage, in quality of a Patriarch, commanding him to lay down his Arms, and bring the Tribute, which he did accordingly. At his coming to the Emperor's Tent, he took off his ſplendid Garments, and put on others of leſs Value; four Days after which *Claudius* admitted him into his Preſence, in his firſt Robes. He then ſhewed us his Riches, which are immenſe. The Sovereign of this Country, at the Emperor's Requeſt, afterwards turned *Chriſtian*, and was baptized *Andrew*. The *Portugueze*, at this King's Deſire, marched out againſt his Enemies, whom they conquered, and brought off very rich Plunder. *Claudius* then came back to *Damute*, and returning from it along the *Nile*, towards the *Red-Sea*, we came unto the Kingdom of *Goyame* or *Gojam*, contiguous to that of *Damute*. *Gojam* is a rich and fruitful Kingdom, and abundant in all Things. To the Weſt of the Kingdoms of *Damute* and *Gojam*, towards *Guinea*, are Countries quite uncultivated, and very little inhabited.

Above *Gojam*, and in the Neighbourhood of it, is another Kingdom of *Abyſſinians* (ancient *Chriſtians*)

called *Dembea*, or *Dembya*, where is a large Lake, a great Way above which are the Sources of the *Nile*. A little below is another Kingdom called *Agoa*, inhabited by *Moors* and *Heathens*, who live intermixed. The King of this Country is independent. From *Dembea*, Weſtward, is a Province called *Subia Nubia*, now poſſeſſed by *Mohammedans*, which Country is ſaid to have been formerly peopled by *Chriſtians*, as may be concluded from ſome Churches, in Ruins, ſeen there. Still more Southward is a great Kingdom, called *Amar*, belonging to the *Moors*.

*Claudius* having employed about a Year in the Excurſions abovementioned, returned to the Provinces of *Simem* and *Amara*, in which the Monarch uſually reſides. Theſe Provinces are preferable to the reſt.

The Province of *Beth Mariam* is large, populous, and produces great Revenues. *Claudius* gave it the *Portugueze*, to compenſate for the Loſſes they had ſuſtained at *Doaro*, by the Incurſions of the *Gallas*. The Lands in *Beth-Mariam* were divided among us according to our Rank and Quality. The yearly Income of ſuch Perſons as had leaſt, amounted to a thouſand Crowns; the Captain had above ten thouſand, and I myſelf had as much. This Province lies contiguous to the Kingdom of the *Gaffates*, who having rebelled, the *Portugueze* were ordered to wage War againſt them, which they did very ſucceſsfully. *Claudius* being ſettled in the Province of *Simem*, the *Portugueze* deſired Leave to go and view their Lands in that of *Beth-Mariam*; and I, at the ſame Time, begged to return to my Country, by which I underſtood *Portugal*, tho' the Emperor meant *Beth-Mariam*, otherwiſe he would not have indulged my Requeſt.

We arrived in the Province of *Beth-Mariam* in the Beginning of Winter, all which Seaſon I ſpent there

there. I exerted my utmoſt Endeavours, in order to procure the Love of my Subjects, who were commanded to keep a ſtrict Eye, and not ſuffer me to eſcape. I was often viſited for that Purpoſe by *Gaſpar de ſoſa*, but always pretended to have the Gout, in order that I might have the better Opportunity of getting away. *Soſa* being gone to Court, I took that Opportunity, when aſſembling the chief Perſons of the Province, I declared, that I was going in Pilgrimage to a Monaſtery called *Debra Libanus*, deſiring them to pay my Revenues, during my Abſence, to one of my Domeſtics.

The way to *Debaroa* * was directly by the Place where *Claudius* was then, for which Reaſon I fetch'd a large Compaſs about, going thro' Countries where were few Inhabitants, carrying Proviſions for myſelf, and ſeven or eight Perſons who accompanied me. I had ordered them to declare, on the Road, that I was very ſick, and going to *Debaroa* to get myſelf cured. I croſſed the *Nile* twice with much Difficulty. I could not help paſſing by ſome Gates, ſituated on that River, and guarded by Soldiers. As I ran great Hazards on thoſe Occaſions, I ordered my Attendants to ſay, that one of the Emperor's Servants, a Perſon well known, was coming after, in order to conduct me to *Debaroa*; which Stratagem ſucceeded, and I was permitted to go on. At laſt I arrived in good Health at *Debaroa*, where I met with ſome *Portugueze*, who gave me a very kind Reception, as did the *Bernagaiz* of the Country, who ſuſpecting my Deſign, adviſed me to return to the Emperor. I anſwered that I abſolutely would not; but was reſolved to end my Days in that Country, in a Hermitage, dedicated to the bleſſed Virgin. The *Bernagaiz* approved my Reſolution, and ſaid he would write to *Claudius* about

* 'Tis called *Dobarowa* in *Moll*, and *Debarua* in *Purchas*'s *Pilgrim*.

it,

it, and be anſwerable for my forth coming. He afterwards intreated me to ſuſpend the Excommunication I had pronounced againſt the Emperor and his Country; and, in the mean Time, ſent an Expreſs to the Monarch. The Meſſenger, in a few Days, brought back Word that *Claudius* was highly exaſperated againſt me, becauſe I had excommunicated him; and therefore would have given Orders to put me to death, had it not been out of Regard to the *Portugueze*. He declared that I was a Traitor and a forſworn Wretch, for leaving the Country without his Permiſſion. His Orders concluded, with commanding me to continue in *Debaroa*, where the *Bernagaiz* was to watch me cloſe.

I reſided above two Years in *Debaroa*, recommending myſelf to God; and found, in this Place, nine or ten *Portugueze*, who fled thither after our unhappy Defeat by *Goronha*. There arrived, about this Time, at *Debaroa*, a *Venetian* Merchant, called *Suncar*, who was come to redeem forty *Portugueze*, taken Priſoners by the *Turks* towards *Ormus*. At the ſame Time arrived Father *Gonſalvo*, and another Jeſuit, who were come from *India*, to enquire after me and the reſt of the *Portugueze*.

During this Interval there arrived at *Matzuma* two *Portugueze* Foiſts, when *Gonſalvo* and I begged Leave of the *Bernagaiz*, who had Charge of me, to let me go to *Matzuma*, in order to beſeech the *Portugueze* on board the two Foiſts, to contribute towards the rebuilding of our Church in *Debaroa*, which had been burnt down. The *Bernagaiz* conſented, and lent me a Mule to ride upon; appointing, at the ſame Time, ſix Men to travel along with me. For the greater Security, there went with us an Embaſſador, whom *Claudius* had ſent to the Viceroy of *India*: The *Bernagaiz* imagined that the Captain, ſeeing the Embaſſador, would not dare to take me on board his Ship; but he was miſtaken, the

the Officer being extremely glad to have me. The Embaſſador ſeeing me in the Ship, would not ſtay in her, but returned aſhore, he imagining that the *Portugueze* would treat him ill on my account.

We ſet ſail, together with the *Portugueze* I had found in *Debaroa*, and arrived at *Goa*, at the Time that *Francis Barreto* was Governor of *India*, from whom I met with Civilities of every Kind. Nine or ten Months after I ſet out for *Cochin*, and going on board a Ship, ſailed to St. *Helena*. I went aſhore there, and ſpent a Year in that deſert Land, where my Sufferings were great, occaſioned by the Villainy of the Inhabitants, and the great Want I was in of all Things. At laſt I arrived at *Liſbon*, in *Auguſt* 1559.

We were conſidered, in *Portugal*, as loſt Men; and indeed we were ſtrangely neglected, which was the Cauſe of the little Succeſs of our Expedition. Had Recruits been ſent us, we ſhould have forced *Claudius* and his Subjects to ſubmit to the Church. The Converſion of the *Abyſſinians* might have been the more eaſily effected, as there are no proud, obſtinate Literati among them; the *Abyſſinians* being humble, devout, and deſirous to be inſtructed in the Truth; and as to worldly Riches, more might have been got here than in *Peru*, or by the Traffick of *India*. At the Command of *James Lopez de Sequera*, Viceroy of *India*, I went into *Ethiopia* with *Don Roderick de Lima*, and Father *Francis Alvarez*, who returned to *Portugal* with the *Abyſſinian* Embaſſador, *Tzaga-za abus*, for whom I was detained as an Hoſtage in *Ethiopia*. There I always met with the greateſt Honours and Civilities, the Emperor appointing me Godfather to *Claudius*, his Succeſſor. After the Death of *Abuna Mark*, his Patriarch, the Emperor in queſtion appointed me Patriarch over his whole Empire, deſiring me to go to *Rome*, to pay his and my Obedience to the

Pope, and afterwards to *Portugal*. I undertook the Journey by Land; but travelling from *Grand Cairo* to *Jeruſalem*, was taken by the *Turks*, who had like to have killed me. Getting out of their Hands, I afterwards arrived in *Rome*, under Pope *Paul* III. who approved of my Election, and confirmed me Patriarch of *Alexandria*. Of this I received authentick Inſtruments at *Rome*, all which were loſt in the Battle when *Don Chriſtopher de Gama* was taken. As I have not had Opportunity of producing thoſe Inſtruments, my Enemies ſcoff at me; but this I don't value, as I am conſcious to myſelf that I laboured with the utmoſt Zeal for the Advancement of the Faith in *Ethiopia*.

So far *Bermudez*. Mr. *la Croze*, who tranſlated this entire Relation into *French* obſerves, "that "it naturally forms Part of the Hiſtory of *Ethio-* "*pia*; and is the more authentick, as the Author "reſided above thirty Years in that Country; and "ſaw Places to which the Jeſuits, whom the *Abyſ-* "*ſinians* always beheld with a ſuſpicious Eye, were "never allowed Acceſs.

"This Expedition of *Don Chriſtopher de Gama* "was very glorious to the *Portugueze* Nation, and "Relations of it have been publiſhed by different "Authors. Father *Tellez*, in the ſecond Book of "the General Hiſtory of *Ethiopia*, has given one, "which ſometimes differs from this. There is al- "ſo another, which ſeems more authentick than "that of Father *Pays*, who acknowledges that he "wrote his from Hear-ſay. This Account was writ "by *Michael de Caſtanhoſo*, a *Portugueze* Gentleman, "and is mentioned by Father *Guerreiro* the Jeſuit, "which I have not been able to recover, though I "wrote to *Liſbon* for that Purpoſe.

"Be this as it will, the Relation above of *Ber-* "*mudez* gives a more accurate Account, in many "Things, of *Abyſſinia*, than that of the *Portugueze* "Jeſuits,

" Jeſuits, who, ever ſince their being baniſhed from " it, have uſed their utmoſt Endeavours to leſſen " the Power and Extent of that Empire. *Tellez* " has prefixed, to his General Hiſtory of *Ethiopia*, " a Print repreſenting the Sovereign of that migh- " ty Empire, in the Form of a miſerable Negro, " and half naked, an evident Proof of the Paſſion " and Hatred of the Jeſuits; it being well known, " that the Emperors of *Ethiopia* are handſome Men, " and richly dreſſed, as appears particularly by Dr. " *Poncet*, who travelled into that Country."

If I might be allowed to add a Word or two, after ſo learned a Man as Mr. *la Croze*, I would obſerve with him, that a great Air of Simplicity and Truth are ſeen in every Part of *Bermudez*'s Narrative, wherever he treats of the Expedition; but that he muſt certainly be miſtaken in many Particulars concerning the Country, for which however he may deſerve Pardon, in a great Meaſure, as the Age he lived in was leſs enlightned than this; and the State of many foreign Countries was far leſs known than at preſent.

Among his Miſtakes, I would preſume to include what he tells us concerning the Incantations of the Heathens of *Gorague*, who ſtand in the midſt of a Fire without being burnt; of the *Amazons* near *Damute*, who ſeem exactly copied from thoſe of the Ancients; of the Griffins in that Country, which are ſo large, that they carry off a Buffalo with as much Eaſe, as an Eagle does a Rabbit; of the Phœnix, and of other Birds, who caſt as wide a Shade as a Cloud; of the amazing Quantities of Gold of the Province of *Couche*, where large Tracts of Land are ſeen, the Soil whereof is two Thirds Gold, and one Earth. All theſe Particulars I omitted, as ſuppoſing them to be fabulous. This the learned *Purchas* hints at from time to time; and I was very much ſurprized not to find any ſuch Cautions in

Mr. *la Croze*, who yet might look upon them as too groſs for any Perſons in this Age to credit.

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## *Continuation of the State of the Chriſtian Religion in* Ethiopia; *from the* French *of Mr.* la Croze, *Profeſſor of Philoſophy, Librarian and Antiquary to the King of* Pruſſia. *Containing the Progreſs and Ruin of the* Portugueze *Miſſion* *.

GRANHA's † Defeat, and the Reſtoration of the *Abyſſinian* Emperor, were very much talk'd of in *Europe*, particularly at *Rome*, where this Revolution was conſidered as a ſure Conqueſt with regard to the *Roman* Pontiff. *Ignatius Loyola* thought

* The Title of the Original is, *Hiſtoire du Chriſtianiſme d' Ethiopie, & d' Armenie; par Monſieur* Maturin Veyſſiere la Croze, *ancien Profeſſeur en Philoſophie, & Bibliothecaire & Antiquaire du* Roi de Pruſſe. *A la Haye*, 1739, 12mo. As this learned Author was very converſant in this Subject, and his Work has not yet appeared in *Engliſh*, I imagined that a Verſion of the moſt material Parts of it, would be an uſeful Embelliſhment to the preſent Work. That of Mr. *la Croze* is dedicated to the Prince Royal of *Pruſſia*, (now King, in 1742.) and divided into four Books: I. Containing the Hiſtory and Progreſs of Monophyſiſm, the Sect which ſuppoſes only one Nature in Chriſt. II. An Account of *Ethiopia*, by the Patriarch of *Bermudez*. III. The Progreſs and Ruin of the *Portugueze* Miſſion in *Ethiopia*. IV. The Progreſs and Ruin of the Miſſions in *Armenia*. As the greateſt part of the 1ſt Book bears no Relation to the preſent Work, I therefore omitted it. An Extract of Book II. has been given above. The IV. Book relating to the *Armenian* Miſſions, I alſo left out; and only tranſlated the III. Book, concerning *the Progreſs and Ruin of the* Portugueze *Miſſions*, which is given here.

† Called alſo *Goronha* and *Ahmed*. He was not King, but Viſier to the King of *Adel* or *Deila*, a *Mohammedan*, and a great Enemy to the *Abyſſinian* Emperor, whom the *Portugueze* aſſiſted; and enabled him to defeat the King of *Adel*.

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it a proper Opportunity for eſtabliſhing the Authority of his newly-founded Order; and accordingly ſet all his Engines at work, at *Liſbon* and at *Rome*, to ſettle a Jeſuit-Miſſion in the Empire of *Ethiopia*. For this Purpoſe he deſired the Pope's Leave to go thither in Perſon; but his Requeſt was denied, from the Suppoſition that he might do more important Services in *Europe* to the Church of *Rome*, than in ſo far-diſtant a Country. Nevertheleſs, as he ſtill continued ſuing, Pope *Julius* III. conſented to ſend a Jeſuit-Miſſion into *Ethiopia*, and ſuch an one as might dazzle the Public by the Splendor of its Titles. *John Nunez Barreto* was appointed Patriarch of *Ethiopia*, and *Melchior Carniero*, titular Biſhop of *Hierapolis*. Theſe were *Portugueze*, to whom was joined *Andrew Oviedo*, a *Spaniard*, nominated Biſhop of *Nicea*. Theſe two Biſhopricks were of thoſe commonly called *in partibus Infidelium*. *Loyola*, who conducted the whole Miſſion, added ten more Jeſuits to it, to repreſent by this Number, as he obſerves in his Letter to the *Abyſſinian* Monarch, the ſacred College of the twelve Apoſtles.

*Nunez Barreto*, having been conſecrated Biſhop at *Liſbon*, embarked for *India*, furniſhed with Bulls; a Recommendation from the King of *Portugal*; and a Letter from *Ignatius Loyola*, directed to the Emperor of *Ethiopia*. This Letter, a *Portugueze* Tranſlation of which is given by *Tellez*, and drawn up in a confuſed manner, was certainly not writ by *Ignatius Loyola* himſelf, who (to do him Juſtice) had not the leaſt Tincture of Erudition. 'Twill be no Miſtake, I believe, to aſcribe it to *John Polanco*, as well as moſt of the *Latin* Works ſaid to be writ by the Founder of the Jeſuits.

I ſhall not give the Particulars of *Barreto*'s Voyage from *Liſbon* to *Goa*. The Surprize was great to hear, that the *Catholic* Affairs were not in ſo flouriſhing a Condition in *Ethiopia*, as had been imagin'd

at *Rome* and *Liſbon*; and therefore it was not thought adviſeable to ſend the Patriarch thither, 'till they ſhould be quite certain of the Reception he might meet with. For this Reaſon it was thought proper to ſend, into *Ethiopia*, *Gonzales Rodrigues*, a Jeſuit, who was permitted to ſee the Emperor; but found, quite contrary to his Expectations, that there was not the leaſt Hopes with reſpect to the pretended Re-union. He wrote; he diſputed, even before the Emperor, and againſt him; and confeſſes, that the Abilities of this Monarch were ſo great, and his Arguments ſo ſtrong, that he (*Gonzales*) was ſometimes put to a Nonplus. A Circumſtance which ſurprizes me is, that the Emperor's Mother, who had ſo long followed *Don Chriſtopher de Gama*'s Camp, was, of all, the greateſt Opponent to the Union of the *Ethiopian* Church with that of *Rome*. We may naturally ſuppoſe, that her long Abode with the *Portugueze*, had given her a Contempt both for them and their Religion. Thoſe who are deſirous of enquiring minutely into all theſe Particulars, may peruſe the 2d Book of Father *Balthazar Tellez*'s Hiſtory of *Ethiopia*; and the Church-Hiſtory of that Country by Dr. *Geddes*, Chancellor of the Cathedral of *Saliſbury*.

*Gonzales Rodriguez*, finding all his Endeavours would be to no Purpoſe, returned to *Goa*, whither he brought the Patriarch *Bermudez*, which probably was the chief Motive of his Voyage. 'Twas not likely that *Barreto* would be acknowledged lawful Patriarch of this mighty Empire, ſo long as *Bermudez* ſhould reſide in it; for which Reaſon they took Advantage of the latter's Simplicity, by making him leave the Country, in order to make Way for *Barreto*. Hence we may conclude, with Dr. *Geddes*, that the Patriarch of the Jeſuits was an Uſurper, not to ſay a Knave.

*Nunez*

*Nunez Barreto* who, during this Interval, was come to *Goa*, not daring to go in Perſon into *Ethiopia*, had ſent thither Don *Andrew Oviedo*, with five other Jeſuits, who arrived in that Empire, about the cloſe of *March* 1557, and met with a ſplendid Reception from *Iſaac* the *Bahar-Nagays*, or *Barnagaiz*. This was the Prince who having political Reaſons to love and aſſiſt the *Portugueze*, had given Don *Chriſtopher de Gama* Acceſs to *Ethiopia*. This Title of *Bahar-Nagays* ſignifies King of the Sea; and is the only Dignity that is hereditary in the whole Empire of *Ethiopia*.

*Oviedo* being arrived in *Debaroa*, wrote immediately to the Emperor *Claudius*, to deſire Audience, and to inform him of the Matters, which the Pope and the King of *Portugal* required of him. The Emperor iſſued out his Orders, and *Oviedo* went to Court, where he was well enough received at firſt; but the Moment he offered to diſpute, 'twas quite otherwiſe. The Emperor himſelf ſpoke with ſo much Force and Erudition, that he totally eclips'd all thoſe on his Side.

Theſe ſeveral Diſputes producing nothing, *Oviedo* reſolved to retire from Court, and to have Recourſe to the Arms of the Church of *Rome*, *i. e.* to thunder out an Excommunication, which we may call, not only uſeleſs, but even inſolent and ſeditious. "We determine and declare, (ſays this Inſtrument) "by this Sentence, that the Nations of *Ethiopia*, "in general, refuſe to obey the Church of *Rome*, "though incumbent on them to obey it; this "Church being the Head of all others, *&c.* We "therefore require our ſpiritual Children to ſepa- "rate themſelves from them; and as to the *Ethi-* "*opians*, we refer them to the Judgment of the "Church, to chaſtiſe them in their Perſons and "Poſſeſſions, publickly or privately; or to ſhew "Mercy to them, wholly or partly, in Caſe of

" their Reformation, *&c.* Signed *Andrew* Biſhop of " *Hierapolis*; and publiſhed in our Church of *Do-* " *como*, the 2d of *February* 1559."

Is it not ſurprizing to hear a foreign Prelate behave ſo haughtily, in a Country wherein he ought to have been content with being tolerated. But that is not enough for the *Portugueze*. They pretend that all Countries in the World, are immediately ſubject both in Temporals and Spirituals to the Pope's Juriſdiction.

In the mean Time a bloody Revolution happened in *Ethiopia*. The King of *Adel*, a *Mohammedan* Prince, invaded the Territories of *Claudius*, who marching againſt him with an Army, was entirely defeated and kill'd in the Field. The *Portugueze* themſelves confeſs that he was a very gracious, learned, and polite Prince. He was ſucceeded by one of his Brothers, *Claudius* not leaving any Poſterity. This Brother's Name was *Minas*, who, upon his Acceſſion, aſſumed that of *Adamas Segued*. The *Portugueze* Jeſuits declare him to have been a very wicked, cruel Man, and a mortal Enemy to the Church of *Rome*. The *Portugueze* were not happy under his Government, and the Monarch himſelf came to a very unfortunate End. On this Occaſion *Manuel Fernandez* writes as follows, in a Letter to *James Laynes*, General of the Jeſuits. Heaven employed him as an Inſtrument, to puniſh the Wantonneſs and riotous Exceſſes of the *Portugueze* *. *Mas como noſſo Senhor* (a o que parece) *quereia com elle caſtigar as liberdades & ſolturas de que alguns* Portuguezes *uzevam em* Ethiopia, *aſſim tambem quiz, que elle nam paſſaſſe ſem agoute.*

The *Portugueze* Jeſuits, in their Account of the Hatred which the Emperor *Minas* or *Adamas Segued* bore them, aſcribe it wholly to his natu-

* *Tellez, pag.* 173

ral Cruelty, and to the Education he received from the *Turks*, among whom he was ſome Years in Captivity. They don't mention the principal Motive of his Hatred; but this I'll ſhew from good Arguments, drawn from the Letters of the Jeſuits themſelves, and acknowledged by the Author of *Portugueze Aſia*.

The Jeſuits who came into *Ethiopia* with *Andrew Oviedo*, were perpetually caballing with *Iſaac* the *Bernagaiz*, feeding him up with the Hopes of very conſiderable Re-inforcements of *Portugueze* Troops, which (they pretended) had been promiſed them at their leaving *Goa*. This ambitious Prince cultivated with all poſſible Earneſtneſs, the Friendſhip of the *Portugueze*; hoping by their Aſſiſtance, to obtain the Sovereignty of the Kingdom of *Tigra* *, the nobleſt and moſt ancient in all *Ethiopia*. *Manuel Fernandez*, Superior of the Miſſion, wrote Letter upon Letter to *Goa*, to haſten the Re-inforcement in queſtion, which, probably, the *Portugueſe* never once thought of ſending. In the mean Time *Minas* marched out againſt the *Bernagaiz*; defeated that Prince, and obliged him to retire towards the Sea. The *Bernagaiz*, finding the *Portugueze* Succours did not arrive, and being cloſely purſued by the Emperor's Forces; concluded an Alliance with the *Turks*, and put them in Poſſeſſion of the only Sea-Ports in *Ethiopia*. The rebellious *Abyſſinians*, joining with the *Turks*, defeated the Emperor's Army, and took a great Number of Priſoners, among whom were *Manuel Fernandez*, and other Jeſuits, whom *Minas* had kept in his Army as Hoſtages. The Author of *Portugueze Aſia* ſpeaks as follows, on this Occaſion; "The wicked Action of thoſe *Portugueze*, who "joined the *Turks* and the *Bernagaiz*, made "them ſo odious to the Emperors, that they would

* In *French*, *Tigré*.

"nɔ

" no longer hear of mixing *Portugueze* Soldiers, " among their Troops."

*Minas* ſeeing his Country ruin'd by the *Turks*, engaged them once more in Battle, in which his Troops were entirely defeated, and he himſelf loſt his Life.

The Jeſuits were taken Priſoners by the *Turks*, but the *Bernagaiz* cauſed 'em to be immediately ſet at Liberty. The Death of *Minas* was enough to ſatiate the Vengeance of the Jeſuits, but then it did no way forward their Project. To *Minas* ſucceeded *Malac Segued* his Son, who, during the whole Courſe of his Reign, did neither good nor harm to the Jeſuit-Miſſionaries. This Prince ſway'd the Scepter Thirty Years, and was never at Peace; he being perpetually at War, either with his own rebellious Subjects, or his Neighbours, and that with pretty good Succeſs.

In the mean Time *Barreto* the Patriarch dying at *Goa*, about the cloſe of the Year 1562, *Andrew Oviedo* his Coadjutor, purſuant to the Pope's Bull, declared himſelf Patriarch, and aſſumed that Title; which new Dignity, however, was of ſmall Advantage to him. Having received but little Aſſiſtance from *Goa*, he was almoſt univerſally abandoned. No good can be done in theſe Miſſions, in Caſe an armed Force is not ready to ſupport the Preachers *.

*Eſta*

* Mr. *La Croze* obſerves, very *à propos*, on this Subject, *pag.* 396, *& ſeq.* of his *Hiſtoire du Chriſtianiſme d'Ethiopie*, &c. That the Pains which the Jeſuits take, in their Miſſions, may poſſibly be more owing to political than religious Views. This (adds he) I ſhall prove from the Teſtimony of an Author, of whom no Suſpicion can be entertained.

*Fernandez Guerreiro* the Jeſuit, in his *Annual Relation of the Miſſions of the Society of Jeſus*, for the Years 1602, and 1603; after relating, with wonderful Self-Complacency, the Eſtabliſhments of the Society; and the Authority which he pretends it had acquired in all the Kingdoms of *India*, not excepting *Japan* and *China*, adds theſe Words: " Here follows another " Circumſtance

*Eſta ſempre foy a pratica dos que tem experiencia de* Ethiopia, *que ſemas armas na mam, que defendam & authorizem a os Pregadores Catholicos nam poderam*

" Circumſtance which muſt not be omitted. The Jeſuit-Miſſi-
" onaries endeavour as zealouſly to preſerve and eſtabliſh the
" Temporal Eſtate as the Spiritual. They indeed don't employ
" Fire or Sword, that is no wiſe becoming their Profeſſion;
" their Conduct, in another Reſpect, proves highly advantage-
" ous. As many *Heathens* as they convert to Chriſt, ſo many
" Friends and Vaſſals are won over to his Majeſty. When
" Wars break out, they fight to defend the State; and, as
" true *Chriſtians*, they join the *Portugueze*, and become good
" Soldiers. The Miſſionaries, in what Country ſoever they
" happen to be, keep them in the Obedience which they owe
" to their Kings and Governors."

This plainly ſhews the political Views, by which theſe Miſſions are chiefly directed; and 'tis a common Expreſſion in *Spain*, *Dios y el Rey*; i. e. God and the King. The *Heathens* of *Japan* ſaw plainly through all this; which accordingly gave Riſe to the Perſecutions that broke out there in the XVIIth Century. *Guerreiro* writes thus, in the Work above cited. " Not long
" ſince under the Reign of *Tayco*, Captain *Saint Philip*, Com-
" mander of a Galleon, caſt away on the Coaſt of *Japan*, de-
" clared publickly, that the *Spaniards* uſed to employ the fol-
" lowing Methods in order to conquer Foreign Countries. The
" *Spaniards* before their Arrival, deputed Friars, and other Ec-
" cleſiaſticks, to eſtabliſh *Chriſtianity* among the People in
" queſtion; and afterwards ſent Soldiers, who joining with
" the new Converts, ſeized upon the Country. This made ſo
" ſtrong an Impreſſion on the *Heathens*, that 'twas chiefly from
" this Conſideration, that the Tyrant *Tayco*, put to Death all
" the *Franciſcans* then in *Japan*, as likewiſe the Miſſionaries of
" our Society. That Tyrant raiſed a cruel Perſecution againſt
" the *Chriſtian* Religion, taking our Churches from us, and
" baniſhing our Miſſionaries."

Thoſe who peruſe what *Kempfer* has wrote concerning the laſt Perſecution of *Japan*, will find much the ſame Thing. The *Chineſe* entertain the like Suſpicions, and theſe appear well-grounded. In a Word, 'tis certain that Policy has as great a Share, if not greater, in the Jeſuit-Miſſions, as a Deſire to extend Chriſt's Kingdom.

The Conſequence of this is, the Jeſuits were not only drove out, but they alſo have obliged *Heathen* Princes, to refuſe all *European* Nations Acceſs to their reſpective Dominions; as is plain from *Ethiopia* and *Japan*. This manifeſtly proves the ill Conduct of the Jeſuits in their Miſſions.

*nunqua*

*nunqua ter o ſucceſſo deſejado entre aquelles ſchiſmaticos* *.

The great Promiſes made by the Jeſuits, began now to be very much ſuſpected in *Lisbon*; and whether it was that the *Portugueze* gave little Credit to, or were unable to aſſiſt them, they reſolved to ſend for all the *Portugueze*, whoſe Number was then very conſiderable in *Ethiopia*, to *Goa*. *Oviedo*, Patriarch of *Ethiopia*, ſince the Death of *Barreto*, had fled, with Part of his *Portugueze*, and the few *Abyſſinians* who joined him, to *Fremona*, a little Town not far from the Sea. 'Twas there he received a Brief from Pope *Pius* V. commanding him to leave *Ethiopia*, and exerciſe his miniſterial Functions either in *China* or *Japan*. This Brief had been ſent at the Requeſt of Don *Sebaſtian* King of *Portugal*, who was convinced that nothing further could be done in *Ethiopia*. *Oviedo* receiving the Brief, in 1567, anſwered the Pope, that he was not in a Condition to abandon this Country; and to loſe, under his own Eye, the moſt glorious Enterprize in the World †. Nevertheleſs, *Oviedo* ſubmits entirely to his Holineſs's Will, provided he can but be enabled to leave *Ethiopia*, which yet he repreſents as impoſſible, as it really appeared to be; he dying, at *Fremona*, in ſo miſerable a Condition, that he did not leave wherewithal to cover his Body. According to *Guerreiro* the Jeſuit, *Oviedo* had propheſy'd that *Fremona* would always be an Aſylum for the *Portugueze*, in which, however, it will ſoon appear that he was miſtaken ‡. *Oviedo*'s Death was followed by that of the Jeſuits his Companions; the laſt of whom (*Francis Lopez*) died in 1597, at which Time there were no more Jeſuits in *Ethiopia*.

* *Tellez, pag.* 184. As this is confeſs'd by a Jeſuit, 'tis ſomething extraordinary.

† *Tellez, pag.* 195.

‡ *Relaçam Annal nos Annos de* 607 & 608, *fol.* 42. *verſ.*

Such

Such was the Reſult of the firſt Miſſion of the Jeſuits in this Empire, after all the Efforts employed by *Loyola*, and the Monies expended by the Kings of *Portugal*.

This Enterprize was therefore now looked upon as given up, though there yet remained a great Number of *Portugueze* in the *Ethiopian* Dominions. Nevertheleſs the Jeſuits were ſtill endeavouring, in *Spain* and *Portugal*, to ſet this Miſſion on Foot again. *Philip* II. who had ſeized upon *Portugal* by Methods univerſally known, reſolved to revive the Correſpondence formerly carried on between the *Portugueze* and *Abyſſinians*. For this Purpoſe he wrote *Malac Segued* a Letter, and ſent it by *Lewis de Mendoza*, a *Portugueze* Gentleman, who accompanied *John Battiſta*, an *Italian* Biſhop, which Prelate died in the Journey. *Mendoza* himſelf delivered the Letter into the Hands of *Malac Segued*, from whom he brought an Anſwer for King *Philip*. This Letter, writ in the *Ethiopian* Language, was copied in the *Eſcurial* Library, by Mr. *Sparwerfeld*, a *Swediſh* Gentleman of great Learning and Eminence; and *Ludolf* has inſerted it in his Commentary on the Hiſtory of *Ethiopia*, *pag.* 483. *& ſeq.* Mention is likewiſe made of this Miſſion of the *Italian* Biſhop, in the Hiſtory of the Expedition of *Alexis de Menezes*, Book I. Chap. IV. *pag.* 23. *Tellez* alſo ſpeaks of *Lewis de Mendoza*; but takes no Notice of his Voyage to *Ethiopia*, nor of the *Italian* Biſhop who died in the Journey; nevertheleſs theſe are Things which he could not be ignorant of; but 'tis cuſtomary with the Writers of the Society, to ſuppreſs all ſuch Particulars, as don't tend to the Glory of their Order *.

* This ſeems but too true an Obſervation of Mr. *La Croze*, as all who are converſant with the Writings of the Jeſuits muſt acknowledge.

There

There are other Circumſtances, in this Expedition of *Lewis de Mendoza*, which may juſtly make us ſuſpect the Veracity of *Tellez*, notwithſtanding that he ſeems to require Belief from all his Readers.

*Mendoza*, at the Requeſt of the Jeſuits, put on Board ſome Ships belonging to the *Indian* Merchants called *Banians*, two Jeſuits, *viz. Anthony de Montſerrat*, a *Catalan*, and *Peter Pays*, a *Spaniard*. Theſe *Banians* who traded to *Maçua* *, the chief Port of *Ethiopia*, had promiſed to convey the two Jeſuits thither; but theſe were diſcovered by the Way, and reduced to a cruel ſeven Years Captivity, from which they got releaſed paying a large Ranſom. This laborious Captivity was of Service in ſome Meaſure to *Pays* the Jeſuit; he learning the *Arabic* Language in Perfection, which afterwards was of great Uſe to him, when he returned to *Ethiopia*, as will be ſeen in the Sequel. *Anthony de Montſerrat* went to *Goa*, and died there the laſt Year of the ſixteenth Century.

A Reſolution was formed, during the Captivity of theſe two Jeſuits, to ſend others into *Ethiopia*; and for this Purpoſe, *Abraham de Georgiis*, a *Maronite*, and a Jeſuit, was pitched upon. He was a Perſon of very ſingular Merit; extremely well ſkilled in all the Oriental Tongues, and conſequently very fit for the intended Employment. He then taught the *Syriac* Language to the *Chriſtians* of *Malabar*; and 'tis he only who can have there introduced the Pronunciation of the *Weſtern Syrians*, obſerved in the pretended Inſcription of *Sigan-fu*, as is proved in the Remarks to my *Hiſtory of the Chriſtian Religion in India*. This *Maronite*, who was a very brave Man, went in Diſguiſe to *Maçua*, the firſt Port in *Ethiopia*. Thus far Matters went on well; but he being afterwards diſcovered to be a *Chriſtian*,

* *Matzuna*.

was

was ſeized by the Captain of the Fortreſs. As *Abraham de Georgiis* could not be prevailed upon to renounce his Faith, he loſt his Head. However, he merited a better Fate, if there can be a better than for a Man to lay down his Life for *Chriſt Jeſus*.

In 1603, Father *Pays* the Jeſuit returned to *Ethiopia*, which he entered in the Diſguiſe of an *Armenian*, and was joyfully received there. Immediately after his Arrival, he wrote to the reigning Emperor; declaring that he, upon receiving his Commands, would wait upon him. This Emperor's Name was *Jacob* *, natural Son to *Malac Segued*, who left no legitimate Children; but had appointed at his Death, *Za-Danguil*, Son to one of his Brothers, to be his Succeſſor. The laſt mentioned was of an Age fit for ſwaying the Scepter, and *Jacob* was but a Child. Thus there were two Competitors for the Throne, each of whom had his Party. But a Third ſtarted up, falſely called *Socinios*, (his true Name being *Suſneus*) by my *Portugueze* Author, and he triumphed over the other two.

*Za-Danguil* invited to his Court Father *Pays*, who, as appears from every Part of his Hiſtory, was a Man of Intrigue, and a great Politician. I

* We are told that a Son of this Emperor came into *Europe*. "*Zaga-Chriſt*, who came to *France* 1653, and called himſelf "Son to the Emperor *Jacob*, killed in Battle againſt *Suſneus*, "was certainly an *Abyſſinian*. Whether he was really the Mo-"narch's Son, or otherwiſe, his Perſon was exceedingly "graceful. *Bochart*, who had ſeen him, told *Ludolf*, that "when *Zaga-Chriſt* appeared among other Princes, the Beau-"ties of his Mind and Body were ſuch, that he eclipſed them "all. *Ludolf* thought him an Impoſtor, but *Renaudot* was of a "contrary Opinion; and did not doubt his being of the Blood-"Royal of *Ethiopia*. He died at Twenty-ſix Years of Age, "in *Ruel* near *Paris*, where he was interred." *La Croze Hiſt. du Chriſtaniſme d'Ethiopie*, *pag.* 76, 77. Mr. *La Croze* gave the above Account, to prove that the *Abyſſinians* are handſome Men, and do not reſemble the *Negroes* of *Africa*, as ſome aſſert.

ſhall not mention the ſeveral Steps taken by him to eſtabliſh the *Romiſh* Religion in *Ethiopia*, and win over the Emperor. He prevailed with him to write to Pope *Clement* VIII. and to promiſe the moſt profound Obedience. "That Prince is very libe-
"ral of Compliments to his Holineſs, of whom
"(ſays he) Father *Pays* has given us a particular
"Account; and declares, that the Zeal of your
"Holineſs is ſo great, as to ſhed your Blood for the
"Salvation of Men".

He likewiſe wrote to *Philip* II. King of *Spain*. His Letters are cited, in *Portugueze*, by the Jeſuits *Guerreiro* and *Tellez*. *Ludolf* thinks them ſpurious, and I am of his Opinion. However this be, the greateſt part of *Ethiopia* took up Arms againſt *Za-Danguil*, who marched againſt the Rebels; fought them, and loſt his Life. During the Tumults which broke out after *Za-Danguil*'s Death, *Suſneus* endeavoured to pave his Way to the Throne, for which Purpoſe he raiſed an Army, and marched againſt *Jacob*, who had been reſtored after *Za-Danguil*'s Death. *Suſneus* gave Battle to *Jacob*'s Troops, defeated him; and had the Satisfaction to hear that he was ſlain in Battle. Thus *Suſneus* got Poſſeſſion of the whole Empire. He aſſumed, at his Coronation, the Name of *Seltam Segued*, and behaved with great Moderation after his Victory. The Inſtant he was ſettled on the Throne, he thought of the Jeſuits, and ſent for them. We may ſuppoſe that he had ſome View to Religion on this Occaſion; but the moſt probable Conjecture is, that he flattered himſelf that the *Portugueze* would ſend him ſome Troops from *Goa*, to aſſiſt him in thoſe troubleſome Times.

Father *Pays* deſired the Emperor to write to the Pope and the King of *Spain* for Forces; but the Affairs of the *Portugueze* were then in ſo bad a Condi-

Condition in *India*, that he could get nothing but mighty Promiſes, all which were of no effect.

During this Interval, a Report prevailed that the Emperor *Jacob* was ſtill living, and had a conſiderable Party in the Kingdom of *Tigra*. Whether this was *Jacob* himſelf, or only an Impoſtor who aſſumed his Name, 'tis certain he gave great Uneaſineſs to *Seltam Segued*, who at laſt cruſh'd him, but with great Difficulty; the unhappy Man in Queſtion being at laſt ſeized and beheaded by two *Ethiopian* Gentlemen, who ſent his Head to the Emperor.

The *Romiſh* Religion began now to be upon a better Foot than ever in *Ethiopia*, the *Portugueze* Jeſuits triumphing in all Places. *Philip* II. and Pope *Paul* V. wrote Letters to *Seltam Segued*, who reſolved to ſend an Embaſſy to *Rome* and *Portugal*. The Embaſſador, whoſe Name was *Fekura Egzie*, went from Court with *Anthony Fernandez* a Jeſuit. They ſet out in *March* 1613; and were to have travelled by Land to the Countries conquered by the *Portugueze* on the Coaſt of * *Melinda*. They had not foreſeen, (abſtracted from the Length and Difficulty of the Journey) the Oppoſitions they would neceſſarily meet with from the *Abyſſinians* themſelves, who were not pleaſed with an Expedition, the Tendency of which ſeemed to be, to make them Slaves to the *Portugueze*, by facilitating their Acceſs to the *Ethiopian* Empire. For this Reaſon, the *Abyſſinians* led them purpoſely out of the Way; ſo that, after going a tedious and dangerous Journey, they returned to Court without having done any Thing.

One of the chief Promoters of this Journey was *Ras Cella Chriſtos*, the Emperor's half-Brother, who ſeemed to have embraced very zealouſly the *Romiſh* Religion, of which he was the chief Sup-

* A Town of *Ethiopia*, on the Coaſt of *Zanguebar*.

port, even after the Death of the Emperor his Brother.

At this Time the *Portugueze* and *Abyſſinians* were publickly engaged in very warm Diſputes, the Reſult of which was, the Emperor publiſhed a Proclamation, commanding that no Perſon ſhould thenceforward preſume to advance, that there was but one Nature in Chriſt; the Monarch ſentencing to Death all ſuch as ſhould maintain the contrary.

This Proclamation, and others which followed it, made the whole Kingdom riſe, and particularly the Friars, who are vaſtly numerous, and have great Authority in *Ethiopia*. The *Egyptian Abuna*, a Man very far advanced in Years, joined them; and fulminated an Excommunication againſt all Perſons who ſhould favour and ſupport the Union. In the mean Time, Father *Pays* did not forget his own Intereſt; he building a Palace for the Emperor, and aſſiſting in the Work, which the *Ethiopians* greatly admired, they not having ſeen any ſuch Buildings among them for many Years. The *Abyſſinians* grew more and more uneaſy. A Lord, named *Julius*, Viceroy of the Kingdom of *Tigra*, and the Emperor's Son-in-law, took up Arms, to reſtore the Religion of the *Abyſſinians*, which wasnow going to be extirpated.

The *Abuna* abovementioned, whoſe Name was *Simon*, joined that Lord's Army, and exhorted the whole Empire to follow his Example.

*Julius* marched out his Army againſt the Emperor; but advancing raſhly into the midſt of his Enemies, he was ſoon killed.

*Simon*, the ill-fated Patriarch, was placed on an Eminence, where he ſaw *Julius*'s Defeat. However, he imagined himſelf ſecure, on Account of his Character; and indeed ſeveral *Abyſſinians* paſſed by the old Man, without once offering to hurt him; but at laſt a brave Catholic, *hum valente Catholico*, ſtruck him with a Lance, and felled him, half dead,

to

to the Ground. Some Soldiers coming up afterwards, compleated the Butchery, and carried his Head to the Emperor.

At this Time arrived two Jeſuits in *Ethiopia*, as Forerunners of the Patriarch, whom the Emperor had deſired to be ſent thither, who was expected daily. And now the *Abyſſinian Monophyſites* * publiſhed a Piece, mentioned by *Tellez*, againſt the *Romaniſts*; and printed in *Ethiopian* by *Ludolf*, with a *Latin* Tranſlation, *page* 494, of his Commentary. This Piece is very ill writ, and hath not common Senſe.

Another Lord, *Jonael* by Name, Viceroy of *Begamedra*, took up Arms from the like Motives, and fortified himſelf on ſteep and almoſt inacceſſible Mountains. He had a Party at Court, *Seltam Segued* ſeized and put to death all thoſe who were convicted of engaging in Intereſts which oppoſed the Eſtabliſhment of the *Romiſh* Religion; but the Evil had now taken ſuch deep Root, that the Remedies applied on this Occaſion, ſerved only to inflame it.

At the ſame Time another Inſurrection broke out in the Province of the *Damotes*, which was quelled by a mighty Victory *Ras Cella Chriſtos* gained over them. *Jonael*, who was forced to retire among the *Gallas*, was killed in their Country by the Emperor's Command.

'Twould carry me too far, ſhould I ſpecify the great Butchery made of theſe unhappy People. Some Men, who were famous Hermits, and renowned throughout the whole Empire for their Sanctity, were maſſacred on this Occaſion.

About this Time the Emperor entertained a very ſtrong Suſpicion of *Ras Cella Chriſtos* his Brother; and made him ſenſible of his Diſpleaſure, at a Seaſon when the whole Empire was in a Flame. In

* *Monophyſites*, thoſe who acknowledged but one Nature; and *Monothelites*, thoſe who allowed but one Will in Chriſt.

*Portugal*, *Don Alphonſo Mendez* had been elected Patriarch of *Ethiopia*; and he arrived in that Country about the Middle of the Year 1625. Being come into the Emperor's Preſence, he agreed with him upon a Day on which the Monarch, and all his Court, ſhould pay ſolemn Homage to the Pope, at that Time *Urban* VIII. This was performed the eleventh of *February*, 1626. The Patriarch made a long Harangue, which the Emperor anſwered in few Words; and afterwards kneeling down, the latter took the following Oath on the Book of the *Goſpels*.

" We *Saltem Segued*, Emperor of *Ethiopia*, be-
" lieve and confeſs, that St. *Peter*, Prince of the
" Apoſtles, was eſtabliſhed by our Lord Jeſus Chriſt,
" as Head of all the *Chriſtian* Church; and that he
" gave him the Sovereignty and Lordſhip of the
" World, when he ſaid to him, *Thou art* Peter,
" *and on this Rock I have built my Church*, &c.
" Moreover, We believe that the Pope of *Rome*,
" lawfully elected, is the true Succeſſor of St. *Pe-*
" *ter*; and inveſted with the ſame Power and Dig-
" nity over the whole *Chriſtian* Church: And we
" promiſe and ſwear to our holy Father and Lord
" *Urban* VIII. and to his Succeſſors, true Obedi-
" ence; laying at his Feet, our Perſon and our Em-
" pire. So help us God and his holy Goſpels."

The Emperor having taken the Oath, all the Princes, Viceroys, and Clergy, took the ſame on their Knees. The Solemnity being ended, *Ras Cella Chriſtos* made a long Harangue, concluding with the following Words; " Well: What is done,
" is done; and thoſe who have not diſcharged their
" Duty, ſhall be judged by this Sword". He held it drawn, whilſt he was ſpeaking theſe Words.

The whole Solemnity cloſed with adminiſtring the Oath to Prince *Baſilides*, Heir and Succeſſor to his Father. " 'Twas now (theſe are *Tellez*'s Words) that

" that *Ras Cella Chriſtos*, as a true Son of the Church " of *Rome*, enforced his Oath by a Condition wor- " thy of his brave and *Chriſtian* Spirit". *I ſwear* (ſaid he) *to acknowledge the Prince as Heir to his Father's Empire; and to obey him as his faithful Vaſſal, ſo long as he ſhall ſupport, defend, and favour the holy Catholic Faith; otherwiſe I will be his firſt and greateſt Enemy.* All the Captains of his Army, and his eldeſt Son, took the ſame Oath, and on the like Condition.

Immediately after, the Emperor cauſed a Proclamation to be made throughout all the Army, that no Prieſt or Monk ſhould thenceforward preſume to adminiſter the Sacraments, before he had firſt been examined by the Patriarch. Farther, People were commanded by another Proclamation, to embrace, upon Pain of Death, the *Roman Catholick* Religion*;



* Mr. *la Croze*, in his *Hiſtoire du Chriſtianiſme d'Ethiopie*, &c. pag. 382. & ſeq. has made ſome very good Reflexions on this Occaſion; and as he had ſtudied the Subject thoroughly, it may not be improper to hear what he ſays; eſpecially as it will give us ſome Light into the Religion of the *Abyſſinians*, about which Authors differ ſo much, as the Reader may have ſeen by the Notes on Dr. *Poncet*'s Journey into *Ethiopia*. The Religion of the *Ethiopians* (ſays Mr. *la Croze*) is not very pure, yet many Footſteps of Antiquity are ſeen in it. Tho' the cloiſter'd Life has prevailed ſo much among them; and tho' their Faſtings are ſo extremely rigorous, that the Particulars told us concerning them ſeem almoſt incredible; yet the *Abyſſinians* free themſelves, whenever they think proper, from the Severity of theſe ſuperſtitious Practices. The Circumſtances affirmed by *le Grand, tom. 2. pag.* 94. of his Works, *viz.* that their Monks never marry, is diſproved by the Teſtimony of *Tellez*, who obſerves, *pag.* 483, *col.* 1. " That their State (as Monks) does not " prevent their having Wives: *O ſer Monges nam lhes tira ſe* " *em Caſados*, &c." They alſo may aſpire to their chief Employments of the Government. Some of them have commanded Armies, and ſignalized themſelves by their Valour; of which we find a remarkable Inſtance in the Relation of *Francis Alvarez*.

'Twould be loſt Labour to attempt to reconcile the Opinions of theſe *Chriſtians* with thoſe of the *Latin* Church; which yet

and to obſerve the Cuſtoms practiſed by that Church, with regard to *Eaſter-Sunday* and *Lent*. The Court-Ladies

is the chief Aim of the Miſſionaries whom the Pope ſends into thoſe Countries; but 'twould ſurely be much more to the Purpoſe, to bring about a true Union between all theſe *Chriſtians*. Nothing ſeems eaſier in Speculation; but then the Practice, enforc'd by numberleſs ridiculous Prejudices, will ever oppoſe the Wiſhes of ſuch as love Harmony and Peace. Beſides, the *Romaniſts* will not allow ſuch an Union and Reconciliation to be endeavoured at, except the firſt Article in the Treaty be, the Acknowledgment of the Pope's Supremacy, which will always be an invincible Obſtacle to this Union.

Farther, thoſe who attempt ſuch a Work, muſt curſe and anathematize the Dead, and incroach on the Rights of the ſovereign Judge of Men. Should ſuch not pronounce an Anathema againſt *Neſtorius*, by curſing his Name and his Memory, they would never be thought good *Chriſtians* by the *Monophyſites*, who, on the other Hand, curſe St. *Leo* the Great, and all his Adherents.——

The *Eaſtern* Churches, are not acquainted with the Superſtitions of the *Latin* Church. The ridiculous Fable of conveying the Houſe of *Loretto*, which is the perpetual Object of the ſuperſtitious Devotion, not only of the common People, but even of Kings, and Perſons of the greateſt Diſtinction; the Hiſtory of our Lady of *Montſerrat*; St. *Januarius*'s Blood; and ſo many other Trifles, are wholly unknown to them. The *Eaſterns*, indeed, have their Superſtitions; but then they are fewer in Number, and leſs ridiculous.

To bring about an Union, all Things vicious, whether in Doctrine or Worſhip, ſhould be ſuppreſſed; but to this the Obſtinacy and Avarice of the Eccleſiaſtics will be an inſurmountable Obſtacle. Whilſt Perſons of a peaceable Temper ſhall be labouring at the public Welfare, Cavillers will ſtart up, whoſe rough and indecent Behaviour will defeat all the Pains taken by thoſe of a contrary Diſpoſition.

The following Paſſage is extracted from the political Works of *Abbé St. Pierre*. "To add to the Felicity of the Profeſſors "of the *Chriſtian* Religion; mutually to increaſe their *Chriſtian* "Juſtice and Beneficence, and conſequently to ſecure their Sal-"vation, it might be wiſhed that the Errors of the *Greek Chri-"ſtians* and Proteſtants were conſidered, by the *Roman Catho-"licks*, merely as venial Errors among Divines of the ſame "Communion, rather than as Hereſies, and as juſt Subjects for "Hatred, Schiſm, and War."

Mr.

Ladies were ordered, by the Emperor, to take the like Oath next Day.



Mr. *la Croze* has ſaid before, *pag.* 78. *& ſeq.* " I ſhall now " give my Thoughts with reſpect to the Religion of the *Abyſſi-* " *nians.*

" As they receive, from *Egypt*, their Abuna or Patriarch, " who is the ſole Biſhop in all the *Ethiopian* Empire, 'tis no " doubt but they are *Monophyſites*, like the *Egyptians*. But this " is not all: The Jeſuits and Miſſionaries declare they have im- " bibed ſeveral other Errors. They obſerve Circumciſion, and " abſtain from all Meats forbidden by *Moſes*'s Law. They ob- " ſerve the *Sabbath-day*; and have various other Cuſtoms, which " bear a Conformity to thoſe of the *Jews*.

" If I may venture to give my Opinion on this Head, I " fancy that the *Abyſſinians*, who, as is agreed by all the learned, " came out of *Arabia* into *Africa*, borrowed their Religion " from the *Nazareen Chriſtians* *, whoſe Deſcendants they may " poſſibly be. Indeed all their Cuſtoms reſemble thoſe of the " *Nazareen Chriſtians*, and muſt neceſſarily have been bor- " rowed from them.

" The *Portugueze* Jeſuits charged them with committing a great " Crime, in allowing Circumciſion, tho' the *Abyſſinians* confeſs, " that they do not conſider it as a Sacrament neceſſary to Salva- " tion. And indeed, they have eccleſiaſtical Communion with " the *Armenians*, and *Syrian Monophyſites*, tho' theſe are not cir- " cumciſed. If they themſelves reproached the *Portugueze* with " being uncircumciſed, this ſhould be aſcribed to the ill Humour " into which they had been put, and not to the Principles of " their Religion.

" With regard to Circumciſion, by what Right would the " *Romaniſts* oblige them to lay aſide a Practice eſtabliſhed among " them during ſeveral Ages, and probably even before they " were *Chriſtians?*

" The *Abyſſinians*, being circumciſed, were called. One " would therefore conclude, from the Authority of St. *Paul*, " *Epiſt.* I. to the *Corinth.* chap. vii. that they have a Right to " practice Circumciſion. Thoſe who deſire to be farther in- " formed of this Matter, ought to conſult the philological Diſ- " ſertations of Mr. *James Rhenford*, printed at *Utrecht* in 1722.

" The reſt of the *Ethiopian* Rites flow from the foregoing, " which I ſhall not take upon me either to defend or refute. " Thoſe who are deſirous of a full Account of them, may peruſe " the Hiſtory of Mr. *Ludolf*, who indeed has committed ſome " ſlight

* *Theſe* Chriſtians *retained Circumciſion, and the* Moſaic *Law, See* Du Pin.

After theſe Proclamations, one would have concluded that nothing remained to be done, and yet there was one Difficulty which was inſurmountable, *viz.* the Impoſſibility of making the Clergy and People conſent to this Change. The Emperor's Threats terrified every one. His Soldiers began to butcher thoſe who ſcrupled to obey. The Monks, and particularly the *Anchorets*, ſheltered themſelves upon Mountains, in lonely Caves, where they were killed the Inſtant the Murtherers diſcovered them. Whenever they could not get near theſe ill-fated People, they would ſtifle them, by filling their Receſſes with Smoak. If any of them, either thro' human Frailty, or to avoid Perſecution, yielded in outward Appearance, they nevertheleſs adhered to their firſt Sentiments in their Hearts; not one of the *Ethiopians*, as the Emperor obſerved afterwards to the Patriarch, willingly embracing the *Romiſh* Religion; ſo that the Court was obliged to have Recourſe

" ſlight Errors, but which are far from meriting the very " ſevere Reproaches caſt upon them by *Abbé Renaudot*, part of " which I refuted in *l' Europe Savante*".

'Tis certain, that any Writer on theſe Subjects, who does not find, among the *Eaſtern Chriſtians*, thoſe Tenets which the *Romaniſts* are moſt tenacious of, is immediately conſidered by them as a diſhoneſt Man.

On this Occaſion I ſhall relate a Particular, which I had from very good Hands. When Dr. *Poncet* went into *Ethiopia*, the Court of *France* ordered him to enquire what was their Belief concerning the Sacraments of the Church. Now the Emperor *Adiam Seghed*, in the Anſwer he wrote to the King of *France*, reckons only five Sacraments, which he calls Myſteries, agreeably to the Senſe of that Word in *Greek*. Firſt, (ſays he) is the Deſcription of the bleſſed Trinity; Secondly, the Incarnation of the Son of God; Thirdly, Baptiſm; Fourthly, the Euchariſt; Fifthly, the Reſurrection of the Dead; whence it appears that the *Romaniſts* did not find the Thing they looked for among the *Ethiopians*. This Letter, which is very ill drawn up, and with great Ignorance, is annexed to the Diſſertations of Mr. *le Grand*, pag. 212, *Dutch* Edit. 1728; and the Perſon who tranſlated the Letter into *French*, does not ſeem well skilled in the *Ethiopian* Language.

courſe to the Methods uſually employed by the *Roman* Pontiffs, for converting the Diſobedient. The Reader muſt not ſuppoſe here, that I falſly charge the *Romaniſts* with a Conduct ſo oppoſite to the gentle Spirit of the Goſpel. 'Tis to no Purpoſe to object to theſe *Romaniſts* the Examples even in the Infancy of the Church: They did not want Will (ſay theſe *Romaniſts*) but they had not the Power. Here follow the Words of Doctor *Gonzales de Illeſcas*, in the firſt Part, *pag.* 117, of his *Pontifical and Catholic Hiſtory:* "If obſtinate Heretics were "not then burnt, the Reaſon was, that beſides "their being very powerful, the Pope was not ſup-"ported by the temporal Princes. But now that "the Faith is eſtabliſhed and received, and the ſo-"vereign Pontiff has acquired great Power, Ju-"ſtice requires that we inflict the moſt cruel Pu-"niſhments on them, *&c.*" In thus abridging the Words of the *Spaniſh* Doctor, I have very much leſſened their Force and Spirit. Thoſe who are poſſeſſed of his Book, may conſult the Paſſage above cited.

Theſe Cruelties produced the Effects which might naturally be expected. Inſurrections broke out on every Side; and *Tecla Guergis*, one of the greateſt Lords in *Ethiopia*, Viceroy of *Tigra*, and doubly Son-in-law to the Emperor, two of whoſe Daughters he had married ſucceſſively, declared againſt the Monarch. He levied Forces; and, to perſuade all the *Abyſſinians* that he was in earneſt, he cauſed a Chaplain, whom the Jeſuits had preſented him, to be hanged in his Camp. This Inſurrection proved fatal to him, he being defeated by another *Abyſſinian* Lord, who ſeized him in a Cave, where he had hid himſelf after his Defeat. The Emperor ordered him to be hanged on a Tree; and, to ſtrike the greater Terror, he cauſed a Lady, *Tecla*'s Siſter, to be hanged likewiſe, upon Pretence of her having

been an Accomplice in his Rebellion. All the Lords and Ladies of the Court were ſtruck with Horror at this ſad Spectacle; the hanging of Ladies, and eſpecially a Woman of ſuch high Rank, being a Thing unheard of in *Ethiopia*.

The Credit of *Alphonſo Mendez*, the Patriarch, encreaſed daily. Being ſupported by the Emperor, he arrogated to himſelf, contrary to the Laws and Cuſtoms of *Ethiopia*, an Authority which the Abunas, his Predeceſſors, had never poſſeſſed. Nevertheleſs, *Ras Cella Chriſtos* was ſuſpected the more, in Proportion as the Jeſuits ſucceeded in their Projects. 'Twas whiſpered both to the Emperor and to Prince *Baſilides* the Heir-apparent, that *Ras Cella Chriſtos* intended to ſeize upon the Empire; and that this was the Reaſon why he himſelf was ſo ſtrongly attached to the Jeſuits; they having promiſed to procure him ſome *Portugueze* Troops, by the Way of *Angola*. This made ſo great an Impreſſion on the Monarch's Mind, that he diſpoſſeſſed *Ras Cella Chriſtos* of the Viceroyalty of *Goyame*, the richeſt Province of the whole Empire; and conſiderably leſſened his Revenues and Forces. The Agaus, or Peaſants of the Kingdom of *Begamedra*, roſe likewiſe; and ſending for a young Man, ſprung from the ancient Emperors, they offered him the Crown, provided he would ſet himſelf at their Head.

He accepted the Offer, and gave out that a Deſire of Sovereignty had not prompted him to draw the Sword, but the Hopes he entertained of reſtoring the Religion of his Anceſtors. This Declaration brought over to him a Multitude of Friars, who having hid themſelves before, now joined his Army with a great Number of Peaſants.

*Melca Chriſtos*, for ſo this young Prince was named, got together a great Body of Forces; and fortified himſelf in ſteep Mountains, of almoſt impracti-

cable

cable Acceſs, and with thoſe Troops, which were ill diſciplined, and aſſembled in haſte, he defeated ſeveral Bodies detached from the Imperial Armies.

The *Portugueze* Patriarch, in ſpite of all theſe Diſaſters, proceeded with his uſual Vigour, he incroaching daily on the ancient eccleſiaſtical Juriſdiction of the Empire, and even on that of the Monarch. A famous Friar, highly revered in the Country; and who, for ſeveral Years, had been the *Ichéje*, or Head of his Order, dying without making an Abjuration, was buried at the Foot of the Altar of a Church, where the Patriarch had depoſited the Remains of another Monk, who either was a *Catholic*, or called himſelf ſuch. *Alphonſo Mendez* hearing this, ordered the Body to be dug up, and thrown in the Fields, which was done accordingly. This Action greatly exaſperated the *Abyſſinians*, who declared, that the *Portugueze*, not ſatisfied with making War againſt the Living, extended their Hatred even to the Dead, whoſe Carcaſſes they perſecuted.

Another remarkable Incident was this. The Patriarch had ſeized a Woman whom he pretended to be a Witch; but finding this Affair produced an ill Effect, he cauſed her to be ſet at Liberty. However, it made a great Noiſe; the *Abyſſinians* not believing any Thing with regard to Witches and Inchantments. They think, on the contrary, that the aſcribing to the Devil the ſeveral wicked Acts which the *Portugueze* declare him to be guilty of, is falling into the Error of the *Manichees*, who admitted two Principles, the one good and the other evil; in which the *Ethiopians* diſcover more good Senſe, than the *Portugueze* and *Spaniards* *. Probably the

* Mr. *la Croze* ſays, *pag.* 356. of his *Hiſt. du Chriſt. d' Ethiopie*; "I don't ſcruple to call the *Neſtorians* and *Monophyſites* "*Chriſtians*; but would not preſume to give this Name to the *Portu-*

the Patriarch's Deſign was to introduce the Inquiſition in *Ethiopia*, it appearing, by the *Autos da fe*, that the chief Buſineſs of the Inquiſitors is to enquire into theſe pretended Incantations.

There happened alſo another Revolution in 1631. A young Prince, Nephew to the Emperor, and Viceroy of *Goyame*, took up Arms in Defence of the ancient Religion, and put to death ſome *Catholics*.

The Monarch perceiving that the Rebels increaſed daily in Strength, reſolved to march in Perſon againſt them. He gained ſome Advantages at firſt, and was Spectator of a very moving Scene. Five Friars and four Nuns having retired to avoid the *Portugueze*, one of the Nuns appeared on a Rock, with a Book in her Hand. The Nun told the Emperor's Soldiers, that ſhe looked upon them as *Mohammedans*; and therefore bid them not come near her, leſt ſhe ſhould be polluted with the Touch: Saying which, ſhe threw herſelf head-long from the Rock, ſtill holding her Book; and the Mountain being very high, her Body was daſhed to Pieces.

In this Manner Things growing worſe, the whole Court, and all the Army, addreſſed the Monarch, beſeeching him to ſoften his Severity, and indulge ſome Favour to the Religion of their Fore-fathers. Upon this, *Seltam Segued* gave public Orders, in his Army, for changing a few trifling Matters; with Leave for the *Ethiopians* to uſe, in the Sacraments, their ancient Books, upon Condition that they ſhould be firſt reviſed and corrected by the Patriarch. Upon this *Alphonſo Mendez* wrote to the Emperor, and put

" *Portugueze* and *Spaniards*; and am even of Opinion, that it " would be Blaſphemy to conſider them as ſuch. And indeed, " what have they that can be conſidered as belonging to the " *Chriſtian* Religion? Relicks, Images, and ſcandalous Pro- " ceſſions, ſuch as thoſe uſed at the *Autos da fe*."

put him in Mind, in Terms no wiſe reſpectful, of the Example of the King in Scripture, who having offered up Incenſe to the Lord, was ſtruck with the Leproſy, for preſuming to undertake an Office which belonged only to the *Levites*. The Patriarch hereby intended to ſhew, that 'twas his Buſineſs only to grant ſuch Diſpenſations; and that the Emperor had acted wrong on this Occaſion. *Seltam Segued* anſwered him in very juſt, prudent and modeſt Terms; obſerving among other Particulars, that when the *Romiſh* Religion was firſt brought into his Empire, it did not ſpread, either by the preaching of the Jeſuits, or by Miracles, (thoſe Fathers not working any) but merely becauſe the *Ethiopian* Books, agreed well enough with thoſe of the *Romaniſts*.

Two Reflexions may be made on this Occaſion: *Firſt*, That theſe People, whom we falſely conſider as *Barbarians*, were ſoon ſenſible, that the ſeveral Diſputes relating to the Incarnation were grounded merely on Words, either ill underſtood, or falſely explain'd: *Secondly*, That all the Miracles related in the annual Letters of *Francis Guerreiro* are mere fictions; ſince the Emperor, though ſo zealous for the *Romiſh* Religion, does not ſpeak of any ſuch.

The Emperor being unſucceſsful in his firſt Expedition againſt the Rebels, marched again towards them; fought, and gained an important Victory; eight Thouſand of the Enemy being ſlain, and great Numbers flying. This Defeat occaſioned an univerſal Panic. Moſt of the Courtiers conducted the Emperor to the Field of Battle, and according to *Tellez*, ſpoke thus to him: "Behold, (Sir) the "many Thouſands who lie here ſlain. They are "neither *Mohammedans* nor *Heathens*, but your "Vaſſals; our Blood and our Relations. Whe-"ther you vanquiſh, or are overcome, you'll "thruſt a Dagger into your own Bowels. Thoſe "who

" who have taken up Arms, have nothing to re-
" proach your Majeſty with; but they are not ſa-
" tisfied with the Law, which you reſolve to force
" upon them. How much Blood has been ſpilt on
" Occaſion of this Change of Religion. The
" *Ethiopians* do not like the *Romiſh* Religion: Leave
" them therefore in Poſſeſſion of that of their An-
" ceſtors, otherwiſe you will loſe your Kingdom,
" and we our Quiet." * The Emperor was now ſeized with a deep Melancholy; ſo that after long inward Struggles, he conſented, in order to quiet his People, to the publiſhing of a Proclamation, allowing all Perſons free Liberty to join with which Party ſoever they pleaſed.

This Proclamation, which *Tellez* calls wicked and ſacrilegious, gave incredible Satisfaction to all the People and the whole Army. Moſt of the *Ethiopians* burnt the Beads or Chapelets that had been put into their Hands by the Jeſuits. They compoſed a ſhort Spiritual Song, the Senſe of which is this:

*Sweet Freedom, now, the Ethiop-Lambs enjoy,*
*Snatched from the Jaws of the fell Weſtern Wolves,*
*By holy* Cyril †, *and the Apoſtle* Mark:
*Exult with Joy, and Hallelujah's ſing.*

*Ludolf* has inſerted the above Song (Book III. Chap. 12. of his Commentary) in the *Ethiopic* Language and Characters. It had been communicated to him by Abbot *Gregory*, who will be mentioned in the Sequel.

The Patriarch waited upon the Emperor, and repreſented to him, that this Liberty of Conſcience

* 'Tis ſurprizing that *Tellez* ſhould inſert this Speech, as it proves the Horrors which the *Romiſh* Religion had brought into *Ethiopia*.

† Of *Alexandria*.

would

would occaſion Civil Wars; ſome declaring for the See of *Rome*, and others for that of *Alexandria*. However, the Patriarch ſhewed very little Judgment in making ſuch a Repreſentation to the Emperor, who yet returned no other Anſwer than this: *What can I do? I have no Kingdom that I can call my own.*

*Ras Cella Chriſtos* wrote a long Letter to the Emperor, wherein he diſcovered little Senſe, and at the ſame Time the ſtrongeſt Prejudices ſuggeſted to him by the Jeſuits. The *Ethiopians* began, even in the Life-time of *Seltam Segued*, to ſeize on the Jeſuits Churches, which looked like ſo many Fortreſſes rather than *Chriſtian* Churches.

*Seltam Segued* died in 1632, aged 61 Years, and in the 21ſt of his Reign: Thrice happy for this Monarch, had the above-mentioned Fathers never ſet their Foot in his Country.

He was ſucceeded by *Baſilides* his Son, who, at the very beginning of his Reign, ſeized his Uncle *Ras Cella Chriſtos*; he not having forgot the Words which had been ſpoke by him, when he took the Oath above-mentioned. 'Twill be ſuppoſed that the Patriarch-Jeſuit did not eſcape on this Occaſion. The Emperor commanded him to deliver up to two Perſons whom he diſpatched for that Purpoſe, all the Fire-Arms in his Poſſeſſion; and to retire inſtantly to *Fremona*, in the Kingdom of *Tigra*. *Mendez*, who was greatly afflicted at this Order, wrote a long Letter to the Emperor, which *Tellez* has given at large, in the *Portugueze* Tongue. He therein offers to ſoften many Particulars; and promiſes to indulge the *Abyſſinians* in all ſuch, as ſhould not be contrary to the Divine Law, the Communion under both Kinds excepted; his Holineſs having reſerved to himſelf the right of determining, on that Article, as he ſhall think proper.

*Seltam Segued* the Emperor (which Name *Baſilides* his Son aſſumed) ſent the Patriarch a proper Anſwer. He told him, that they did not differ at all, with Regard to the Diſputes concerning the two Natures; but that the Circumſtance which chiefly exaſperated them againſt the *Portugueze*, was, that beſides taking away the Cup, and changing their Feſtivals and Faſts; they were ſo bold as to re-baptize thoſe who went over to the *Roman Catholicks*; and to re-ordain their Prieſts and Deacons, as tho' they ſuppoſed the *Ethiopians* had not been true *Chriſtians*, till the *Portugueſe* came among them. The Patriarch afterwards deſiring to diſpute publicly with the learned Men of the Nation, the Emperor replied: *You eſtabliſhed your Faith by Violence and Tyranny, and not by Arguments.*

I ſhall enlarge no farther on the Expulſion of the Jeſuits; but ſhall obſerve, that the Emperor ſeems to have treated them cruelly and unjuſtly. He forced the Patriarch and his Retinue to ſet out upon a long Journey, after taking away their Arms, with which they might have defended themſelves from Thieves on the Road. And indeed they were plundered, and got to *Fremona* in a very poor Condition. Soon after a new Order was iſſued, commanding them to quit the Kingdom of *Tigra*, and embark for *India*. They ſhuffled for ſome Time, but to no Purpoſe; they being obliged to go to *Maçua*, and from thence to *Saquem*, where they were delivered up to the Baſſa of that Place, who treated them very cruelly, and obliged 'em to pay exorbitant Ranſoms.

From that Time, Things have been growing worſe; and the Name of *Roman-Catholics*, of what Nation ſoever, is utterly deteſted by the *Abyſſinians* *. They put to Death ſome Jeſuits who had hid

* This appears alſo, from what we are told by another learned Gentleman, Monſieur *De Maillet*, the *French* Conſul at *Grand*

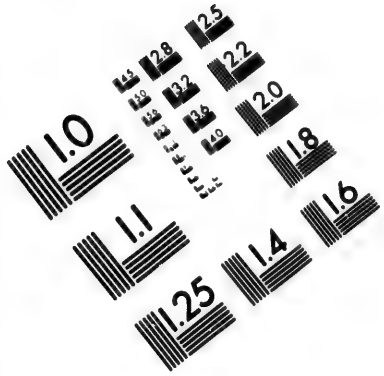
hid themſelves, in order to preſerve in the *Romiſh* Communion, the few remaining *Ethiopians*, who ſtill profeſſed it.

The Subject now grows ſo extenſive that I am oblig'd to quit it. Thoſe who deſire to enquire more minutely into theſe Affairs, may peruſe *Tellez*'s Hiſtory, *Ludolf*'s Commentary, and Dr. *Geddes*'s Church-Hiſtory of *Ethiopia*.

Mr. *Michaelis*, Profeſſor of Divinity and the *Eaſtern* Languages at *Hall* in *Saxony*, has given a ſuccinct,

*Grand Cairo*. *Lewis* XIV. (ſays he) did all that lay in his Power, to get the Miſſionaries introduced at the *Ethiopian* Court, which is extremely difficult. The Emperor is not eaſily prevailed upon to admit Strangers to it, and ſtill more ſo to permit any ſuch to return. The Avenues are ſtrictly guarded, and all Foreigners are denied a Paſſage through them. A *Frank* is no ſooner arrived at the Frontiers, but he is very carefully ſearched from Head to Foot, to ſee whether he has no Arms, or Merchandizes which may give Umbrage: However, this Search is neither long nor painful. Travellers are obliged to go almoſt Naked in this Country; the richeſt Dreſs a Perſon is permitted to appear in, being a blue Linen Shirt. I very much queſtion whether a Traveller might wear a Cap, this being a Privilege allowed to none but the Monarch, as likewiſe that of wearing Shoes and Stockings. Above all the *Ethiopians* examine whether the Stranger is circumciſed; a Precaution taken from the Hatred the *Abyſſinians* bear naturally to the Catholic Religion. The reſt ariſe from the fear they are under of admitting Spies into their Country, leſt theſe after becoming acquainted with the Situation of it, ſhould bring in their Enemies and ſo enſlave them. The *Abyſſinians* who are *Cophts*, are ſo extremely cautious in this Particular, that they will not permit ſuch Strangers as profeſs their Religion, to leave *Ethiopia*, when once they are come into it. Of this we had a ſingular Inſtance in the laſt Archbiſhop, whom they deſired from the Patriarch of the *Cophts*. They were not ſatisfied, at firſt, with their new Archbiſhop, and thereupon wrote to the Patriarch for another. Accordingly a new one was ſent; however, before his Arrival in *Ethiopia*, they were reconciled with the firſt, and yet would never permit the other to leave their Country, though the Patriarch earneſtly ſollicited his Return.

Hence it is manifeſt, that it is exceedingly difficult to get Acceſs to the *Ethiopian* Court; and 'twould not be eaſy to ſuggeſt what



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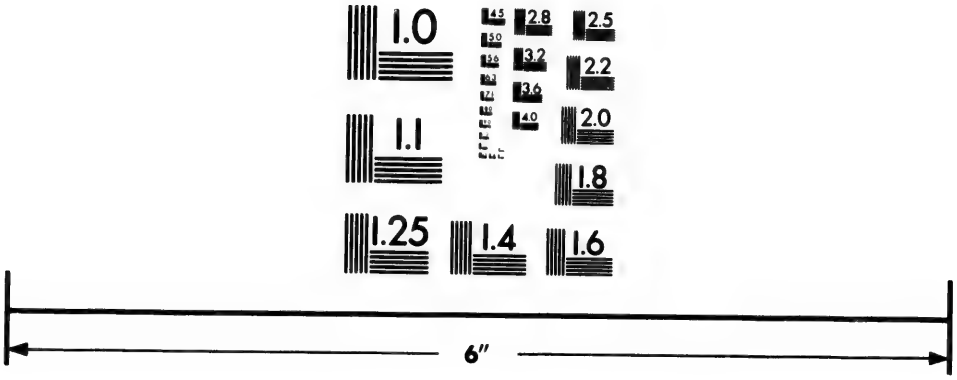

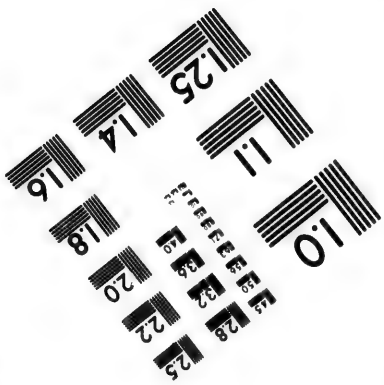


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ſuccinct, and yet particular Account enough, in the *German* Language, of the Troubles which the Arrival of the Jeſuits occaſioned in *Ethiopia*. This Work, printed at *Hall* in 1724, is prefixed to the Life of *Peter Heyling* of *Lubeck*, who travelled into *Ethiopia*, with an *Egyptian Abuna*, ſent thither after the Reſignation of *Mendez* the Patriarch. This *Heyling* who was a learned Man, ſaw the *Portugueze* Patriarch

Pretences might be uſed, or what Methods employed for this Purpoſe. 'Tis certain that in order to ſucceed on this Occaſion, it would be neceſſary that ſuch Perſon or Perſons underſtood the *Ethiopian* Language, and were of an Olive Complexion. About fifty or threeſcore Years ago, ſome *Ethiopians* who were come to *Grand Cairo*, gave at their Return from thence, ſo advantageous a Character of a *Capuchin* they ſaw there; and whom they applauded particularly for his great Skill in Phyſic, that the Emperor who had been long afflicted with Sickneſs, ſent to inform the Friar that he ſhould be very welcome in his Dominions. The Father thereupon prepared to go to the Monarch, when ſome *Franciſcans* who were come to *Grand Cairo*, with the Deſign of travelling into *Abyſſinia*, being perſuaded that the offer in queſtion related to them alſo, ſet out for that Country, without waiting for the *Capuchin*. Theſe Fathers were received with all imaginable Civility upon the Frontiers. The Inſtant Notice was ſent of their Arrival, the Monarch diſpatched Orders for their being brought to Court; but when they came before him, and he was told by the Officer who had ſo highly praiſed the *Capuchin*, that he was not among them, the Emperor was ſo much enraged, that he ordered them to be immediately put to Death. Thus, by the imprudent Precipitation of theſe Friars, the *Europeans* loſt a very favourable Opportunity of getting Acceſs once more to the *Ethiopian* Court.

The Situation of *Saquem*, and the ſad Cataſtrophe of thoſe Fathers, ſuggeſted a Project which probably might have been ſucceſsful, had not the Face of Things been changed. The Iſland of *Saquem* lies on the Frontiers of *Ethiopia*, in which *Matzuma* is included. This is the only Way by which the *Ethiopians* have any Correſpondence with the *Red-Sea*. 'Tis not above ten or twelve Days Journey from *Gondar*, where the *Negus* uſually reſides; and the Baſſas kept there by the *Ottoman* Court, never failed formerly to ſend an Aga annually to the *Abyſſinian* Court, where they were reſpected, more out of regard to the Grand Signior, than from any Fears the *Ethiopians* might be under

Patriarch at *Saquem*, and diſputed with him; and afterwards proceeded to *Ethiopia*, where he was greatly eſteemed. Could he have returned to *Europe*, we doubtleſs ſhould have been favoured with a very valuable Relation of *Abyſſinia*; but he was maſſacred by the *Turkiſh* Baſſa of *Saquem*, in his return Home. Doubtleſs the Emperor had no Hand in this Murther, he diſcovering the higheſt

under from the Governor of *Saquem*, who reſides there merely by their Courteſy. Now 'twas my Opinion that, by the Favour of theſe Agas, Meaſures might have been concerted, with Regard to more important Miſſions. And indeed, a Baſſa, to whom Perſons ſhould be ſtrongly recommended, might have had numberleſs Opportunities of procuring Miſſionaries Acceſs to the *Ethiopian* Court. 'Twould have been enough if they, at their Arrival, were not taken for *Franks*; the religious *Cophts*, who govern the *Abyſſinian* Court, having done their utmoſt to make that Name odious in it. The Miſſionaries therefore might go in a ſecular Habit, as they do in *England* and ſome other Miſſions. They might firſt ingratiate themſelves, by practiſing Phyſic, or by Painting, of which the *Abyſſinians* are paſſionately fond. Thus they would have gained Reputation at Court; have had a near View of Things; and after winning the Favour and Eſteem of the Monarch and the great Men, might have taken proper Opportunity to ſpeak to them concerning Religion, and ſhew them their Errors.

However, when the *Ethiopian* Court, found that one of theſe Agas ſent by the Governor of *Saquem*, endeavoured to ſearch after ſome Gold Mines, which are very common in this Country, the Monarch broke of all Correſpondence with the Baſſa, and will not permit any of theſe Agas to enter his Dominions. But as this was the only Canal by which this Court was furniſhedwith ſuch Foreign Goods as they had Occaſion for; the Emperor, to compenſate for this, ſends many of his Subjects into *India*, *Perſia*, *Arabia* and *Egypt*. I ſhall mention in my Memoirs concerning *Ethiopia*, one of theſe Envoys of the *Negus*, called *Agi Ali*, who came to *Grand Cairo* in 1693; and of my ſending on that Occaſion, Dr. *Poncet*, a *French* Phyſician, into *Ethiopia*, and the Succeſs of his Journey. See *Deſcription de l' Egypte, compoſée ſur les Memoires de Mr. De Maillet, ancien Conſul de France au Caire, par Mr. l'Abbé de Maſcrier, pag.* 325. *& ſeq. Paris* 1735, 4to. It were heartily to be wiſhed, that this Conſul's Memoirs, with regard to *Ethiopia*, might be publiſhed.

Eſteem for *Heyling*; and 'twas with great Reluctance that he permitted him to leave his Dominions.

*Baſilides* who, (as was obſerved) in the Beginning of his Reign, aſſumed the Name of *Seltam Segued*, was afterwards called *Alan Segued*. He was born in 1607, and began to reign in 1632.

*Ludolf* in his Hiſtory and Commentary, gives the Names of his ſeveral Succeſſors. The *Europeans* cannot have the leaſt Correſpondence with *Ethiopia* in this Age, the Reaſon of which may be ſeen in *Le Grand*'s Hiſtorical Voyage to that Country, Tom. II. *pag.* 36 *. "It were to be wiſhed (ſays "he) that the Patriarch, who doubtleſs poſſeſſed "very ſhining Qualities, had not undertaken ſo "much; nor ſo greatly enforced his Authority, "by acting in *Abyſſinia*, as he would have done in "a Country where the Inquiſition was eſtabliſhed. "He made all the *Ethiopians* his Enemies; and "drew ſuch an Odium upon the Catholics (the "Jeſuits in particular) that the Hatred in which "they were then held continues to this Day."

The only Circumſtance now remaining would be, to mention the learned Men who have flouriſh'd among the *Abyſſinians* if there were any; but we don't know ſo much as one. The *Abunas* are very ignorant *Egyptian* Monks, who aſpire to no other Function than that of ordaining Prieſts and Deacons. They never preach, nor write any Thing for the Inſtruction of the People. *Ludolf*, *pag.* 298, *& ſeq.* of his Commentary, gives a Catalogue of all the *Ethiopian* MSS. ſeen by him in various Libraries. The learned Reader may conſult them.

I might here ſpeak of Abbot *Gregory*, ſo famous for the Elogiums beſtowed on him by *Ludolf*; and

* This is accounted for, in the above Note from *De Maillet*'s Deſcription of *Egypt*.

the

the Reproaches caſt on him by *Renaudot*, *le Grand*, and other mean, controverſial Writers.

Mr. *le Grand* has been ſo bold as to aſſert, that neither *Tellez* nor *Mendez* make the leaſt mention of Abbot *Gregory*. I have ſhewn the contrary in one of my Defences of Mr. *Ludolf*, printed in the 10th Volume of *l'Europe Savante*, *pag.* 265. See *Tellez*, *pag.* 650.

Such as deſire to be acquainted with Abbot *Gregory*, ſhould read the Particulars inſerted by Mr. *Fabricius*, in an incomparable Treatiſe, printed at *Hamburgh*, *Anno* 1731, and intituled, *Salutaris lux Evangelii toti Orbi per divinam Gratiam exoriens*, &c. In this Work, *pag.* 716. *& ſeq.* are inſerted the Anſwers of Abbot *Gregory*, as wrote by him in the *Ethiopian* Language, and afterwards tranſlated into *Latin*. I have had this MSS. in my Hands; and the Edition of it, publiſhed by Mr. *Fabricius*, contains only the *Latin* Verſion; but the Original, which I myſelf ſaw and peruſed, is likewiſe writ in the *Ethiopian* Tongue, with all imaginable Purity and Elegance. This Piece, intituled *Theologia Ethiopica*, conſiſts of Twelve Chapters, againſt which no Objections can poſſibly be brought. 'Tis not proper to omit what he ſays concerning the Number of Sacraments, which he reduced chiefly to Three, *viz.* Baptiſm, the Lord's Supper, and Confeſſion. *Myſteriorum* (i. e. Sacramentorum) *certus numerus non eſt. Conſtat tamen illos dicere, Myſterium Baptiſmi, Myſterium S. Cœnæ, Myſterium Confeſſionis. Alia Myſteria vel Sacramenta non ſunt in uſu.* This is for *Renaudot*, *le Grand*, and other ſuch Miſſionaries. Let them digeſt it if they can *.

* The Reader may obſerve, that two Authors have been of Service to me, in the Relations concerning the *Ethiopian* Affairs, added to Dr. *Poncet*'s Journey; I mean Conſul *de Maillet*'s *Deſcription of Egypt*, and particularly, Mr. *La Croze*'s *Hiſtory of the Chriſtian Religion*, &c. *in Ethiopia*. I did not meet with them

them till after the Sheets, containing Dr. *Poncet*'s Journey into *Abyſſinia*, were gone to Preſs, otherwiſe I ſhould have altered a few of the Notes, particularly that, *pag.* 236, and 337, relating to the *Nile*, from Father *Lobo* *, and that *pag.* 244, where 'tis obſerved that the *Abyſſinians* acknowledge but two Sacraments. However, the Reader will thereby have ſeen the Opinions of various Authors on thoſe Subjects. But as Truth ought to be the ſole Object of every Writer, I ſhall take all Opportunities of rectifying any Miſtakes I myſelf may commit in the Courſe of this Work.

Here follows what Mr. *La Croze* ſays, concerning the Extent of *Ethiopia*, and the Source of the River *Nile*. 'The Si-
'tuation of this wide-extended Empire, as it was when moſt
'powerful, is pretty well known; but 'tis very much curtailed,
'ever ſince a barbarous Nation called the *Gallas* or *Galles* ſeized
'upon many of its Provinces, and deſtroyed a conſiderable Part
'of the oldeſt and fineſt Churches.

'This Empire, ſuch as it is at this Day, extends from the
'*Red-Sea* to the Kingdom of *Adel*, whoſe Sovereign is a *Mo-*
'*hammedan*, and an Enemy to the *Abyſſinians*. This we learn
'from the Relations of the Jeſuits, who pretend to have diſco-
'vered in *Ethiopia*, the true Sources of the *Nile*, unknown to
'all the Ancients.

* In a Treatiſe intituled, *A ſhort Relation of the River* Nile; *of its Source and Current*; *of its overflowing the* Campagnia *of* Egypt, *till it runs into the* Mediterranean, *&c.* Tranſlated at the deſire of the Royal Society, from a *Portugueze* MSS. by Sir *Peter Wyche*, *pag.* 17 and 18, *London* printed 1673, 12mo, the Reaſon why the Antients did not diſcover the Sources of the *Nile*, is accounted for thus. *This Diſcourſe is not improperly ended, by a Reflexion, why* Alexander *the Great, and* Julius Cæſar, *uſing ſo great Diligence to diſcover the Head of the* Nile, *miſcarried in the Enterprize: The Reaſon was becauſe they ſent Diſcoverers againſt the Stream; thus going by Land, the Length of the Journey, the many Kingdoms and Provinces to be travelled through; the Swarms of barbarous People to be encountered; ſo many unwholeſome Climates to be paſſed, made their Advance impoſſible. Going by Water, the ſame Difficulties increaſed to attend them: The violent Current of the* Nile *ſtopt their Paſſage; and coming to the firſt Cataract, they could not proceed, but were forced back with loſt Labour; and being without either Knowledge of, or Commerce with the* Abyſſinian *Empire, by the* Red-Sea, *they neither ventured that Way, nor conceived their Deſign ſo feaſible. Thus were their Endeavours fruſtrated: The Knowledge of this Province would, by ſome of the Ports of the* Red Sea, *have brought them into the* Abyſſinian *Empire.*

'But

'But 'tis my Opinion, that no Stress ought to be laid on their 'Accounts; and I also think that *Ludolf*'s Map, drawn from 'the Memoirs of the *Portugueze* Jesuits, may be objected to on 'many Accounts.

'The Reader may peruse what Mr. *de Maillet* says on this 'Subject, in his Description of *Egypt*, and he will plainly per-'ceive, that the Sources of the *Nile*, which were a Mystery to 'the Ancients, are the same to us.

'Farther, the Latitudes don't seem to be accurately laid down 'in this Map. Dr. *Poncet* who travelled into *Ethiopia*, about 'the Close of the last Century, and the Beginning of the pre-'sent, tells us, that *the Town of Geasim* (Giesim) *is half way 'between the City of* Sennar, *and the Confines of* Ethiopia; *and 'in the Tenth Degree of North Latitude, according to the Obser-'vation made by Father* Brevedent *. Now Father *Brevedent* 'was a learned Jesuit, and a good Mathematician, who accom-'panied Dr. *Poncet* to the Confines of *Ethiopia*, where he died.

'According to *Anthony Fernandez* another Jesuit, and a *Por-'tugueze*, quoted by *Nicholas Godigno*, Book I. Chap. XI. *pag.* '69. the two Poles are seen in the Kingdom of *Dambea*; and 'the Antartic is the highest, which methinks proves, that the 'Latitudes are not accurately fixed in the Map of *Ludolf*, who 'blindly followed that of the Jesuits, inscribed in Father *Tellez*'s 'general History of *Ethiopia*, Book I. Chap. IV.

'Here follows another Proof, which methinks deserves No-'tice, though I don't quite rely upon it. *John Baptist Homan*, 'Geographer to his Imperial Majesty, printed in *Nuremberg*, a 'general Map of all *Africa*, in the Margin of which he insert-'ed the following Words.

'*Benevole Spectator.*

'*Ludolphum hactenus incautè secuti sunt qui quòdam novo sy-'stemate originem Nili recentioribus Tabulis suis perperam inse-'runt. Nos authoritatem viri maximè Rev. P. Henrici Schereri, 'S. J. Geographi celeberrimi, qui ex veris P. P. Missionariorum 'suæ Societatis Relationibus tale nobis, quale hîc posuimus, Schema 'utriusque Nili, albi & atri fluminis, præfiguravit, amplecti-'mur; curiosoque Historicæ Veritatis Indagatores ad ipsum Author's 'opus sumptibus prænobilis viri Joannis Caspari Bencardi, &c. 'Bibliopolæ Augustani præstantissimè editum, remittimus.*

'I enquired among my Friends for this *Atlas* of Father *Sche-'rer*, but could never meet with it; and some Persons of Genius 'and Learning, assure me that 'tis not much esteemed. He 'places the Sources of the *Nile*, and of the *Niger*, a great way

* *See Page* 205, *of this Work.* In the Note of which I my-self had taken Notice, before I saw Mr. *La Croze*'s Work, either that Dr. *Poncet*, or our Geographers, were mistaken on this Occasion.

'on the the other Side of the Equinoctial, and declares it to fall 'into the Lake *Zaire*. In order to eſtabliſh ſuch a Paradox, 'twould be neceſſary to produce the Relations of thoſe Jeſuit-'Miſſionaries, upon whoſe Aſſertions he grounds his Opinion; 'and we don't know of any ſuch. However this be, 'twill form 'a new Difficulty, till ſuch Time as this Matter ſhall be cleared 'up by new Diſcoveries. *Hiſtoire du Chriſtianiſme de l'Ethio-'pie, pag.* 68, *& ſeq.*'

I am humbly of Opinion, the Particulars here-under almoſt put this Matter out of Diſpute; and ſhew that all the Attempts to diſcover the Sources of the *Nile* (from the Suppoſition that it riſes from one or two particular Springs) were, and will be, to no Purpoſe. Here follows what Conſul *de Maillet* ſays on this Occaſion.

'As it never rains in *Egypt*, particularly in the upper Part of 'that Country, the Source of the *Nile* muſt conſequently be at a 'conſiderable Diſtance from it. On the other Hand, as 'tis ex-'tremely difficult to advance up to its Sources, on Account of 'the Barbarity of the Nations, whoſe Countries muſt neceſſari-'ly be travelled through; and that the Advantages ariſing from 'Traffick, cannot inſpire any Perſon with Courage enough to 'undertake theſe dangerous Journies, ſince no Commodities are 'found in them; 'tis no Wonder that Authors, being very little 'acquainted with theſe unfrequented Regions, ſhould have 'thought and writ ſo variouſly about the Sources of the *Nile*. 'And indeed, when we read what the *Greek* and *Roman* Hiſto-'rians relate concerning the Origin of this River, one would 'conclude that *Ethiopia* was wholly inacceſſible and unknown in 'their Days. Nevertheleſs the *Romans*, eſpecially after their 'Conqueſt of *Egypt*, carried on the War as far as *Nubia*, which 'ſeparates this Country from *Ethiopia*; and they might eaſily 'have enquired concerning a Nation which lay ſo near them. I 'yet pardon them for not knowing the Origin of the *Nile*, as I 'likewiſe do *Ovid* for ſpeaking thus of the River in queſtion,

'*Nec contigit ulli*
'*Hoc vidiſſe caput.*

The Senſe is:

The *Nile*'s fam'd Source ſtill undiſcovered lies.

'And indeed, what Man could gueſs it's true Source; and fix 'the real Place, as it were, of it's Birth, amid an hundred 'thouſand Springs or Rivulets, formed by the Rains, which 'falls with an aſtoniſhing Abundance, during the whole Seaſon 'that the Sun is perpendicular; that is, from the Time it re-'turns towards us, from the Vernal Equinox to the Summer 'Solſtice; and its going back, by returning from this Point to-'wards its Autumnal Equinox? In the vaſt Extent of Country, 'which

'which it travels over during these six Months, pouring down 'Floods of Water, from its rising to it going down; in a Re-'gion where every Place is a Lake, a Spring, a Rivulet or 'River, what Man could be able to discover its true Source; 'and to know which of these, preferably to a Million of others, 'we ought to ascribe the Origin of a River that is scarce navi-'gable at *Sannar* *.

'But spite of the Difficulties, to discover the geographical 'Point of the *Nile*'s Source, Travellers have yet ventured to as-'sert on the Credit of *Ethiopians*, that under the Line, and 'near the Lake *Dambea*, which a Horse would be two Days in 'going round; from two neighbouring Mountains, on which two 'Castles stood, two large Rivulets descend, which falling into 'the Plain, unite in this Lake, whence afterwards issues that fa-'mous River, which is there very inconsiderable. This was 'even confirmed to me by an *Armenian* Bishop, who having 'been conducted to the *Ethiopian* Court, had obtained leave 'from the *Abyssinian* Monarch to visit the Sources of the *Nile*. 'Others fix the Source of that River on a trembling Hillock, 'surrounded with Mountains; and add, that the Aperture, 'whence it bubbles forth with Noise, is eight or ten Foot Dia-'meter. Finally the *Portugueze* Jesuits, speak concerning the 'Source of the *Nile* in a different manner from other Writers, 'and yet their Accounts bear a great Affinity to what they tell 'us; they fixing it on an Eminence overspread with Verdure, 'whence issue two mighty Springs, the Depths of which are not 'known, and are called by them the Eyes of the *Nile*; the Eyes 'and Sources being denoted by the same Word in *Arabic*.

'Shall I give you (Sir) naturally, my Opinion with respect to 'these different Ways of accounting for the Origin of the *Nile*? 'I confess that I believe 'em all equally imaginary; and am per-'suaded that the sole Desire of fixing a Thing that can never be 'fixed; perhaps to embellish a Relation with some typographi-'cal Description, gave Rise to those Castles; to those verdant 'Eminences, those trembling Hillocks; to these sounding and 'capacious Apertures abovementioned. A Circumstance gene-'rally known is, that about the Middle of the wide-extended 'Country, comprehending *Ethiopia*; from various Mountains, 'rise a numberless Multitude of Springs, formed by the abun-'dant Rains that descend in this Country; and that this vast 'Collection of Rivulets falls into the Lake *Dambea* abovemen-'tioned: That from this Lake issues a River, which flowing 'first eastward, afterwards bending towards the South, thence 'to the West, and afterwards to the North, includes, in a com-'plete Circle, the Mountains, from whence most of its Waters 'descend: That this River, afterwards watering various Pro-

* Dr. *Poncet* calls it *Sennar*.

'vinces

'vinces of the Kingdom of *Ethiopia*, increaſes perpetually in 'its Progreſs towards the Kingdom of *Sennar*; receiving in its 'Courſe, to the Right and Left, a great number of other Rivers, 'no leſs conſiderable than itſelf, which fall in Caſcades; and are 'formed, in like Manner, from a numberleſs Multitude of Ri-'vulets and Torrents that pour from other Mountains, near 'which the firſt River flows. That arriving at laſt at *Sennar*; 'and advancing towards *Gary* and *Dongola*, the two principal 'Cities of *Nubia*, ſtanding on that River, 'tis joined by other 'conſiderable Rivers flowing weſtward, particularly by a large 'River which the Inhabitants of the Country call *Baharabiad*, 'or the *White Sea*, from the Whiteneſs of the Waters, which 'doubtleſs is owing to the Colour of the Earth dragged along 'by it. Hence we may naturally conclude, that the *Nile* does 'not riſe from a ſingle Spring; and that its Riſe is not on the 'other Side of the Equinoctial.

'I cannot forbear mentioning, on this Occaſion, the Parti-'culars told me by an *Ethiopian Turk*, *Agi Ali* * by Name, 'Agent to the *Abyſſinian* Monarch, in *Egypt*. Sitting one Day 'with him, on the Banks of the *Nile*, at the Foot of *Old Cairo*; 'and conſidering, with Surprize, the then Shallowneſs of its 'Waters, (its Bed not being, in Winter, above a quarter of a 'League wide there) The *Ethiopian* perceiving my Aſtoniſhment, 'ſpoke thus: Seeſt thou this River? 'Tis doubtleſs wonderful, 'that the numberleſs Waters, of which it is compoſed even at 'its Riſe, and which increaſe conſiderably in their Courſe, 'ſhould here be reduced to ſo narrow a Compaſs. But I proteſt 'to thee (before Heaven) that there are, in *Ethiopia*, an hun-'dred Rivers at leaſt, as broad and full as that before thee; 'all which contribute to ſwell the *Nile*, excluſive of the *White* 'River that empties itſelf into the *Nile*, to the left, two or three 'Days Journey below *Sennar*. Theſe ſeveral Rivers, indeed, 'ſhrink prodigiouſly; are ſometimes quite dried up, in barren 'Plains, in burning Sands, and in Abyſſes which they flow o-'ver, in their Courſe from *Ethiopia*, to the Mountains of 'Nubia.

'I ſhall likewiſe obſerve, that the *White River* above-'mentioned, which is equally conſiderable with the *Nile*, tho' 'its Name be loſt when it falls into that River, flows cloſe by 'it, quite from its Riſe; accompanies it, in its Courſe, to the 'Diſtance of twelve, fifteen, and twenty Days Journey; when 'being itſelf increaſed by the continual Rains, which, as I ſaid 'above, fall, from the Equinoctial to the twentieth Degree, 'during near ſix Months, at laſt compoſes, with it, thoſe pro-'digious Quantities of Water, which have occaſioned ſo many 'Diſputes. 'Tis after this Junction, that the *Nile*, having

* *This, I ſuppoſe, is the Perſon called* Hagi-Ali, *by Dr.* Poncet. *See Pag.* 178, *of this Work.*

'gained

'gained ſuch vaſt Strength, and reſembling a Sea rather than 'a River, advances ſtill forward, with Impetuoſity, towards *E-* 'gypt, ſubduing all the Countries which would oppoſe its Paſ- 'ſage; and comes, at laſt, to the Paſſes of thoſe Mountains, 'which, for the Space of eighteen or twenty Days Journey, 'ſeparate *Egypt* from *Nubia*. There charging with Fury all 'ſuch Rocks as oppoſe its Courſe, it gives them Battle an hun- 'dred Times daily, on which Occaſion the *Nile* ever comes off 'victorious; and forces a Paſſage, by its Rapidity, thro' theſe 'inacceſſible Mountains. Finally, being arrived at the Fron- 'tiers of *Egypt*, proud of its various Conqueſts, but fatigu'd 'by them, and ſtill foaming after its numberleſs Fatigues, it, 'at laſt, finds a ſmoother Bed, wherein it ſeems to unbend af- 'ter its Toils; ſtretching at Eaſe, and being for ever accompa- 'nied, to the right and left, with the Mountains it has ſubdued, 'which ſeemed to open in order to make Way for it. From 'what has been obſerved here, 'twill be naturally concluded 'that the *Nile* is not navigable above *Egypt*. See *Deſcription de* 'l' *Egypte: Compoſée ſur les Memoires de* M. de Maillet, *&c.* 'pag. 38. *& ſeq.* Methinks what Conſul *de Maillet* tells us here 'concerning the Origin of the *Nile*, ſeems quite probable; ſo that 'it may perhaps be to no Purpoſe to ſeek for any other Cauſe of 'it, than the exceſſive Rains he ſpeaks of. 'Travellers have 'obſerved (as was hinted elſewhere) that in the Beginning of 'Summer, violent Rains always fall in Countries ſituated be- 'tween the Tropics, whereby the Low-lands are overflowed; and 'that all Rivers which riſe or flow between the Tropics have this 'Effect, they breaking their Bounds every Year; overflowing 'the Lands in their Progreſs to the Sea; and leaving be- 'hind them a prolific Mud like that of the *Nile*, which creates 'vaſt Fertility. A Circumſtance which perſuaded me fully, 'that Mr. *de Maillet* is right in his Conjectures, is a Paſſage 'which the Reader will meet with in the Sequel of this Work, 'extracted from Father *Martin*'s ſecond Letter to Father *de Vil-* 'lette, and is as follows. *Theſe high Winds are the Forerunners* 'of *the abundant Rains that fall on the Weſtern Coaſt of* India, 'and *on the Mountains of* Malabar; *and they give Riſe to the* 'Coloran, *(a very large River) which flows throughout the* 'Kingdoms *of* Maiſſour, Madura, Tanjaour, *and* Choren-Man- 'dalam. *The* Indians *expect theſe Rains as impatiently, as the* 'Egyptians *did the Inundation of the* Nile. *The River conti-* 'nuing *dry; the Inhabitants dreaded a general Famine,* &c.'

To

## *To the* JESUITS *of* FRANCE. *

*Reverend Fathers,*

*MANY judicious Perſons are of Opinion, that I have not yet addreſſed any Collection of Letters to you, more inſtructive and entertaining than the following. You'll there ſee many of our Miſſionaries labouring, in* China *and in the* Eaſt *and* Weſt Indies, *with the utmoſt Courage and Chearfulneſs, to which we hope Heaven will at laſt give Succeſs; and the learned will have the Satisfaction of meeting with a great Number of ſingular Remarks on different Subjects.*

*But as the Account given of* California † *is the neweſt and moſt curious Part of this Collection; in order that the Public might not be ignorant of what we have been able to learn hitherto, concerning a Country, of which no Hiſtory that I know of, has yet been writ; I thought proper to add a ſuccinct Relation of the At-*

* Vol. V. of the Original begins here.

† As this Relation of the Jeſuits concerning *California*, was known in *Europe* ſo early as 1705, 'tis ſurprizing that Mr. *Noblot*, Author of the *Geographie Univerſelle*, a Work in 6 Vol. 12*mo.* dedicated to the late Regent of *France* (the Duke of *Orleans*) ſhould not have met with it, but ſtill have been of Opinion that *California* is an Iſland, and for that Purpoſe quotes the following Authority of a Writer on Geography. " It has " long been a Doubt (ſays *Noblot*, from *Corneille*'s Geographi- " cal Dictionary) whether this Country joins to the Continent " of *North America*, or is ſeparated by ſome Streight; but Peo- " ple are now perſuaded that *California* is an Iſland". See *Geographie Univerſelle*, by *Noblot*, *Tom.* V. *p.* 592. *Paris*, 1725, 12*mo.* I ſhall obſerve, by the way, that *Noblot* ſeems too credulous a Writer, he having larded his Work with a great many Particulars drawn from Travellers, whoſe only View was to excite the Wonder and Aſtoniſhment of their Readers, at the Expence of Truth and good Senſe; a Practice for which the firſt Inventors of thoſe Fictions merit the ſharpeſt Cenſure, as the laying them before the Reader is often the higheſt Affront to his Underſtanding, and the ſpreading them may be of the greateſt Diſadvantage to Society.

*tempts which have been made, from time to time, to enter that vaſt Country; and the Manner how our Miſſionaries diſcovered very lately, that* California *joins to the Continent of* America; *and is not an Iſland, as our modern Geographers had always imagined* *.

*The*

* If *California*, or the Countries farther weſtward, or to the North-weſt, ſhould join to *Eaſtern Tartary*, or ſome Country in thoſe Parts, the firſt peopling of *America* could eaſily be accounted for, and conſequently a Multitude of Conjectures muſt have been made on that Subject to no Purpoſe. Among theſe, one of the moſt ſingular ones is that I met with in the Travels of Father *Avril*, which he informs us was told him by a learned Vaivod of *Smolensko*. " On the other Side of the River *O-*
" *by*, is a large River called *Kawoina*, in which another called
" *Lena*, at the Mouth of the firſt, which empties itſelf into the
" *Frozen Sea*, is found a large and very populous Iſland, fa-
" mous for the hunting of the Behemoth, an amphibious Ani-
" mal, whoſe Teeth are greatly eſteemed. The Inhabitants go
" often to the Shores of this *Frozen Sea*, to chaſe this Mon-
" ſter; and as this Sport takes up a long Time, they common-
" ly take their whole Families with them. Now it happens fre-
" quently enough, that a Thaw coming unexpectedly, they
" are carried I know not whither, on vaſt Pieces of Ice, which
" break away one from the other. With regard to myſelf (add-
" ed the Vaivod) I don't doubt but that many of thoſe Hunters
" have been carried, on theſe floating Iſlands, towards the moſt
" northern Point of *America*, which is not very far diſtant from
" that Part of *Aſia*, whoſe extremity reaches to the Sea of *Tar-*
" *tary*; and, a Circumſtance which confirms me in this Opini-
" nion, is, that the *Americans* who inhabit the Country ſitua-
" ted fartheſt on that Side towards the Sea, very much reſem-
" ble theſe Iſlanders, who by their immoderate Thirſt of Gain,
" thus run the Hazard of being carried, in the manner de-
" ſcribed above, into a foreign Country". To theſe Conjectures we may add, (ſays Father *Avril*) that there are in that Part of *America* hinted at here, many Animals which are very common in *Muſcovy*, and particularly *Beavers*, which poſſibly might have been carried into *America* in like manner. This Conjecture appears to me more probable, as we daily ſee in *Poland* mighty Pieces of Ice, whoſe Bulk does not diminiſh very much, during their Paſſage from *Warſaw* into the *Baltick*. But to know this Matter with ſtill greater Certainty, it would be proper to enquire into the Languages of the two Nations, whoſe Reſemblance, in Feature, is ſo very great; for ſhould there be any Affinity between theſe, methinks all Doubt, with regard to this

*The* Spaniards *had ſome Knowledge of* California, *from the Time they conquered* Mexico, *to which they gave the Name of* New Spain. Ferdinand Cortez, *Marquis* del Valle, *ſo famous for his Exploits, having ended that firſt Enterprize ſo honourably to the* Spaniſh *Name, prepared a Fleet in Hopes of ſeizing upon a Country which was thought one of the richeſt in the World* *. *'Twas a noble Project, and muſt have been exceedingly advantageous, had he been ſucceſsful enough to put it in Execution, but he was not allow'd Time for it. This great Man* † *was obliged to return ſuddenly to* Mexico; *his Preſence being neceſſary to check the Commotions with which that Country was menaced. For this Reaſon he was oblig'd to lay aſide all Thoughts of* California, *tho' he was invited to it, eſpecially by the immenſe Profit it was imagined he would reap from the Pearl-Fiſhery, carried on along its Coaſts. From that Time, the* Spaniards *have often attempted to poſſeſs themſelves of it; but whether they had not taken proper Meaſures for well ſettling their Colonies; or, had not afterwards ſupported them, 'tis certain that all their Deſigns had been defeated, which made them entirely abandon that Country, when* Charles II. *of* Spain, *animated by a holy Zeal* ‡, *gave Orders for ſending Miſſionaries thither, in the View of converting thoſe Heathens; and for eſtabliſhing, if poſſible, a ſolid Correſpondence with them.*

this Subject, would be at once removed. *Voyage en divers etats d'* Europe, *et d'* Aſie. *Enterpris pour decouvrir un nouveau chemin à la Chine. Par le Pere* Avril, pag. 210, 211, 212. Paris, 1692, 4to.

* *Cortez* is ſaid to have firſt diſcovered *California*, in 1535.

† Many Perſons don't view *Cortez* in the ſame Light with our Jeſuit; but rather as an illuſtrious Villain, conſidering the many horrid Injuries he did the *Mexicans*.

‡ 'Tis well known, that the pretended Piety of Monarchs on theſe Occaſions, is generally no more than a Deſire they have to acquire Wealth; thereby to aggrandize their own Power, at the Expence of the common People, whoſe Countries they endeavour to ſubdue; at leaſt to procure Settlements in them.

*Accord-*

*Accordingly Marquis de la* Laguna, *at that time Vice-roy of* Mexico, *ſent thither the Admiral Don* Iſidoro de Atondo, *with two Frigates, an Advice Boat, and all Things neceſſary for ſettling a Colony in that Country. Theſe Ships ſail'd, from the Port of* Chalaca *in* New Galicia, *the eighteenth of* January 1683, *and arriv'd at the Port of our* Lady of Peace *, *in* California, *the thirtieth of* March *of the ſame Year. They built a Fort here, and Fathers* Matthias Gogni, *and* Euſebius Francis Kino, *Jeſuits, began to preach. But this Settlement, from which ſuch mighty Things had been expected, was not more happy than the former ones; ſo that our Miſſionaries were obliged, ſome Time after, to leave* California, *and to retire into the Provinces of* Cinaloa *and* Sonora †, *where the Faith, during ſome Years, had made a ſurprizing Progreſs.*

*The Return of the Fathers* Gogni *and* Kino, *greatly afflicted Father* John Maria de Salvatierra, *a* Milaneze *Jeſuit, who was labouring very zealouſly at the Converſion of the* Indians *of the Province of* Taromara, *called by the* Spaniards *New Biſcay. One Day, as he was reflecting with Grief on the numberleſs Nations who were daily periſhing, in thoſe wide-extended Countries, for want of Inſtruction and Succour, he was ſtrongly inſpired to devote himſelf to the Miſſion of* California, *and preach the Goſpel again in that Country. But tho' he was ſo extremely deſirous of following the Voice which then called him, he yet could not indulge his Wiſhes on that Occaſion; his Superiors removing him from his Miſſion, and appointing him Head of the College of* Guadalaxara, *and afterwards of that of* Tepotzotlan, *and Director of the Novices in the Province of* Mexico. *Tho' theſe different Employments ſeemed to fruſtrate the Deſign with which Heaven had inſpired him, he yet did not loſe Sight of it;*

* I ſuppoſe this is the Port *de la Paz*, as it is called in our Maps, to the South-eaſt of *California*.

† Theſe are in *Mexico*, almoſt oppoſite to *California*.

on

*on the contrary, he took all the Steps neceſſary for executing ſo difficult an Enterprize; and had the Honour to diſcourſe frequently about it with the Dutcheſs of* Seſſa, *and Count* de Montezuma, *her Huſband, Succeſſor to the Marquis de la* Laguna, *as Viceroy of* New Spain.

*This Count, who has lately been raiſed to great Honours by his Catholic Majeſty, for the important Services done by him, both to Religion and the State, applauded Father* Salvatierra's *Deſign, and promiſed to obtain the Approbation of his Sovereign. On theſe Aſſurances, the Father began to act without fearing any of the Obſtacles which preſented themſelves. Theſe were conſiderable, ſince, to ſucceed in an Enterprize which had ſo frequently miſcarried, it was neceſſary, not only to ſettle a new* Spaniſh *Colony in* California, *and to ſupport it; but alſo to provide Ships for carrying the neceſſary Proviſions thither; and afterwards preſerve an open and free Correſpondence with* Mexico, *without which it would be abſolutely impoſſible for the new Colony to ſubſiſt. Theſe Difficulties, and many others which I forbear to mention, would have been judged inſuperable to any Man, except one who relied much more on the Protection of Heaven than on the Aſſiſtance of Men. He was not deceived in his Expectations; for Don* John Cavallero y Ocio, *Commiſſary of the Inquiſition and of the Cruſade, to whom he communicated his Deſign, promiſed to aſſiſt him; and Don* Pedro Gil de la Sierpé, *Treaſurer of the Port of* Acapulco, *engaged to furniſh him with Ships.*

*Father* Salvatierra, *being aſſured of theſe Succours, ſet out for the Provinces of* Cinaloa, Sonora, *and* Taromara, *in ſearch of Miſſionaries and other worthy Perſons to form this Colony. In his Journey he travelled over the Mountains of* Cinipas *and* Guazaperez, *moſt of whoſe Inhabitants he had formerly converted. Theſe* Chriſtians, *who conſidered him as their Father, received him with the higheſt Demonſtrations of Joy,*

*which*

*which however was turned to the deepeſt Sorrow, when they found that he was only travelling thro' their Country. After having exhorted them to lead a devout and innocent Life, he was coming down their Mountains, in order to take Shipping, when Advice was brought, that the Nations of the Province of* Taromara, *who could not be prevailed upon to abandon their old Superſtitions, had juſt before taken up Arms, with a full Reſolution to extirpate the* Spaniards, *and all ſuch of their Countrymen as were* Chriſtians.

*This unforeſeen Inſurrection diſconcerted the Deſigns of Father* Salvatierra; *and defeated moſt of the Meaſures he had taken for his Voyage to* California. *Father* Kino, *who was to bear him Company, wrote him Word, that it would not be proper for him to leave his Miſſion of* Sonora *in ſo delicate a Conjuncture. Many Perſons who had agreed to go with him into* California, *and aſſiſt in ſettling this new Colony, were ſtopt by this Inſurrection, which gave the* Spaniards *great Uneaſineſs; ſo that he now was abandon'd by moſt of thoſe on whom he chiefly relied.*

*However, theſe ſeveral Obſtacles could not quite diſpirit him; therefore, the Inſtant he heard that the Ships furniſhed by the Treaſurer of* Acapulco *were arrived on the Coaſts of* Cinaloa, *he went thither, and embarked the* 10*th of* October, 1697. *He ſet ſail on the Morrow; and after encountring ſeveral Dangers, during two Days, the Ship on which he was aboard arrived in Sight of* California, *oppoſite to the Mountains called* The Virgins. *They landed at the Bay of* Conception, *where Father* Salvatierra *ſaid Maſs; but this not being judged a convenient Situation, they made no Stay there, nor at St.* Bruno, *where they found only ſalt Water. Laſtly, after caſting Anchor before the Iſland* Coronados, *they landed the* 18*th of* October *at a Place called* Concho. *The Father and his Companions gave the* Indians *the higheſt Teſtimonies of Friendſhip, to which theſe ſeemed, at firſt,*

*to make the ſincereſt Returns; but this was only with a Deſign of ſurprizing the* Spaniards, *and cutting them to Pieces, which they would certainly have done, had not their Treachery been diſcovered and puniſhed. 'Twas no ſmall Conſolation to Father* de Salvatierra, *who did not expect to have a Companion for many Years, to ſee arrive, ſoon after him, Father* Picolo, *an old Miſſionary of the Province of* Taromara, *a Perſon eminent for his Virtues and his Zeal. Theſe two apoſtolical Men, who, by long Experience, were become very skilful in their Miniſtry, began then to labour vigorouſly at the Converſion of the* Californians. *The Relation I here ſend you, and which forms one of the chief Parts of this Collection, will tell you the Bleſſings Heaven has been pleaſed to beſtow on their Endeavours. Father* Picolo, *above-mentioned, drew it up by the expreſs Order of the royal Council of* Guadalaxara, *to whom it was preſented the* 10*th of* February, 1702.

*King* Philip V. *being told, upon his Acceſſion to the Throne, of the Progreſs which the Goſpel made in* California, *wrote immediately about it to the Archbiſhop of* Mexico, *who was Viceroy and Captain-General of* New Spain, *'till ſuch Time as a new Viceroy ſhould be appointed, in the Room of Count* de Montezuma. *The Catholic King's Letter is dated at* Madrid, *the* 17*th of* July, 1701. *He therein obſerves to the Prelate, that being informed, by the Letters of Count* de Montezuma *his Predeceſſor, of the Succeſs which Heaven was pleaſed to beſtow on the Labours of the Jeſuits, both in their Miſſions of the Provinces of* Cinaloa, *of* Sonora, *and* New Biſcay, *and in thoſe lately eſtabliſhed by them in the wide-extended Country of* California, *his Majeſty deſires that thoſe Miſſions may be protected and increaſed, for the Glory of the Church, and the Salvation of Mens Souls; and, for this Purpoſe, commands, that over and above what is given in his Name, towards the Miſſions of* Cinaloa, Sonora, *and* New Biſcay; *the proper Perſons may likewiſe furniſh whatever*

*is*

*is necessary for the new Mission of* California. *He further requires, that an exact State of its present Condition be sent to him; as likewise of the several Expedients which might be employed, not only for supporting a Work so advantageous to both Church and State; but for strengthning and improving it as much as possible.*

*But farther. His Majesty, as a Proof how strongly desirous he is of the Conversion of the People in question, ends his Letter to the Archbishop of* Mexico, *in manner following.* "*I command you to give the* "*necessary Orders, that the Succours I mentioned may* "*be got ready with all possible Diligence; and that the* "*Jesuits may proceed in their Enterprize with the* "*same Vigour as they began it. I likewise command* "*you to thank, in my Name, all such pious Persons* "*as have contributed, by their Alms, to the first esta-*"*blishment of these Missions; and to tell them, that I* "*am touch'd with the Zeal they discover for the Pro-*"*pagation of the Gospel, and the Service they have* "*done me on this Occasion. Urge them, by my Exam-*"*ple, to contribute still more to a Work, so holy in its* "*Nature, and so agreeable to Heaven*". *With this Letter his Majesty sent another to the royal Council of* Guadalaxara, *on which these Missions depend.*

*But whilst Fathers* de Salvatierra *and* Picolo, *were thus labouring about the Middle of* California, *whither they went by Sea, Providence so ordered it, that Father* Kino, *a* German *Jesuit, attempted to discover a new Way thither, northward, by Land.*

*This is the Father above-mentioned, who entering* California *in* 1683, *in order to preach the Gospel there, was obliged to quit it, with the* Spaniards, *some Time after. Being sollicitous of making new Conquests every Year in the Kingdom of* Christ, *he advanced, in* 1698, *northward along the Sea, as far as the Mountain of* Sancta Clara. *There, observing that the Sea ran from East to West; instead of following its Course farther, he entered the Country; when tra-*

*velling always from South-East to North-West, he discovered, in* 1699, *the Banks of the* Rio azul, *or blue River, which after receiving the Waters of the River* Hila, *runs and discharges its own from East to West, into the great River* Colorado, *or of the North. He cross'd the blue River; and in* 1700, *arriv'd near the River* Colorado, *when crossing it, he was greatly surpriz'd, in* 1701, *to find himself in* California; *and to hear that, about thirty or forty Leagues from the Place where he then was, the* Colorado, *after forming a Bay of a pretty long Extent, empties itself into the Sea, on the Eastern Side of* California, *which thereby appears to be separated from* America, *only by this River* *.

*The Progress of this Discovery is seen in a very sensible Manner, in the Map* † *lately drawn by Father* Kino, *who is very well skill'd in the Mathematicks. Father* Bartholomew Alcazan, *who teaches those Sciences in the Imperial College at* Madrid, *was pleas'd to communicate it to us, together with that of the new* Philippine *Islands; another Discovery of no less Importance than that in question, and which I also will send you.*

I am, &c.

LE GOBIEN.

* According to this Account, the Form of *California* should be altered in *Moll's*, and other Maps, and not be drawn as an Island. 'Tis great Pity, that as the Jesuits have so many Opportunities of making Discoveries, they should not always give us such Accounts, as may be depended upon. But 'tis often their Interest, I suppose, not to be faithful in Descriptions.

† This Map is inserted here.

*Father*

## *Father* PETER MARTIN, *to Father* LE GOBIEN.

*Camien-naken-patty, in the Kingdom of Madura, 1 June, 1700.*

*Reverend Father,*

I Embarked at *Pondicheri*, about the End of *September*, 1699, on board a *French* Man of War, commanded by Chevalier *des Augers*, who headed a ſmall Squadron, and very obligingly offer'd to land me on the Coaſt of *Travancor*. Had the Wind been favourable, we might have been able to double Cape *Comorin* in fifteen or twenty Days; but it was ſo contrary that we were obliged, during a Month, to combat with Storms. To add to our Misfortunes, our Ship's Company began to be indiſpos'd again; they not being perfectly recovered of the Sickneſs with which they had been afflicted in *Negrailles* *. However, we loſt but ſix or ſeven Perſons, which was owing to the Care Mr. *des Augers* took of the Sick, who were furniſh'd with all Things neceſſary. This Officer, who was diſtinguiſhed for his Piety no leſs than for his Valour, took equal Care both of Soul and Body; ſo that the Feaſt of *All-Saints* happening in our Voyage, he perform'd his Devotions; and gave me the Conſolation to ſee almoſt the whole Ship's Company, whether ſick or well, join in them. In fine, after ſailing forty Days, we diſcovered the Mountains of Cape *Comorin*, which the firſt Voyages undertaken by the *Portugueze* have render'd ſo famous.

I intended to land there, but a much ſtronger Gale riſing in the Night, we found, next Morning,

* *An Iſland, near the Coaſt of* Pegu.

that we had gone upwards of fifteen Leagues above the Cape. Tho' the Coaſt was all woody, and we could not ſee ſo much as one Habitation, I deſired Chevalier *des Augers* to land me with two of our Fathers, (an *Italian* and a *Portugueze*) who alſo were going to *Travancor*, to deſire Leave to engage in the Miſſion of *Madura*. The Chevalier was ſo good as to ſend out the Pinnace mann'd, to defend us, if neceſſary, againſt the Pirates, who uſually infeſt theſe Coaſts. Being not much above three Leagues from Shore, we imagin'd it would be eaſy for us to land; but found this the more difficult the nearer we drove to Shore. The Ocean broke round us with great Impetuoſity, and we cou'd not ſee any Place where we might land with Safety; ſo that the Officer (the Chevalier's Nephew) who commanded the Pinnace, wou'd have carry'd us back to the Ship, had he not ſpied, after coaſting ſeveral Leagues, a pretty thick Smoke in the Woods; and, a little after, a Fiſherman ſitting on a Catimaron, or ſeveral thick Pieces of Wood faſtened together in Form of a Raft.

As this Fiſherman ſuffer'd himſelf and his Nets to be carry'd at the Pleaſure of the Waves, we made directly towards him; and tho' he did his utmoſt to ſhun us, imagining we were Pirates, we nevertheleſs ſoon got ſo near, that he was forc'd to come up to us. However, his Fears chang'd into extraordinary Emotions of Joy, when he perceiv'd, in our Pinnace, three Fathers like to thoſe who ſuperintend the *Chriſtians* on the Coaſt of *Malabar*; and ſaw me preſent him a Pair of Beads. He kiſs'd them over and over, often making the Sign of the Croſs, whence we found this honeſt Man was a *Chriſtian*. He ſaid, that we muſt caſt Anchor at the very Place we were then at; for that our Pinnace would certainly be ſtav'd to Pieces, in caſe we ventur'd nearer the Shore. He told us, that in the

Place where we ſaw Smoke, there was a little Town, moſt of whoſe Inhabitants were *Chriſtians*; that he himſelf would go and inform them of our Arrival, and that they would gladly put out a Boat to fetch us. This they did ſoon after, we perceiving ſeveral Men come out of the Wood, and put to Sea in a Canoo, each Side of which was ſupported by Rafts, to prevent its overturning. This Precaution was neceſſary, for otherwiſe, we ſhould never have dared to venture in ſo crazy a Veſſel. This Canoo was only the Bark of a Tree, eight or ten Foot long, and two Foot wide, ſo that our Feet trembled as we were ſtepping into it. Once it turn'd on a ſudden; but, happily, there were only ſome Cloaths in it, which indeed were ſpoil'd. In fine, I can affirm, that tho' I have been expos'd to very great Perils in the *Mediterranean*, the *Black Sea*, and that of *India*, I yet was never in greater Danger of loſing my Life than at this Time. As we drew near the Shore in the Canoo, one after another, the good People who were come to meet us, plunged into the Water; when carrying off at once the Veſſel, the Pilot, and the Miſſionary, they convey'd us to the Strand upon their Shoulders. In this manner we landed at *Travancor*.

Being all three on Shore, we fell on our Knees, and thanked the Almighty for having preſerved us, and then kiſs'd the Ground which had formerly been ſanctified by St. *Francis Xavier*. Tho' 'twas but about Noon, yet the Sun had already ſcorched the Sands on which we were forced to walk; and theſe were ſo vaſtly hot, that they ſoon grew inſupportable. As we felt more and more Pain every Step we took, it at laſt grew ſo violent, that we were forc'd to take our Hats off, and put them, for ſome Time, under our Feet, to prevent their being quite burnt. But this eaſing of our Feet, made it very painful to our Heads, as you will naturally imagine.

And now the *Indians*, our Guides, perceiving that we were almoſt ſpent, ſtruck into a Wood; but here we met with nothing except Brambles and Briars, which ſtuck in our Feet, and tore our Legs. The *Italian* Father, who was but lately recovered from a Fit of Sickneſs, ſuffer'd much more than my Companion and I. To conclude, after croſſing the Wood, we came to a little Church, the Inſide of which was very neat, tho' merely a Hut of Earth cover'd with Straw. The only Ornament of the Altar was a little Image of the bleſſed Virgin. After offering up our Prayers to Heaven, and taking a ſlight Repaſt of a few Herbs boil'd in Water, and ſome Cocoa Nuts which the *Chriſtians* gave us, we ſet out again in the Evening; and after travelling about a League, came to the Houſe of Father *Emanuel Lopez*, a Jeſuit, who has the Direction of Part of the *Chriſtians* of *Travancor*. This Miſſionary has been employ'd upwards of fifty Years in the Converſion of the Inhabitants of *Malabar*; and is the laſt Jeſuit who wore, *in Madura*, our *European* Habit. After ſtaying two Days with this charitable Miſſionary, we continued our Journey along the Coaſt, which appear'd populous enough; but among this great Number of People, few of them have turned *Chriſtians*, except thoſe belonging to the Caſte or Tribe of Fiſhermen.

Tho' you have often heard the Word *Caſte*, you perhaps do not know the full Import of it. Caſte implies an Aſſemblage of ſeveral Families of the ſame Rank or Profeſſion. This Diſtinction is found properly only in the Empire of *Mogul*, in the Kingdom of *Bengal*, in the Iſland of *Ceylon*, and in the great Peninſula of *India* oppoſite to it, of which we are now ſpeaking. There are four principal Caſtes, that of the *Bramins* *, being the firſt

* According to the *Daniſh* Miſſionaries, theſe *Bramins* form a ſeparate Tribe among the *Malabarians*, as the *Levites* anciently

first and the nobleſt; that of the *Rajas* *, who boaſt their being deſcended from various royal Fa-

tiently among the *Jews*. Theſe *Bramins* marry only in their own Tribe, and are a great Burthen to the Public, they being all maintain'd by the Liberality of the Laity, who are ſo blind as to believe, that they are deſcended from the God *Biruma*, and therefore are very holy Men. They are ſo proud, and artful at the ſame time, as to cheriſh this Ignorance of the People, by not holding any Correſpondence with the Vulgar, for Fear of defiling themſelves. Some of theſe *Bramins* withdraw from the Society of Mankind, there being Anchorets among them, who paſs their Lives in Caves and Deſarts; and yet they are a moſt wicked Sett of Men; they believing that all Things, how abominable ſoever, are permitted to themſelves. The People are yet ſo blind, as to fancy they ſhall become holy by partaking in their Crimes, or bearing with any Outrage from them. They are great Impoſtors, they inventing new Fables daily, and making them paſs among the Vulgar, for ſo many incomprehenſible Myſteries. One of their Artifices, is to perſuade the Vulgar that their Idols eat like Men; and, in order that they may be plentifully provided with good Cheer, they make them of a gigantic Figure, particularly with a huge Paunch. If the People fail in theſe Offerings, with which the *Bramins* maintain their Families, they threaten them with the Anger of the Gods. The People believe that there is ſomething divine in a Cow; ſo that happy is the Man who can get himſelf ſprinkled with the Aſhes of a Cow, burnt by a *Bramin*. The Man who, in his expiring Moments, lays hold of a Cow's Tail, and dies with it betwixt his Hands, thinks himſelf as happy as any one who was to be buried in a Capuchin's Gown: For the Soul, when thus aſſiſted, quits the Body purified; and ſometimes returns into the Body of a Cow, which is conſidered as a mighty Bleſſing, and never indulged but to great Spirits, who deſpiſe Life, and die generouſly, either by throwing themſelves from a Precipice, by leaping into a lighted Pile, or by flinging themſelves under the holy Chariot, to be trampled to death by the Idols, whilſt they are carrying in Triumph about the Town: It being declared, that the Souls of wicked Men will, in their next Nativity, animate the Bodies of Swine, Dogs, or ſome ſuch filthy Creatures. From this Belief of Tranſmigration, they religiouſly abſtain from the Fleſh of all living Creatures, for fear they otherwiſe might feed upon a Body, inform'd with a Soul which before had animated a Parent, or ſome near Relation. They boaſt of a divine Law ſent them down from Heaven. See *Thirty-four Conferences between the* Daniſh *Miſſionaries*, &c. Tranſlated by Mr. *Philips*. *London*, 1719, 8*vo*.

* A Name given to certain *Indian* Sovereigns. This Sect is often call'd, in *Engliſh*, the *Rajaputes*.

milies;

milies; next the Caſtes of the *Shootres* *, and laſtly that of the *Parias*. Each of theſe Caſtes is ſubdivided into ſeveral Branches, ſome of which are nobler than the reſt. The Caſtes of the *Shootres* is the moſt extenſive, and has the greateſt Number of Branches; for under the Name of *Shootres* are comprehended Painters, Writers, Taylors, Carpenters, Maſons, Weavers, *&c.* Every Trade is confin'd to its Caſte, and may not be exercis'd by any but thoſe whoſe Parents follow'd it; and conſequently a Taylor's Son can't turn Painter, nor a Painter's Son a Taylor †. However, there are certain Profeſſions common to all the Caſtes, thoſe, for Inſtance, of the Trader or Soldier. Several Caſtes, but not all, are allow'd to plough and cultivate the Ground. Tho' the Caſtes of the *Parias* is the only one conſider'd as infamous, and whoſe ſeveral Individuals are ſcarce allow'd to have any Concern in the Duties of ſocial Life; nevertheleſs, there are certain Profeſſions which debaſe thoſe who exerciſe them almoſt to the Rank of *Parias*. Thus a Shoemaker, and every Man who is any Ways concern'd with Leather; and, in many Places, Fiſhermen, and Shepherds, are conſider'd as *Parias*.

The *Portugueze* not knowing, at their firſt ſettling in this Country, the Difference between the higher and lower Caſtes, did not ſcruple to treat indifferently with them all; to take *Parias* and Fiſhermen in their Service, and to employ them indiſcriminately as their Neceſſities requir'd. This Behaviour of the firſt *Portugueze* diſguſted the *Indians*, and was highly prejudicial to our holy Religion; they, from that Time, conſidering the *Europeans* as a contemptible

* *Choutres* in *French*.

† According to this Regulation, it would be impoſſible for the Arts which depend on the Genius to flouriſh among this People.

People;

People; and fancying that the having the leaſt Dealings with them would be diſhonourable. Had the wiſe Precautions been uſed, at firſt, which have been employ'd for near theſe hundred Years in *Madura*, the *Portugueze* might have procured theſe People to be their Friends, and, by that Means, *Chriſtians*; whereas 'tis now ſcarce poſſible for the Miſſionaries (ſuch, I mean, as paſs for *Europeans*) to make any Converts among them.

Of all the apoſtolical Men who preach'd the Goſpel in *India*, none was ſo ſucceſsful as St. *Francis Xavier*. He preach'd in the great Peninſula of *India*, at a Time when the *Portugueze* were moſt flouriſhing there; when the Power of their Arms gave a great Sanction to their Preaching *. Nevertheleſs, he did not win over any conſiderable Caſtes to Chriſtianity. He himſelf complains, in his Letters, of the untractable Spirit, and Blindneſs of the Caſtes in queſtion; and obſerves, that ſuch Fathers as were employ'd in inſtructing them, were almoſt diſheartned from continuing, on Account of the few Converts they made. But thoſe who are acquainted with the Character and Manners of this People, are not ſurpriz'd to hear of their perſiſting in an Obſtinacy which ſeems to be ſo ill grounded. 'Tis not enough that they think a Religion true in itſelf, they have a Regard to the Inſtrument thro' which it is convey'd to them; and cannot prevail with themſelves to receive any Thing from the *Europeans*; they looking upon them as the moſt infamous, the moſt abominable Wretches upon Earth. Accordingly it has been obſerved, that, among the *Indians*, only three Sorts of Perſons have embraced the *Chriſtian* Religion, when inculcated to them by *European* Miſſionaries who were known to be *Europeans*. The firſt are thoſe who put them-

* Very poſſibly, the only Succeſs of their Preaching, was owing to that of their Arms.

ſelves

ſelves under the Protection of the *Portugueze*, to ſecure themſelves from the tyrannical Government of the *Mohammedans*. Such were the *Paravas*, or the Inhabitants of the Fiſhing-coaſt, who, even before St. *Francis Xavier* came into *India*, call'd themſelves *Chriſtians*, tho' they were only ſuch in Name. 'Twas wholly in the View of inſtructing them in the Chriſtian Faith, that St. *Francis* travelled over this Southern Part of *India*. Secondly, thoſe whom the *Portugueze* had ſubdued along the Coaſts, by Force of Arms, profeſſed at firſt outwardly the Religion of their Conquerors. Theſe were the Inhabitants of *Salſetto*, and of the Neighbourhood of *Goa*, and of the other Places conquered by the *Portugueze*, on the Weſtern Side of the great Peninſula of *India*. The *Portugueze* forced thoſe to abandon their Caſtes, and to live after the Manner of the *Europeans*, which exaſperated them highly. In fine, the third Sort of *Indians* who turn'd *Chriſtians* at the Time we are ſpeaking of, were either the Dregs of the People or Slaves whom the *Portugueze* purchas'd in the Country, or Perſons who had been turn'd out of their Caſtes for their diſſolute Behaviour. 'Twas chiefly on Account of the laſt mentioned, who were received with as much Tenderneſs as any other, upon their turning *Chriſtians*, that the *Indians* conceived ſo great a Hatred for the *Europeans*. This, joined to the Averſion which a People naturally entertain for thoſe who forced them againſt their Wills to ſubmit to their Government; and poſſibly the Remembrance of certain military Expeditions, which perhaps were carried on a little too cruelly *, have made ſo ſtrong an Impreſſion upon them, as Time may never be able to eraſe. Some may perhaps imagine, that it

* The Jeſuit might have ſaid with a great deal of Cruelty. However, he is uncommonly honeſt in acknowledging what he does.

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is owing to the ſcarcity of Labourers, or want of Zeal in them, that the Heathen *Indians* of the inland Countries, are not yet become Converts; but they will preſently be undeceived, if they only reflect a little on what follows.

There are, in the City of *Goa*, very near as many Prieſts and Friars, as of *European* Laity. The Ceremonies of our Religion are obſerved in it with as much Splendor, as in the moſt famous Cathedrals in *Europe*. Nevertheleſs, tho' there are computed to be upwards of forty or fifty thouſand Idolaters in this great City, ſcarce an hundred are baptized annually; and moſt of theſe are Orphans, whom the Viceroy forces away from their Relations. Nor can it be aſcribed to the want of Labourers, or of Knowledge in the *Heathens*. Several of them hearken to the Truth, feel, and acknowledge its Power; but then they would think it infamous to ſubmit to the divine Light, ſo long as it ſhall be adminiſtred to them by vile Inſtruments, who, in their Opinion, are defiled with a thouſand mean, ridiculous, and abominable Cuſtoms. For this Reaſon; the only Expedient found to bring them over to Chriſtianity is, for thoſe who inculcate it to them, to quit their own Habit and Manners, and to conform to thoſe of the *Indians*. 'Twill be impoſſible to make any Converts along the Coaſts, where the *Europeans* are ſettled; and the only proper Places for ſuch Converſions, are the inland Countries, where the Chriſtian Name was never heard of. In croſſing the Kingdom of *Travancor*, where Idolatry has taken ſuch deep Root, it was the utmoſt Conſolation to me, to ſee Croſſes ſet up all along the Shore, and a great number of Chriſtian Churches. I afterwards arriv'd at *Topo*, call'd the College of *Travancor*, the uſual Reſidence of Father *Andrew Gomez*, Principal of the Province of *Malabar*.

This

This College ſtands in one of the moſt inconſiderable Towns of this Coaſt; is built with Earth, and only cover'd with the Leaves of the wild Palm Tree. The Church, dedicated to the bleſſed Virgin, is as plain as the Houſe; and the Life which the Fathers lead, exactly ſuitable to the Poverty of both. I was wonderfully edified to ſee Men, ſo venerable for their Age and Labours, inhabit ſuch wretched Huts; and unprovided, in a great meaſure, with the ſeveral Neceſſaries of Life. The Glory of God, which is their only Object, keeps up a perfect Harmony and Tranquillity among them, tho' otherwiſe they are expos'd to the Inſults of the *Heathens*, who are the Natives of that Country, as well as to the Attacks of the Pirates, who infeſt thoſe Seas; and have, more than once, demoliſh'd their Hovels, and forced away the few Goods they found in them.

As ſoon as the Provincial had granted my Requeſt, *viz.* of my engaging in the Miſſion of *Madura*, I applied myſelf aſſiduouſly to the Study of the *Tamul*, or *Malabar* Language, that I might ſoon be enabled to enter upon my Miſſion. The Fathers of that Province having wiſely ordered, that no Perſon, except he be well skill'd in the Language of the Country, ſhall be permitted to teach the Chriſtian Religion in *Madura*. Was not this Precaution obſerved, we ſhould ſoon be diſcovered, and all our Deſigns fruſtrated. I had not an Opportunity, in *Topo*, of improving in the Language as expeditiouſly as I deſir'd; and 'tis not ſpoke with Propriety enough on the Sea Coaſts, theſe being inhabited only by rude, ignorant People. For this Reaſon, the Provincial was pleaſed to ſend me to *Cotate*, where I might have more Leiſure, and a better Opportunity of learning the Language. A Circumſtance that gave me the greateſt Pleaſure was, my meeting there with Father *Maynard*, who has

the Care of that Church. Being born in that Country, of *French* Parents, he is perfectly well ſkill'd in both Languages.

*Cotate* is a pretty large Town, ſtanding at the Foot of the Mountains of Cape *Comorin*, whence it is diſtant only about four Leagues. This Town, which is the Boundary of the Kingdom of *Travancor* ſouthward, is as much expos'd, as the reſt of the Country, to the Incurſions of the *Badages*, who come almoſt every Year from the Kingdom of *Madura*, to plunder the Territories of the King of *Travancor*, who is one of the moſt inconſiderable Princes in *India*, and tributary to the King of *Madura*. But as he never pays this Tribute willingly, the *Badages* are ſometimes forc'd to enter his Kingdom, Sword in Hand, in order to levy it. He yet might eaſily ſecure himſelf from Inſults, and even render his Kingdom inacceſſible on that Side, as the *Badages* can ſcarce come into it, except by a narrow Paſs between Mountains *. Was this Paſs ſhut

* Many of theſe petty Sovereigns, or *Rajas*, in *India*, about *Malabar* and *Cormandel*, eſpecially ſuch of them as inhabit the Mountains and inacceſſible parts of theſe Countries, maintain their Liberty, and never ſubmitted to the *Mogul*'s Yoke, who otherwiſe had ſubjected all the plain Country, from the Capital of his Dominions, as far as Cape *Comorin*; the *Mogul* having, about a Century ſince, conquered the Kingdoms of *Golconda* and *Biſnagar*. The Nations who inhabit *Travancor*, *Madura*, and the Mountains of *Baligate*, &c. are the original Inhabitants of the Country; they being drove to the Hills by the Invaſions of the *Egyptians*, *Moors* and *Arabians*. In the Mountains of *Baligate* live moſt of the *Rajas*, who never ſubmitted to the *Mogul*; and tho' conſider'd by Travellers as *Barbarians*, they yet ought not to paſs for ſuch, ſince the Bravery they exert from time to time, is only in Defence of their Liberties, againſt the *Moguls*. Theſe *Moguls* having been drove out of *Tartary* about 300 Years ago, over-run all the Continent of *India*, from *Tartary* quite to Cape *Comorin*; driving thence all the *Moors* and *Arabs*, as theſe had before drove out the *Indians*, the original Inhabitants. Nevertheleſs, the *Moguls* have not yet been able, as was obſerved above, to conquer many of the *Rajas* who inhabit the Mountains; ſo

ſhut up by a ſtrong Wall, and a ſmall Body of Troops lodg'd there, it would be impoſſible for the moſt powerful Army to force it. This would ſecure *Cotate*, and the reſt of the Country, from being plunder'd almoſt yearly; otherwiſe it will be impoſſible for the King of *Travancor* to make head againſt ſo great a number of Enemies, whom he never overcame but once, and that by their Imprudence. This Incident is ſingular enough to merit a Place here.

The *Badages* had advanced as far *Corculam*, the Capital and chief Fortreſs of *Travancor*; and the King himſelf, by a turn in Politicks, which perhaps is not to be parallelled, had put the Citadel of it into their Hands. This Prince, being more judicious and brave than the *Indian* Princes are commonly found, was grieved to ſee his Kingdom poſ-

ſo far from it, many of theſe petty Monarchs join in Confederacies againſt the *Mogul*; when coming down from their Hills, they plunder many Towns ſubject to him, whence they have been conſider'd as cruel and barbarous, whereas theſe Hoſtilities were only in Return for Injuries they had receiv'd. None but the *Moguls* give them the Name of cruel; for ſuch *Europeans* as viſit them, and among others the Jeſuits, declare them to be kind and humane. 'Tis ſaid, that the common Danger unites many of theſe ſeveral Nations in the South of the *Mogul*'s Empire, and maintains ſuch a Harmony among them, that they all ſeem as one Family. Their *Rajas* govern them with the utmoſt Gentleneſs, who in return, are highly venerated by the People. No Contentions ever break out among them, on Account of Religion. They obſerve the greateſt Simplicity, whether with reſpect to Buildings, Dreſs, or Food; they ſubſiſting commonly on Milk, Rice, Herbs and Roots, and eating very little Meat. Neither Wine nor Beer is to be found in their Country, Water being their common Drink. The common People ſometimes diſtil a ſmall kind of Arrack from Rice; but they are never ſeen to be intoxicated with Liquor. As they don't travel into other Countries, they conſequently cannot introduce any foreign Vices. . . . Such is the Account of theſe Nations, as given by ſome Travellers; nevertheleſs, theſe *Rajas* muſt ſometimes be at War with one another, as is manifeſt from the preſent Letter of Father *Martin*.

ſeſs'd by eight Miniſters, who, from time immemorial, leaving the Prince the bare Title of Sovereign, uſurp'd the whole Authority, and divided among themſelves all the Revenues of the Crown. To rid himſelf of theſe imperious Subjects, who are now become his Maſters, he made a ſecret Treaty with the *Badages*, by which he promis'd to deliver up to them part of his Dominions, together with his Fortreſs, upon Condition, that they ſhould free him from his Miniſters, who kept him in a dependent State. 'Twou'd have been the height of Folly in him, thus to receive the Enemy in the Heart of his Dominions; and, by attempting to break eight ſmall Chains, to have loaded his Neck with one infinitely more weighty, had he not at the ſame Time ſo contriv'd Matters, as to be able to drive the *Badages* out of the Kingdom, when they ſhould have put him in a Condition to recover the regal Power. The *Badages* made their Incurſions, as uſual, without meeting with almoſt the leaſt Oppoſition, and advanced as far as his capital City; where the Monarch, with thoſe Forces which he had won over, join'd them, and gave them up the Place. Immediately one or two of the uſurping Miniſters were put to Death, upon which the reſt either fled, or ſaved their Lives by dint of Money. The Prince alſo pretended to be ſeiz'd with Fear; but, inſtead of hiding himſelf, he drew together his ſcatter'd Forces, and, on a ſudden, beſieg'd the Fortreſs of *Corculam*. The *Badages*, who did not expect to be thus attack'd, were overpowered, on which Occaſion a great number of them were kill'd in the City; and the reſt fled in Diſorder towards their own Country. The Monarch purſued them, when the People joining with him, a great Slaughter was made of the *Barbarians*, before they had Time to recover themſelves, ſo that very few eſcap'd to inform their Countrymen of the News.

The King of *Travancor*, after this Victory, returned in Triumph to his capital City, and took the Reins of Government into his own Hands. He was beginning to ſtrike Terror into his Enemies, when ſuch of his former Miniſters, whoſe Lives he had ſpar'd, and left them wherewithal to live honourably, engag'd in a Conſpiracy, and caus'd him to be aſſaſſinated as he was one Day coming out of his Palace. However, this valiant Prince made them pay dear for his Life, he killing two of the Murtherers, and wounding a third in a deſperate Manner; but at laſt he himſelf fell, his Body being quite cover'd with Wounds. He was greatly regretted by all his Subjects, and eſpecially by the *Chriſtians*, whom he had lov'd and favour'd on all Occaſions. Theſe Miniſters who had form'd the Conſpiracy againſt him, again ſeiz'd on the Government; and, to preſerve ſome Image of the regal Power, they placed a Siſter of the King's on the Throne. She is but the Shadow of a Queen *; and, to give an Idea of her Authority, and the Strength of the Kingdom, I ſhall preſent you with the following Inſtance. Some Fiſhermen having taken a Buffalo, which happen'd to fall in the Sea, reſolved to ſell it for their own Profit; but the Queen's Officers ſeizing it, ſent it to the Princeſs in queſtion as a conſiderable Preſent. However, ſhe did not keep it long; for one of the Governors having a Fancy for it, ſent in the moſt haughty manner to demand it. The Queen being greatly ſurpriz'd at the Miniſter's Incivility, was yet forc'd to ſend him the Buffalo, and to beg his Pardon for preſuming to accept of it without his Conſent.

The Tragedy deſcribed above was perpetrated about two or three Years before my Arrival at *Ca-*

* What our Jeſuit here calls Queen or King, are Princes of very little Figure or Power, who don't ſeem to deſerve that Name. This Story of the Queen and the Buffalo might be pleaſantly burleſqued.

*tate.*

*tate.* This City, one of the moſt conſiderable of this ſmall Kingdom, is divided among the Miniſters, ſo that the Queen has not the leaſt Power there. Our Church ſtands in the Diſtrict belonging to the chief of theſe Miniſters. The building of that Church took up above twelve or fifteen Years, whereas it might have been finiſhed in ſix Months; a Circumſtance owing to the Venality of theſe Officers, who worſhipping no other God than Intereſt, uſed to interrupt the Building very often, purpoſely to extort Money, by which Means it has coſt four Times its real Value; it being conſiderable only on Account of the Spot whereon it was raiſed; for the Chancel and Altar are built over the very Place, where ſtood the Hut whither St. *Francis Xavier* uſed to retire every Evening, after having preached in the Day-time to theſe Idolaters. One Night they ſet Fire to the Hut, in hopes of burning St. *Francis* alive; but though the Hovel was conſumed, the Tenant of it received no hurt. I arrived at *Cotate* a few Days before the Feſtival of St. *Francis Xavier*; and was an Eye-witneſs of the vaſt Multitudes who come hither annually on that Occaſion; People flocking from all Parts within Twenty or Thirty Leagues round. A few Days after the Solemnization of this Saint's Feſtival, an Idolater came to his Church, and there made a Vow *; ſoon after which I went back to *Topo*; I having

* 'Tis related as follows by the Father, Author of this Voyage. 'Five hundred or a thouſand of theſe People often join 'together and make a ſort of Lottery. Every Perſon puts, 'monthly, into a Purſe a *Fanon*, worth about Five-pence *French* 'Money. When the Sum fixed upon is raiſed, the ſeveral Con'tributors aſſemble on the Day and at the Place appointed. Eve'ry Perſon ſets down his Name in a ſeparate Bit of Paper, af'ter which all the Names are thrown into an Urn. They 'then are ſhaken a long Time, after which a Child puts his 'Hand into the Urn, when the Perſon whoſe Paper is firſt drawn

having promiſed to return to *Cotate* at *Chriſtmas*, in order to apply myſelf aſſiduouſly to the Study of the *Malabar* Language. I made a great Progreſs therein, in a ſhort Time, by the Aſſiſtance of Father *Maynard*, who took ſurpriſing Pains with me.

I

' receives all the Money. By this Play (a very innocent One *) ' a Perſon who was very poor before, may be raiſed to good ' Circumſtances in an Inſtant. An Idolater having put into two ' of theſe Lotteries, was earneſtly deſirous of getting the Prize ' in both; and, for this Purpoſe, came one Day to the Church ' of *Cotate*, promiſing to give Five *Fanons* to it, provided the ' Saint would be propitious to him with regard to the firſt Lot- ' tery. Fluſh'd with the hopes of Succeſs, he came to the Place ' where the Parties concerned were aſſembled; and there de- ' clared, aloud, the Vow he had made the preceding Day to ' St. *Francis*. People laugh'd at him for his idle Hopes, but ' were greatly ſurpriz'd when they ſaw his Paper was the firſt ' which came out of the Urn. He took the Money, and went ' immediately to the Church; thank'd his Benefactor, and paid ' the Debt contracted by him. He then added, that if he could ' be ſo fortunate as to get the other Prize by his Interceſſion, he ' would gladly offer up the ſame Sum he had given juſt before. ' His Confidence was ſo great, that coming a ſecond Time into ' the Place where the People were aſſembled, he told his Com- ' panions with a Smile, that it would be to no Purpoſe for them

* *Theſe are the Father's Words; but in my humble Opinion it may be conſidered in a quite different Light, as it creates in People a love for Gaming. The like Obſervation I made at* Paris, *where there is a monthly Lottery, (permitted by the Government) carried on by the Curé or Rector of the Church of St.* Sulpice, *which is the richeſt Rectory in* Paris. *The preſent Rector (in* 1741) *has a ſtrong Paſſion, for enlarging and embelliſhing his Pariſh-Church, which, when finiſhed, will have all the Magnificence of a Cathedral. His way of raiſing Money is by a monthly Lottery; and as each Ticket is purchaſed for a ſmall Price, Servants, Shoe-Cleaners, and the loweſt of the Populace are enabled to put into it. As there are one or two very great Prizes, theſe are ſometimes won by Perſons in low Life, which ſets all the reſt a-gog; ſo that ſome Servant-Maids ſell their very Petticoats to put into the Lottery; and, probably this may prompt too many of them to rob their Maſters and Miſtreſſes.——In other Reſpects the Rector in queſtion bears an excellent Character, and is famous for his Charity; but ſurely this Lottery of his is of a pernicious Tendency.*

' to

I now ſet out, by order of the Provincial, for *Tala*, on the Fiſhing-Coaſt. In my Journey, I obſerved two Things which had eſcaped me, when I doubled Cape *Comorin*, by Sea. The firſt is, a Church built in Honour of the Bleſſed Virgin, on the Southern Point of this Cape; and below this Point a Rock, which projects into the a, and

'to entertain the leaſt hopes of winning, becauſe the great Fa-
'ther of the *Chriſtians*, who had favoured him in the firſt Lot-
'tery, would be equally indulgent to him in the ſecond. Hear-
'ing theſe Words, ſome dreaded the Saint's Power, others
'laughed at it; and ſeveral laid Wagers with him that he
'would miſs his Aim; however he was ſo ſanguine, that he
'ſtaked the whole Sum he had gained by the former Prize. Im-
'mediately the Papers were writ; were put into the Urn, and
'this being ſhaken, the Child thruſt in his Hand, when, to the
'great Aſtoniſhment of the Spectators, his Paper came firſt out;
'which exaſperated the Parties concerned to ſuch a Degree, that
'they would not permit him to contribute any more with them.
'However, this did not give him any Uneaſineſs, he having al-
'ready gained a conſiderable Sum; but he did not fail to come
'to the Church, and there faithfully diſcharge the Vow made
'by him, and he even beſtowed more than he had promiſed.
'You'll naturally imagine that he was exhorted to turn *Chriſ-*
'*tian*; and to acknowledge the God, by whoſe Power the great
'Father * had aſſiſted him in ſo miraculous and liberal a Man-
'ner; but he made us no Reply, nor was he converted. It
'muſt be confeſſed, that the Blindneſs of theſe Idolaters is very
'ſurpriſing.' I thought proper to inſert this Miracle, as our Je-ſuit is pleaſed to term it, as being of a very ſingular kind. Me-thinks this Father forgot himſelf, when he ventured to let ſuch a Relation be printed in *France*, whence it might ſpread all over *Europe*. So ſilly a Story might indeed be palm'd to good Pur-poſe, upon a Parcel of ignorant *Heathens*; but to imagine that any *European* of Senſe and Education would give the leaſt Cre-dit to it, muſt be as abſurd as the Incident itſelf. A multitude of Reflexions might be made on this Occaſion; but I ſhall only obſerve, that it perhaps is Blaſphemy in the Father, when he tells us, of the *Idolaters* being exhorted to turn *Chriſtian, and to acknowledge the God by whoſe Power*, &c. Does this *agree with the Simplicity of the Precepts laid down in the Goſpel?*

What ſhould be great, theſe turn'd to Farce. PRIOR.

* St. *Francis Xavier.*

forms a kind of Iſland there. 'Twas on this Rock that the *Chriſtians* of the Fiſhing-Coaſt formerly withdrew, to avoid the cloſe Purſuit of the *Moors*. There they paſſed ſeveral Months during which they ſubſiſted wholly on the Shell-Fiſh, and other kind of Fiſh they took at the Foot of this Rock. A Croſs has been ſince ſet up there, and is ſeen at a great Diſtance. The ſecond Thing I obſerved is a vaſt Stone Pagod, a little higher up the Land than the Church of the Virgin, but ſtanding on the ſame Point. As the Pagod ſtands North and South, and directly oppoſite to the Mountains, which ſeparate the Kingdoms of *Travancor* and *Madura*; if a Line were drawn through this Pagod, and thoſe Mountains * which are but a League and half from it, there would be an exact Diviſion between theſe two Kingdoms; that of *Travancor* extending along the Weſtern Coaſt, and the other of *Madura* along the Eaſtern, but much higher up the Country, Northward.

The Fiſhing-Coaſt, ſo famous for the Pearls found upon it, begins directly at Cape *Comorin*, to the Point called *Ramanakoiel* †, where the Iſland of *Ceylon* is joined almoſt to the Main-land, by a Chain of Rocks called, by ſome *Adam*'s Bridge. The *Heathens* relate, that this Bridge was built anciently by Apes. They fancy that theſe Animals, being more brave and induſtrious than thoſe of the preſent Age, built a Paſſage for themſelves from the Continent to the Iſland of *Ceylon*: That they then ſeized upon it, and delivered the Wife of one of their

* Theſe ſeem to to be the Mountains of *Gate* or *Balligate*. I don't find *Travancor* in our Maps. According to our Father's Re a ion, the Kingdom of *Travancor* is on the *Malabar* ſide, and that of *Madura* on the *Cormandel* ſide; and both divided by the Mountains above-mentioned.

† This is an Iſland, but two Leagues in Length and one in Breadth. In it ſtands a Temple dedicated to *Rama*.

Gods

Gods who had been forced away [illegible]er. A ſure Circumſtance is that the Sea, when [illegible]ghe[illegible], is not above four or five Foot deep in this [illegible]ace; ſo that none but Boats, or very flat-bottom[illegible]d Veſſels can paſs between thoſe Rocks. All this Fiſhing-Coaſt is inacceſſible to *European* Ships, becauſe the Sea is forever breaking in upon it; and Ships can winter only at *Tutucurin*, that Road being ſheltered by two Iſlands. As the Fiſhing-Coaſt is famous all over the World, I imagined I ſhould meet with ſeveral large Towns upon it. Formerly there were a great Number; but ever ſince the Power of the *Portugueze* has been weakned in *India*, and they have not been able to protect this Coaſt, the moſt conſiderable Towns are abandoned. There now remain but certain poor Villages, the chief whereof are *Tala*, *Manapar*, *Alandaley*, *Pundicael*, and ſome others. But I muſt except *Tutucurin*, this being a City of above Fifty Thouſand Inhabitans, partly *Chriſtians*, and the reſt Idolaters *.

When the *Portugueze* firſt came into *India*, the *Paravas*, or Inhabitants of the Fiſhing-Coaſt, groaned under the Government of the *Moors*, who had ſeized upon Part of the Kingdom of *Madura*. In this Extremity, their Chief reſolved to implore the Aſſiſtance of the *Portugueze*; and to put himſelf, with his whole Caſte, under their Protection. The *Portugueze*, who have always been vaſtly zealous for the Eſtabliſhment of the *Chriſtian* Religion †, indulged it

* The Coaſts about which the Pearl-Fiſhery is carried on, are generally ſaid to be barren; but we are told that many Thouſand People are employed every Seaſon in the Pearl-Fiſhery; As the *Dutch* are Maſters of both Coaſts, (though this is denied afterwards by Father *Martin*,) they reap the greateſt Benefit by this Fiſhery; but we are told that the Pearls are not large, and that the Pearl-Fiſhery on ſome other Coaſts is much more profitable.

† The Fathers ſhould have added, but ſtill infinitely more zealous to get what Riches they could.

him, upon Condition that, they ſhould turn *Chriſtians*, which the *Paravas* promiſed. This Treaty was no ſooner concluded, but the *Portugueze* drove the *Moors* out of the whole Country, and ſettled themſelves in various Places. 'Twas then the *Chriſtian* Religion flouriſhed on the Fiſhing-Coaſt, which was owing to the well known Labours of St. *Francis Xavier*, who built a great Number of Churches up and down, all which the Jeſuits have ſince governed very carefully. By the Liberty which the *Paravas* were allowed under the *Portugueze*, to trade with their Neighbours, they became rich and powerful; but ever ſince they failed of the Protection of the *Portugueze* *, they have been oppreſſed and reduced to extreme Poverty. Their greateſt Trade at this Time, is in the Fiſh they catch, which they carry up into the Country; and exchange for Rice and other neceſſary Proviſions, of which that Coaſt is wholly unprovided; it being covered merely with a kind of Brambles, with a dry burning Sand, I ſeeing nothing elſe in the Space of Twelve Leagues, from Cape *Comorin* to *Tala*; except ſeven or eight Villages, in each of which is a Church ſubordinate to that of *Tala*.

After having informed myſelf of every Thing neceſſary in this Place, I began the Viſitation of my Churches, in order to prepare all the Flock committed to my Care for Confeſſion and the Communion. Obſerving a very old Church in the Village of *Cuttangeli* to be in a moſt ruinous Condition, and conſequently unſafe, I cauſed a new One to be built. I was greatly fatigued in my Viſitations, and more than once in Danger of being devoured by Tygers, which came out of the Woods in ſearch of Water. Theſe Beaſts have made a ſurpriſing Havock on the whole Coaſt this Year. Beſides the

* The *Dutch* drove the *Portugueze* out of their Settlements.

Cattle

Cattle devoured by them, we are told that above ſeventy Perſons have diſappeared, all whom, 'tis feared, fell a Prey to thoſe cruel Animals. They were ſeen to come, every Evening, to the Ponds, which commonly are pretty near to Villages; when woe to ſuch Cattle, Children, or even Men, as happened to come in their way, for nothing eſcaped them. They ſtruck ſuch a Terror round, that the People uſed, to watch every Night in their Villages, and light up great Fires. Not a Soul dared to ſtir out of his own Houſe after it was dark, much leſs to travel; it being not very ſafe for People to attempt this even in the Day-time, without there were ſeveral in Company. However, this did not prevent my croſſing, more than once, vaſt Foreſts in the Night, when called upon to adminiſter the Sacraments to poor People who were expiring.

But I always was guarded by a Party of *Chriſtians*, ſome of whom carried lighted Torches, whilſt other beat a Drum, the Sound of which frightens the Tygers, and makes them take to their Heels.

The Foreſt infeſted by theſe Tygers is five or ſix Leagues long; the reſt of the Coaſt being wholly of Sand, but of a Sort that is vaſtly troubleſome to Travellers. Here I again experienced the Care of Providence. Travelling along the Sea-ſide in a very dark Night, with two of my Catechiſts, we came to the Bank of a little Rivers, which I before had croſſed without Danger. But now going forward in order to ford it, I fell down on a ſudden with the Catechiſt who ſupported me, into a great Hole which the Sea had made by ſcooping away the Sand. We muſt have periſhed inevitably, had we not been ſuſtained by the immediate Hand of Heaven. However, no other Harm happened to us, except our being thoroughly ſoaked, notwithſtanding which we went forward to the next Church,

Church, where we returned Thanks to Heaven for our Deliverance. After having viſited the ſeveral Churches of my Diſtrict, I returned, in *Eaſter*-Week, to *Tala*, whither a great Number of *Chriſtians*, from the neighbouring Villages were come.

I now received a Letter from the Provincial, by which I was ordered to prepare for the Miſſion of *Madura* *. That Moment I ſet out for *Topo*, where,

* As frequent mention is made of the *Engliſh*, *French*, *Portuguese* and *Dutch* Settlements in theſe Parts of the World, it may not be improper to take ſome Notice of the *Danes*, ſetled at *Tranquebar*, far from Cape *Comorin*, on the *Cormandel* Coaſt. The *Danes* have a regular Stone Fort, which is ſurrounded by a deep Moat. The Town which is about two Miles round, is environed with a ſtout Wall, with Baſtions, on which Cannon are mounted. The Houſes of the *Europeans* are of Brick or Stone, but thoſe of the *Indians* are made with Clay Walls, and thatched Roofs, as in other *Indian* Towns. The Garriſon is not ſtrong; and the Town being beſieged about forty Years ſince (I write this in 1741) by the King of *Tanjour*, would poſſibly have ſurrendered, had not the Inhabitants been aſſiſted by the *Dutch*, and ſecretly by the *Engliſh*. With Regard to the *Daniſh* Miſſions ſettled in *Tranquebar*, in 1705, the King of *Denmark*, reſolved to ſend ſome Miſſionaries to this Town. The Univerſity of *Hall* being deſired to furniſh able Perſons for undertaking ſo hazardous an Enterprize, Meſſ. *Zeigenblag* and *Plutſcho*, two young Divines, and Subjects of his *Pruſſian* Majeſty, were appointed for that Purpoſe. Theſe having embark'd in *November* 1705, arrived at *Tranquebar* in *July* 1706; being unacquainted either with the *Portugueze*, which is uſually ſpoke in the Maritime Towns of *India*, or the *Malabarian* Language, without which it is impoſſible to convert the *Heathens* of theſe Countries, (the attempting this by an Interpreter having been found to no Purpoſe.) They therefore applied themſelves to the Study of theſe Languages, and made ſo great a Progreſs in ſix Months, that they were enabled to underſtand, and to be underſtood by the Natives, by which Means they made ſome Converts the very firſt Year. When they had attained to a thorough Knowledge of theſe Languages, they converſed daily with the Idolaters, and opened Charity-Schools for inſtructing the *Malabarian* Children in the *Chriſtian* Doctrine. They likewiſe made many Proſelytes among ſuch as were of riper Years, preaching the Goſpel in their own Lodgings, till at laſt their Hearers became very numerous. They then built a Church, towards which many pi-

where, after receiving the neceſſary Orders and Inſtructions from my Superior, I proceeded in my Journey to *Madura*. After croſſing Cape *Comorin* again, I came off *Tutucurin*. This City is very near at an equal Diſtance between Cape *Comorin* and the Straits

ous *Chriſtians* contributed. They next attempted a Tranſlation of the New Teſtament, which was printed and diſperſed among the *Heathens*, who now read it very attentively in the *Malabarian* Language. The King of *Denmark* has eſtabliſhed a College, compoſed of Miniſters of State, Divines and others, to concert the beſt Meaſures for ſtrengthening the Labours of the Miſſionaries. The Society, (in *London*) for propagating *Chriſtian* Knowledge, furniſh the Miſſionaries with Money from Time to Time; and have alſo made them a Preſent of a Printing-Preſs and Paper, to enable them to publiſh Books for the Service of the *Heathens*; the Miſſionaries having already printed ſeveral Catechetical Pieces, and other ſmall Works, for the Inſtruction of Youth. As Paper is a dear Commodity in *India*, a Paper-Mill is erected in *Tranquebar*. The Miſſionaries baptized in a few Years 250 *Heathens*, which is no inconſiderable Acquiſition, if we conſider the Difficulty of the Undertaking, the few Labourers, and the great Pains and Care they take of their new Converts. They alſo have done great Service to Poſterity, in compoſing a Grammar and Dictionary in that Language; and have finiſhed their Verſion of the Old Teſtament.

This Author adds, 'We may boldly affirm, that theſe two 'honeſt Gentlemen have done more Service to Chriſt and his 'Goſpel, than the *Spaniards* and *Portugueze* have done for theſe 'laſt two hundred Years, in both the *Indies*; for 'tis manifeſt 'they have been as careful to conceal from the Knowledge of 'the poor *Indians*, the rich Mines comprehended in the ſacred 'Volumes of the Old and New Teſtament, as they have been 'diligent to find out their rich Mines and precious Stones.' He concludes with obſerving, that the *Romaniſts* gain ſo great a Number of Proſelytes merely by Force and Violence; of which the *Mexicans* themſelves are as ſenſible, and as greatly ſcandalized at their bloody Proceedings, as *Proteſtants* can poſſibly be at their horrid Tribunal of the Inquiſition. But as for the *Daniſh* Miſſionaries, they know of no other Method of converting the *Heathens*, but that employed by the Apoſtles themſelves, *viz.* Perſuaſion and convincing Arguments. See *Thirty-four Conferences between the* Daniſh *Miſſionaries, and the* Malabarian Bramins, *tranſlated by Mr.* Philips, 1719, where we are told, *pag.* 318, that in 1610, in the Reign of King *Arſchudappanaiker*, a *Daniſh* Admiral came to *Tranquebar*, where he was kindly received

Straits of *Ramanakoiel*. As *Punicael* ſtands on the Banks of a ſmall River, with two Mouths, Travellers get eaſily from thence by Water to *Tutucurin*. For this Purpoſe we need only obſerve the Tide, which, when going up, carries Paſſengers from *Punicael*, the firſt Mouth, to the Place where the two Arms of the River meet; and when the Tide runs down, they go to the ſecond Mouth where *Tutucurin* ſtands.

*Tutucurin* appears a handſome Town to thoſe who arrive at it by Sea. We obſerve ſeveral Buildings which are lofty enough, in the two Iſlands that ſhelter it; likewiſe a ſmall Fortreſs built a few Years ſince by the *Dutch*, to ſecure themſelves from the Inſults of the Idolaters, who come from the inland Countries; and ſeveral ſpacious Warehouſes built by the Water-ſide, all which look pretty enough. But the inſtant the Spectator is landed, all this Beauty vaniſhes; and he perceives nothing but a large Town, built moſtly of Hurdles *. The *Dutch* draw conſiderable Revenues from *Tutucurin*, though they are not abſolute Maſters of it. The whole Fiſhing-Coaſt belongs partly to the King of *Madura*, and the reſt to the Prince of *Marava*, who, not long ſince, ſhook of the Yoke of the *Maduran* Monarch, whoſe Tributary he was. The *Dutch* attempted, ſome Years ſince, to purchaſe, of the Prince of *Marava*, his Right to the Fiſhing-Coaſt, and all the Country dependant on it; and, for this Purpoſe, ſent him a ſplendid Embaſſy with magnificent Preſents. The Prince thought fit to receive the Preſents, and pro-

ceived by the Governor, and permitted to build a Fortreſs in it, which the *Danes* have very much improved ſince.

If the Jeſuits might be believed, they themſelves employ no other Methods in their Converſions, than thoſe related of the *Daniſh* Miſſionaries, who, I hope merit the Character given them above, and of whom further Notice will be taken hereafter.

* The Original is *Palhotes*, which I take to be Hurdles or ſomething of that kind.

miſed

miſed fine Things, but has not yet been ſo good as his Word.

Though the *Dutch* are not Maſters of the Coaſt, they yet have often behaved in ſuch a manner as if it had been entirely ſubject to them. Some Years ſince they diſpoſſeſſed the poor *Paravas* of their Churches, which they turned into Magazines, and lodged their Factors in the Houſes of the Miſſionaries. The Fathers were then forced to withdraw into the Woods, and there build themſelves Huts, in order that they might not abandon their Flock, at a Time when their Preſence was ſo neceſſary.

With Reſpect to the Trade carried on by the *Dutch* on this Coaſt, beſides the Linens brought to them from *Madura*, and for which they barter the Leather of *Japan*, and the Spices of the *Moluccas*, they gain conſiderable Advantage by two Fiſheries carried on here, that of Pearls and that of the *Xanxus*'s. The *Xanxus* is a vaſt Shell, like to thoſe which the *Tritons* are repreſented ſounding, in Sculpture and Painting. The *Dutch* are ſurpriſingly jealous of this Trade, inſomuch that it would coſt any *Indian* his Life, who ſhould dare to ſell one of them to any other Perſons but ſuch as belong to the *Dutch Eaſt-India* Company. They purchaſe them for a Trifle, and ſend them to the Kingdom of *Bengal*, where they are ſold at a very high Price. Theſe Shells are ſawed in proportion to their Breadth. Being round and hollow, they are wrought into Bracelets, which have as bright a Poliſh as the fineſt Ivory. Such of them as are fiſhed, (and that in prodigious Quantities) on this Coaſt, have their Volutes from right to left. If the Idolaters were to take one whoſe Volutes are from left to right, they would conſider it as a Treaſure worth Millions; they imagining that one of their Gods was forced to hide himſelf, when his Enemies purſued him furiouſly by Sea, in a *Xanxus* of this latter kind.

The *Dutch East-India* Company make a ſecond Advantage by the Pearl-Fiſhery. They don't undertake the Fiſhing on their own Account, but permit every Inhabitant of the Country, whether *Chriſtian*, *Heathen*, or *Mohammedan*, to keep as many Fiſhing-Boats as he pleaſes, upon Condition that every Boat pay the *Dutch* ſixty Crowns, and ſometimes more. This Duty ariſes to a conſiderable Sum, ſix or ſeven Hundred ſometimes going upon this Fiſhery. But all Perſons are not allowed to go whitherſoever they pleaſe; but certain Places are allotted the ſeveral Boats. Formerly the *Dutch* uſed to appoint, as early as the Month of *January*, the Time and Place where the Fiſhing was to be carried on that Year, without firſt making any Trial; but as it was often found, that either the Seaſon of the Year, or the Place, was not favourable, and conſequently that few Oyſters were taken; whence great Loſs accrued, as the ſeveral Materials for carrying on the Fiſhing, coſt conſiderable Sums, that Method was changed, and the following is obſerved.

In the Beginning of the Year, the Company ſends ten or twelve Boats to the Place where they intend the Fiſhing ſhall be carried on. Theſe Boats ſeparate, when each of the Divers bring up ſome Thouſands of Oyſters which they carry to Shore. Every Thouſand is opened ſeparately; and the Pearls taken out of them are alſo laid by themſelves. If the Pearls found in a Thouſand are worth a Crown, or more, 'tis a Sign the Fiſhing will be extremely abundant and valuable in that Place; but if the Pearls taken out of a Thouſand are worth but half a Crown; as the Profit could not be more than the Charges which the Company would then be put to, they don't fiſh that Year. But when the Trial has been ſucceſsful, and the Company have given out that there will be fiſhing that Seaſon, the whole Coaſt is crouded, at the Time appointed, with a number-

numberleſs Multitude of People and Boats, in which Goods of every Kind are brought. The *Dutch* Commiſſioners come from *Colombo*, Capital of the Iſland of *Ceylon* *, to preſide over the Fiſhing. The Day it is to begin, a large Cannon is fired very early in the Morning. That Inſtant all the Boats ſet out, and make for the Sea, preceded by two *Dutch* Veſſels, which caſt Anchor on the right and left,

* This large Iſland lies to the South-weſt of the Peninſula of *India*, on this Side the *Ganges*; in 1505, the *Portugueze*, headed by *Laurence Almeida*, landed in this Iſland. In 1517, they were permitted to make Intrenchments round the Spot where they had ſettled themſelves, but they ſoon changed theſe intrenchments into a Fortreſs. In this manner *Colombo* was built. In 1597, the King of the Iſland dying without Iſſue, declared the King of *Portugal* his Heir. In 1623, the King of *Candy* made War upon them, but being defeated, he was obliged in 1632, to accept of a Peace, upon Condition of paying two Elephants annually, by way of Tribute. In 1639, his Son renewed the War, on which Occaſion he was aſſiſted by the *Dutch*; and the War laſted till 1644, when a Truce, after eight Years, was concluded. This War breaking out again in 1655, the *Dutch* drove out the *Portugueze*, and are now the only Traders to that Country, the *Dutch* being Maſters of moſt of the Coaſts. Some think the Iſland *Ceylon* was the *Taprobane* of the Antients; that the Garden of *Eden* was here; and that *Adam* was buried upon a very high Mountain in it. Antiently, no Country had a better foreign Trade than this, their Cinnamon inviting the *Egyptians*, *Perſians*, and all the *Eaſterns* thither, once every two or three Years. When the *Portugueze* firſt arrived at it, they found the *Moors*, who oppoſed their making any Settlements, for fear they ſhould diſpoſſeſs them of the Traffic of Cinnamon, with which they had long furniſhed all *Europe*. However, the *Portugueze* ingratiated themſelves with the King of *Ceylon*, and endeavoured to engroſs the whole Spice Trade to themſelves, in order to ſet what Price they pleaſed upon it. They afterwards behaved with ſo much Cruelty, that the King called in the *Dutch* to his Aſſiſtance, who driving out the *Portugueze*, and ſeizing upon their Forts, afterwards diſpoſſeſſed their confederate King of all the Cinnamon Country. Thus they forced the Monarch into the Mountains, and thereby have engroſſed the whole Spice Trade to themſelves. Theſe Monarchs of *Ceylon* now bear the utmoſt Averſion to the *Dutch*, and ſometimes butcher their People as they are gathering the Cinnamon.

and

and then point out the Limits allowed for the fiſhing. Immediately after this, the Divers of the various Boats deſcend into three, four, or five Fathom Water. In each Boat are ſeveral Divers, who go, by Turns, into the Water, and the Moment one comes out, another plunges in. They are faſtened to a Rope, the End of which is tied to the Boat's Yard; and ſo contrived, that the Man in the Boat may, by a Pulley, eaſily make it looſer or tighter, as Occaſion requires. The Diver has a great Stone tied to his Foot, to ſink the Swifter; and a kind of Bag is fixed round his Waiſt, for him to put the Oyſters in. The Moment he is at the Bottom of the Sea, he gathers up, as quick as poſſible, all the Oyſters he meets with, and puts them into his Bag. Whenever he finds more Oyſters than he can carry at once, he makes a Heap of them; when coming up to take Breath, he dives again, or ſends one of his Companions to fetch them. When he wants to return above Water, he needs only pull a ſmall Rope, (not that which is round his body;) when a Mariner who is in the Boat, and holds the other End of the Rope in queſtion, to obſerve its Motion, immediately makes a Signal to the reſt: Then they draw up the Diver, who, to aſcend the ſooner, diſengages, if poſſible, his Foot from the Stone to which it is fixed. The Boats don't lie far from one another; ſo that the Divers of the different Boats often fight under Water, for the ſeveral Oyſters piled up by them.

Not long ſince a Diver, finding one of his Companions had robbed him, ſeveral Times together, of the Oyſters he had heaped up with much Trouble, reſolved to be plundered no longer. He forgave him the firſt and ſecond Time; but perceiving that he ſtill went on in his Roguery, he let him dive firſt, when following immediately after, he, with a Knife, killed him in the Water; and the Mur-

Murther was not diſcovered till the Body was drawn up. But this is not the only Thing to be dreaded in this Fiſhery; this Sea being full of Sharks, who are ſo very ſtrong and voracious, that they ſometimes carry off a Diver and his Oyſters, who are never heard of more.

With reſpect to what is ſaid of the Divers taking Oil in their Mouths, or deſcending in a Kind of Glaſs Bell, theſe are Stories made by Perſons for Joke ſake, or out of Ignorance. As the Inhabitants of this Coaſt accuſtom themſelves from their Infancy, to dive and hold their Breath, they become very expert at it; and are paid more or leſs in Proportion to their Dexterity on theſe Occaſions. But notwithſtanding this, Diving is ſuch hard Work, that thoſe employed in it, are not able to plunge above ſeven or eight Times in one Day. Some of them are ſo extremely deſirous of getting together a large Heap of Oyſters, that they often loſe their Breath, and almoſt their Senſes; by which Means, forgetting to give the Signal, they would be ſtifled in an Inſtant, if thoſe who watch in the Boats, did not take Care to pull them up, whenever they ſtay too long in the Water. The diving is carry'd on till Noon, and then all the Boats make for the Shore.

Being come to it, the Maſter of the Boat makes his People carry into a kind of Park, the ſeveral Oyſters belonging to him; and there leaves them two or three Days, in order that they may open, and the Pearls be taken out. This being done, and the Pearls well waſh'd, the Men bring five or ſix little Copper Baſons, which have Holes like Sieves, and go one into another, but in ſuch a Manner, as to leave a Space between that above, and the other which lies under it. The Holes of the ſeveral *Ba*ſons are of different Sizes, thoſe of the ſecond being ſmaller than the firſt; the third leſs than thoſe of the ſecond, and ſo on. In the firſt Baſon is

thrown indiſcriminately the great and ſmall Pearls, after being waſh'd very clean, as was before obſerv'd. A Pearl that will not go through any of the Holes, is conſider'd as of the higheſt Value. Thoſe which ſtand in the ſecond Baſon, are next in Value, and ſo on to the laſt Baſon, which, having no Holes in it, receives the Seeds of the Pearls. Theſe various Orders form the Difference of Pearls, and generally fix their Price, unleſs this be rais'd or lower'd by their more or leſs perfect Roundneſs, or their being of a more or leſs beautiful Water. The *Dutch* reſerve to themſelves the Right of purchaſing, if they think proper, the largeſt; but if the Owner will not ſell them for the Price they offer, he is permitted to vend them to whomſoever he pleaſes: All the Pearls which are fiſh'd the firſt Day, belong either to the King of *Madura*, or the Prince of *Marava*, according to the Road where the Fiſhing is then carrying on. The *Dutch* are not allowed the Profits of the ſecond Day's fiſhing, as has been related; they having other Methods beſides this, to enrich themſelves on that Occaſion. The ſhorteſt and ſureſt Way is to be poſſeſt of Caſh; all thoſe who pay ready Money buying every Thing here exceedingly cheap.

I ſhall not take Notice of a great many Frauds and Thefts committed in the Fiſhery in queſtion, as this would carry me to too great Lengths. I ſhall only obſerve, that this Coaſt is very ſickly, during the whole Time of the Pearl-Fiſhery; whether this be owing to the vaſt Concourſe of People, who flock thither from all Parts, and are but badly accommodated with Lodging; or becauſe ſo many of them ſubſiſt upon Oyſters, which are not eaſily digeſted; or, laſtly, whether it proceeds from an Infection in the Air; for as the Fleſh of the Oyſters is expoſed to the Sun-beams, it thereby corrupts

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in a few Days, and exhales such a Stench, as possibly may give Rise to contagious Distempers.

The Fishery carried on this Year, at *Tutucurin*, has been very unsuccessful. However, the Trial made on this Occasion was quite otherwise, for which reason vast Numbers resorted to it. But when the Fishery began about the End of *March*, the Parties concerned were greatly surprized to find, that all the Divers together had not brought up above two or three thousand Oysters, and few Pearls in them. 'Twas worse in the succeeding Days, they not taking a single Oyster; so that one would have concluded, that the Fish in question had quite deserted this Coast. Many ascribed this Accident to the Currents, which had buried the Oysters in the Sand they brought along with them. As this happened but two Months before my Arrival at *Tutucurin*, 'twas all the Town-talk; and many Persons are not yet recovered from their Surprize, on account of so unexpected a Disappointment.

Whilst I was thus enquiring into the State of this Country, I wrote to Father *Xavier Borgheſe*, to inform him of my Design, and intreat him to send some Guides to me. At the same Time I desired him to send me Instructions with regard to my Conduct and Behaviour, in a Country which I so long had panted to see. This Father, who is of the illustrious House of the Princes *Borgheſe* in *Italy*, answered very obligingly, that he could not think of trusting to Guides, and therefore would come himself to *Tutucurin*, in case it was a proper Season for entering *Madura*; but that as the whole Country was then up in Arms, should any of our People set out, they very possibly might be robbed or murthered. He added, that the Natives had just before seized upon Father *Bernard de Saa*, his Neighbour, because of his having converted a Man belonging to one of their chief Castes: That they had dragged

him before the Magiſtrates; beat out ſome of his Teeth, and grievouſly ſcourged his Catechiſts. That the People in general were animated againſt the *Chriſtians*; and laſtly, that as he himſelf was every Moment in danger of being apprehended, he would not adviſe any Foreigner to come to him at ſo dangerous a Juncture. However, as I was determined to go, two Guides were ſent me ſoon after, upon which I ſet out immediately with them from *Tutucurin*. I left that Town, as though I had been going to confeſs ſome ſick Perſon; and Night coming on, and finding myſelf in a Wood, I put off the Habit uſually worne by Jeſuits, and aſſumed that of the Miſſionaries of *Madura*. The *Paravas* who had accompanied me thus far, went back; ſo that I now abandoned myſelf to the Conduct of my Guides, or rather to that of our Saviour. We travelled almoſt the whole Night, which was exceſſively dark, 'till at laſt the Moon roſe. My Guides obſerved, that it would be proper for us to leave the common Road and travel through Woods, to avoid a ſmall Fortreſs, whoſe Garriſon often treats Paſſengers very roughly; but whether my Guides were not well acquainted with theſe By-roads, or loſt their Way in the dark, we unexpectedly found ourſelves almoſt at the Foot of the Fortreſs, and were obliged to paſs before the Centinels poſted at the Gates. Immediately I reſolved not to diſcover the leaſt Fear or Diſtruſt; but deſired my Guides to ſpeak to the Soldiers as though they had been Inhabitants of the neighbouring Town. They followed my Advice, raiſed their Voices, and even ſpoke to the Centinels in a familiar manner, as tho' they had been well acquainted with them. This Stratagem ſucceeded, ſo that we paſſed by without being once queſtioned; thus kind was Providence to myſelf and to our dear Miſſionaries, to whom I

was

was carrying a few Neceſſaries, of which they were in great want.

Having eſcaped this Danger, we travelled on, and arrived a little before Day at *Camien-naken*, *Patti*, where Father *de Saa* waited the more impatiently for me, as News had been brought the Day before, that a conſiderable Robbery had been committed upon that Road through which I was to travel.

*I am*, &c.

MARTIN.

## *Father* FOUQUET, *to Duke* DE LA FORCE.

*Nancham* *, Capital of the Province of *Kiamſi*, in *China*, *Nov.* 26, 1702.

*My Lord*,

I Arrived in *China* the 25*th* of *July* 1699. The *French* Jeſuits had, at this Time, no more than two Houſes in that Empire, one at *Pekin*, within the Imperial Palace, where now ſtands a very fine Church, built at the Emperor's Expence; and the other Houſe in *Canton*, one of the moſt famous Ports of *China*, where the *Europeans*, and many *Eaſtern* Nations, carry on a great Trade. As theſe two Houſes were not ſufficient for the Number of Miſſionaries, who were increaſing daily, we reſolved to build others, and made Choice of the Province of *Kiamſi* for that Purpoſe.

Among the reſt of our Converts, we were ſo happy as to win over a military *Sieoo-tſai*, or Graduate; there being military Graduates among the *Chineze*, as well as thoſe of Literature. A Perſon who is ambitious of making a Figure in the former

* 'Tis in *French*, *Nan-tchang fou*.

Profeſſion, is obliged to paſs through ſeveral ſtrict Examinations; muſt ſhew his Skill and Dexterity in ſhooting the Bow, as well as in riding; and give Proofs of his Agility and Strength in the reſt of the military Exerciſes. He alſo muſt have ſome Learning; he being obliged to ſolve certain Problems relating to Incampments, *&c.* Thoſe who diſtinguiſh themſelves on theſe Occaſions, are raiſed to the Degree of *Sieoo-tſai*, which is much the ſame with that of Bachelor in *France*. They next proceed to the Degree of of *Kiu-gin*, after having paſſed Examination, which is done every Three Years, in Preſence of the Viceroy and Mandarins of the Province. The higheſt Degree is that of *Tſin-ſſee*, or Doctor; but none except Perſons of the moſt exalted Merit, can aſcend to this Degree, the Emperor himſelf nominating to it. The ſame Practice is obſerved in the Sciences as in War; but with this Difference, that the Graduates in Literature are more eſteemed than thoſe of the Art military. But any Perſon who can acquire the glorious Title of *Tſin-ſſee*, either in Arms or Letters, may look upon his Fortune as made; he being qualified to fill the moſt important Poſts in the Empire.

The Literati among the *Chineze* now began to viſit me, on which Occaſions they uſed to propoſe their Doubts with Regard to our holy Religion. One of theſe named *Yven*, a Man highly eſteemed by all his Acquaintance, aſked me one Day very ſeriouſly, how it was poſſible for God to govern the World; and undergo the inceſſant Toils, to which he muſt neceſſarily ſubmit. I endeavoured to ſatisfy him, by explaining the Idea we form to ourſelves of God; on which Occaſion I employed Compariſons, the better to illuſtrate the Divine Nature. This is the beſt Manner of inſtructing the *Chineze*; they being convinced ſooner by a well applied

plied Compariſon, than by the moſt ſolid Demonſtrations *.

They are in general, Perſons of good Senſe, but their Heads don't ſeem to be of a Logical Turn, which, perhaps is owing to their not being uſed to a Logical Way of reaſoning. The *Chineze* Literato ſeemed well ſatisfied with my Anſwers, and viſited me two Months after, but I have not yet been able to convert him.

In a Village not far from *Foo-tcheoo*, a Woman about ſeventeen or eighteen, was troubled with a Diſeaſe of a Nature ſo extraordinary, that People did not know what to make of it. She was well in Body, had a very good Appetite, managed the Buſineſs of her Houſe, and all the reſt of her Affairs as uſual. But on a ſudden ſhe was ſeized with a Fit of raving; when ſhe began to talk of Things abſent and at a Diſtance, as though they had been preſent, and paſſing before her Eyes. She declared in one of theſe wild Fits, that ſhe ſhould ſoon be viſited by a Man, then in the Country, who would diſcourſe with her about the *Chriſtian* Religion. Another Time ſhe affirmed, that two Catechiſts would come on a certain Day ſpecified by her, and throw a certain Water over her, and every Part of the Houſe. At the ſame Time ſhe began to make the Sign of the Croſs ſeveral Times, and to imitate the Action of thoſe who ſprinkle holy Water. One of the Standers-by aſking her, why ſhe ſeemed ſo much diſturbed at this Water, and the Signs of the Croſs, ſhe replied, I fear them no leſs than Death. The moſt extraordinary Circumſtance in this Incident was, four young Men, who were either her Brothers, or otherwiſe related to her, had been afflicted with the like Diſtemper, five or ſix Months before. They were ſeized with ſuch Fits of Fury at certain Moments,

* This is no great Compliment to the Judgment of the *Chineze*; but, if true, they conſequently are the fitter Inſtruments for the Jeſuits to work upon.

that it was neceſſary to tie them, to prevent their tearing one another to Pieces. Theſe unhappy Perſons ſought for Remedies of every kind, in order to get cured. *Tcham*, chief of the *Tao-ſſee*, who aſſumed the Name of *Tſin-ſſee*, or the celeſtial Doctor, came at that Juncture to *Foo-tcheoo*. This Name is hereditary, ſo that his Son would alſo be called celeſtial Doctor, though he ſhould be the moſt ignorant and ſtupid Creature living. The Perſon who is now at the Head of the *Tao-ſſee*, is a very handſome Man and about Thirty. He wears a very rich Dreſs, and is carried upon eight Men's Shoulders, in a magnificent Sedan. In this Pomp he travels, from Time to Time, through *China*, to viſit the *Bonzes*, and collect large Sums of Money; for as the *Tao-ſſee* are dependant on him, 'tis neceſſary for them to preſent him with conſiderable Sums, in order to procure his Approbation, and to be maintained in their Privileges. The *Tcham Tſin-ſſee* came, as was obſerved above, to *Foo-tcheoo*, with a numerous Retinue, and in the Splendor above-mentioned. The *Tao-ſſees*, proud of the Arrival of their Chief, ſpread a Report throughout the whole City, that the Preachers of the *Chriſtian* Law did not dare to appear, but were fled away, which however was an abſolute Falſity. All the ſick and unfortunate in *Foo-tcheoo*, waited upon the celeſtial Doctor, in hopes of being eaſed *. The Doctor pronounced only the few Words following, with an Air of Gravity, *Niam tching hoam tcha pao*, *i. e.* "Lift up your Eyes to the tutelar Spirit of "your City, that he may know your Evils, and "give me an Account of them."

The Family in queſtion addreſſed the celeſtial Doctor, in hopes of meeting ſome Remedy for the dreadful Evil with which they were afflicted. By

* I would not have tranſlated this idle Story above, had it not been for what follows.

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preſenting the Doctor and his Diſciples with ſeveral *Taels*, they obtained a Staff about a Cubit's Length, and covered with diabolical * Characters. Every Time they found themſelves tormented, they were to make uſe of them, by practiſing certain Ceremonies; but inſtead of being eas'd, their Diſtemper increaſed. The young Woman in queſtion had Recourſe thrice to theſe Impoſtors; they coming three ſeveral Times to her Houſe, on which Occaſions they offered up that Number of Sacrifices, conſiſting of a Cock, a Dog, and Hog each Time. The Sacrifices in queſtion, however, were not wholly uſeleſs to the Impoſtors, they afterwards feaſting on the Fleſh of theſe Animals; but they did no Service to the young Woman, any more than the Staff and the Characters †.

In a Letter written to me by Father *Premare*, he relates the following Particulars. " A *Tael* having " been given me by a *Chriſtian Chineze* Woman, I " thought I could not better employ that *Alms* " than in founding a little Miſſion at *Siaoche*, a " large Town within ſix Leagues of *Kien-chang*. " The Inhabitants are a ſincere, perfectly innocent " People. As *Siaoche* ſtands by the River-ſide, " moſt of the Men are Fiſhermen. I was ſurpriz- " ed, at my coming into the Town, to meet not " ſo much as a ſingle grown Perſon, and to ſee " only Children at the Doors. But the Reaſon of " this is, the Women are confined to their Houſes, " where they work; during which the Huſbands

* The Jeſuits are often pleaſed to beſtow this Epithet on any Thing which does not agree with, or ſuit their Artifices.

† How this *European* Impoſtor ridicules thoſe of *China*! Such Impoſitions muſt naturally raiſe the Indignation of a thinking, honeſt Man; and may incline him to entertain a very unfavourable Idea of the Probity of his Fellow-creatures, in general.

" are either fiſhing, or cultivating their Lands,
" which they plough twice or thrice a Year. The
" rural Miſſion of *Lookang* had made me delight
" in others of the ſame kind. I now came out of
" *Siaoche* into the Fields, where I found all the poor
" People in queſtion, working up and down. I
" then ſpoke to one of them, who ſeemed to be of
" a good Diſpoſition; mentioning God to him, he
" appeared to be very well pleaſed with every
" Thing I ſaid; he deſired me, out of Reſpect, to
" go into the Hall of their Anceſtors. This is the
" fineſt Houſe in the whole Town, and common
" to all the Inhabitants, who having made it their
" Practice for many Years, not to marry out of
" their native Place, they now are all Relations,
" and have the ſame Anceſtors. Several of theſe
" People flock'd to me, to hear the Word".

Whilſt we labour to the utmoſt of our Power in the Provinces, at the Converſion of Souls, the Fathers who reſide at Court are equally induſtrious. Beſides the Services the Emperor requires from them, and which they offer him from a religious Motive; ſuch as arrived but lately from *Europe*, ſtudy the *Chineze* Characters and Language, a Work of vaſt Time and Difficulty; I not knowing any that is more ungrateful. The *Chineze* Characters ſeem at firſt Sight like a Conjuring-Book, which it will be impoſſible to decypher. However, by often poring over them, and fatiguing the Imagination and Memory, we begin to underſtand them a little better. The *Europeans* find infinitely more Difficulty in this Study than the *Chineze*; theſe not being ſo much frightned at them, they having ſeen them often; and as they are not of ſo ſprightly a Temper as moſt of the *Europeans*, they conſequently are endued with more Patience. The Fathers who reſide at the Emperor's Court, have much greater Advantages with regard to the Study of the Language in queſtion,

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S. Augustin
S. Mark
S. Francois Xavier du Bac
S. Saviour
Quburi
Guebavi
Ste Croix
S. Mary
S. Lazare
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Comoripa
Huasave
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Conicapo
Canamea
Guadalupe
Tapia
Nabagoa
Arivipa
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Mochopa
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S. Michael
Charai
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Farellon
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S. Dionysio 1700
S. Matthew de Sicori
S. Phillip
S. James de Oradaibuise
S. Simon de Tucson
S. Angelo
S. Boniface
S. Francis
S. Seraphin
S. Cosme
la Merced
S. Raphael
S. Marcel
Carizal
S. Louis de Bacapa
Ste Eulalie
Suisonic
Batequi
Aquimuri
Tubutama
Ste Edonard de Baipia Addi
Mimaroa
Tupo
Sobas
S. Antoine d'Uguitoa
Concepcion del Cabecca
S. Diaque Pitquin
Nacameri
Ponulo
Opodepe
Tecoripa
Nacapa
Pitquin
Tepoquis
R. de S. Ignacio
P. de Ste Sabine
I. S. Augustin
Bay of S. John Baptist
Sobas
Angeles
Yslas of Salt
Guaimas
Hiaquim
P. de Xavier
R. d'Hiaque
Betten
Rahum
Poam
Ste Rosalia
St Antony
S. Paul
S. Peter 1690
S. Matthias de Tutomagoidag
la Tinaxa
Agua escondida
Aguage de la Luna
Cocomaricopas
Hoabonoma
Yumas
Bagiopas
Medanos de Aren
M. de Ste Claire 3 Ojos 1698
Sierra Azul The Blue Mountain
Quiquimas
Sierra Nevada
Mountain over d with Snow
Ste Mark
Ste Matthew
St John
PART OF CALIFORNIA
SEA OF CALIFORNIA
SOUTH SEA
P. of the New Year discovered 1685.
The Virgins or les Vierges
B. des Balenes or of Whales
R. St Christopher
B. des Sables or of Sands
les S. S. Innocens
Santiago
S. James
S. Thomas
Guimies
S. Jean de Londo
Thebaida
Reyes
S. Iridoro
S. Nicholas
S. Stephen
S. John
Nochebuena
Loreto
Concho
S. Xavier de Biaundo
Giganta
Port de Danzantes
Port de Matanzas
Edues
Yodivineage
F. Bruno
Coronados
Carmen
B. Bonen St.
B St Luke
SONORA
NEW SPAIN
MAYO
P. de S. Martin
R. de Mayo
S. Croix
CINAOLA

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Paſsage by land to CALIF
Diſcover'd by Father Euſ
Francis Kino a Jeſuit
between the Years 1698, &
containing likewiſe the
New Miſsions of the Jeſu
Moqui
to Rio de Nita
Apaches
CO
5 10 15 20 Leagues
Cutganes 1701
Hoabonoma
Yumas
R. Hila
S. Fernando
Victory
S. Eugene
S. Pantaleon
Rosario
S. Marks
35
34
33
32

ſtion, than thoſe who live in the Provinces: For firſt, with reſpect to the Characters, the ableſt Maſters are there met with; and as to the Language, they are for ever converſing with People who ſpeak it in all its Purity and Elegance. But it is a Knowledge they abſolutely cannot do without; for what-Genius or Talents ſoever a Perſon may poſſeſs, he yet is obliged to learn the *Chineſe* Language, in order to obtain acceſs to the ſeveral great Men of the Empire: by inviting and converſing with us; and ſometimes permitting us to ſpeak about the *Chriſtian* Religion.

*I am, my Lord,* &c.

F. FOUQUET.

*The next Letter, (dated at* Pondichery *the 30th of* September, 1703,) *from Father* Tachard *to Father* de la Chaiſe, *relating entirely to the Miſſions, is therefore omitted.*

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*An Account of the State of the Miſſions, newly ſettled by the Jeſuits in* California; *preſented to the Royal Council at* Guadalaxara *in* Mexico, *the 10th of* Feb. 1702, *by Father* Francis M. Picolo, *a Jeſuit, one of the firſt Founders of that Miſſion.*

*Tranſlated from the Spaniſh.*

MY LORDS,

'TIS in Obedience to your Commands, with which you was pleaſed to honour me ſome Days ſince, that I ſhall here give you an accurate and faithful Relation of the Diſcoveries and Settlements which Father *John M. de Salvatierra*, and

myſelf have made, within theſe five Years, in *California*.

We went on board a Ship in *October* 1697, and croſſed the Sea which ſeparates *California* * from *New Mexico*, under the Protection of our Lady of *Loretto*. Being all happily arrived, we placed the Image of our Lady (after adorning it in the beſt Manner poſſible) in the Place which we thought moſt ſuitable and worthy of the Saint; and beſought her to be as favourable and indulgent to us on Land, as ſhe had been at Sea.

As the Natives had not an Opportunity of knowing the Deſign we were come upon, *viz.* of bringing them to the Light of the Goſpel, they not underſtanding our Language, and none of our Company having the leaſt Knowledge of theirs; this made them imagine, that our only Motive was to diſpoſſeſs them of their Pearl-fiſhe as others had attempted more than once before. For this Reaſon they had recourſe to Arms, and accordingly came in different Bodies to our Settlement, in which there

* Beſides the Aſſurance which Father *Picolo* gives us, that *California* is not an Iſland, Captain *Woodes Rogers*, who was in theſe Parts in 1709, tells us, that many *Spaniards* had informed him, that ſeveral of their Countrymen had ſailed up the Streights, lying betwixt it and the Ocean, as far as Latitude 42; but were afraid of venturing any farther, on account of the ſhallow Water, and many Iſlands, which is a general Sign of being near ſome Land. And *Dampier* tells us, that the *Spaniards* in many of their late Charts, join it to the Continent. If the new Map of *California* given by the Jeſuits, and inſerted in this Work, is accurately drawn, (and 'tis thought to be ſo,) Captain *Rogers* muſt have been impoſed upon by thoſe *Spaniards*, who aſſured him that their Countrymen had ſailed up the Streights (by which the Gulf of *California* muſt be meant) to Latitude 42; the Gulf of *California*, in our new Map, not running quite ſo high as 32 Latitude: Nor do there appear to be any Iſlands in theſe Streights, (in the new Map) much higher than Latitude 29: Conſequently our Jeſuits are miſtaken, or Captain *Rogers* was impoſed upon; but I am apt to think the latter. *California* was very little known till this Relation, which being looked upon as genuine, is conſequently valuable.

then

then were but a very few *Spaniards*. On which Occaſion, they attacked us with ſo much Fury, and poured in ſuch Showers of Darts and Stones, that we muſt inevitably have been loſt, had it not been for the Protection of the bleſſed Virgin. But our People, aided by the Almighty, ſuſtained the Attack with ſo much Bravery, and repulſed the Enemy with ſuch Succeſs, that they ſoon fled.

And now the *Barbarians* becoming more tractable after their Defeat, and finding it would be impoſſible for them to be victorious, deputed ſome Perſons to us. Theſe we received in the moſt friendly and hoſpitable Manner; and ſoon learnt enough of their Language, to acquaint them with the Views of our coming among them. The Deputies then undeceived their Countrymen; by which Means, theſe being now firmly perſuaded of the Rectitude of our Intentions, flocked to us in greater Numbers than before; and ſeemed overjoyed that we were come to inſtruct them in the *Chriſtian* Faith, and ſhew them the Way to Heaven. Finding them thus happily diſpoſed, we reſolved to ſtudy aſſiduouſly the *Monqui* Tongue, which is the Language of the Country: And accordingly we ſpent two Years in learning it, and in catechiſing the People.

And now Father *Salvatierra* and I ſeparated, in order that our Labours might be the more effectual; he travelling northward, and myſelf South and Weſt. We had the higheſt Conſolation in theſe apoſtolical Excurſions; for as we, by this Time, were well ſkilled in the Language of the Country, the Natives put the utmoſt Confidence in us; ſo that they at laſt would invite us into their Villages, receive us in the kindeſt Manner, and bring us their Children. After having thus inſtructed the Inhabitants of one Village, we went in ſearch of others, to whom we alſo taught the *Chriſtian* Faith. In this Manner Father *Salvatierra* diſcovered, inſenſibly, the ſeveral

[illegible] Settlements, which form the Miſſion of *Loretto-[illegible]*, and that of St. *John de Londo*; and I myſelf the Country now called the Miſſion of St. *Francis Xavier* of *Biaundo*, which extends to the *South-Sea*.

Advancing thus, ſeverally, up the Country, we obſerved that many Nations who ſpoke different Languages lived together; ſome ſpeaking the *Monqui* Tongue which we underſtood, and others the *Laymone* Language, to which we were utter Strangers. For this Reaſon we were obliged to learn the latter, which is much more extenſive than the *Monqui*, and ſeems to be generally ſpoke throughout the whole Country. We ſtudied the *Laymone* Tongue ſo aſſiduouſly, that we ſoon made ourſelves Maſters of it, and began to preach either in the *Laymone* or *Monqui* Languages.

Since our ſecond Diſcoveries we have divided the whole Country into four Miſſions: That of *Concho*, or *Our Lady of Loretto*; that of *Biaundo*, or St. *Francis Xavier*; that of *Yodivinegga*, or *Our Lady of Grief*; and that of St. *John de Londo*, which is not yet eſtabliſhed, at leaſt not ſo well as the three others.

Each Miſſion conſiſts of ſeveral Villages. A Chapel had been built for the ſecond Miſſion; but being found too ſmall, we have begun to raiſe a lofty Church, with Brick Walls, and deſign to cover it in with Timber. The Garden, which joins to the Houſe of the Miſſionaries, produces Herbs and Pulſe of every Kind already; and the *Mexican* Trees planted there thrive well, and will ſoon be loaded with excellent Fruits.

To proceed to the Manners of the Natives, their way of living, and the Products of their Country. The Situation of *California* is laid down well enough in our ordinary Maps. In Summer, the Heats are very violent along the Coaſt, and it ſeldom

ſeldom rains during that Seaſon; but, up the Country, the Air is more temperate, and the Heats are never intolerable. 'Tis the ſame in Proportion with regard to Winter. During the rainy Seaſon, a Deluge of Water deſcends; but that being over, ſo vaſt a quantity of Dews ariſe every Morning, that One would think it had rained; and theſe Dews make the Land exceedingly fruitful. In *April*, *May*, and *June*, there falls along with the Dews, a ſort of Manna, which congeals on the Leaves of the Reeds, whence it is gathered. I have taſted ſome of this Manna, which is as ſweet as Sugar, but not quite ſo white.

The Climate, if we may judge from ourſelves and thoſe who came with us, muſt be healthy. For, during the five Years that we have lived in this Country, we have all enjoyed our Health, notwithſtanding the ſevere Fatigues we were obliged to undergo; and of the reſt of the *Spaniards*, two only died. One of theſe a Woman, loſt her Life imprudently, by bathing herſelf, tho' ſhe was very big with Child, and expected every Moment to be delivered.

There are found in *California*, like as in the fineſt Countries in the World, wide-extended Plains, pleaſing Vallies; excellent Paſturage, at all Seaſons, for large and ſmall Cattle; running Springs of the cleareſt Water; Rivulets and Rivers, whoſe Banks are covered with Willows, Reeds, and wild Vines. The Rivers abound with Fiſh, particularly with Cray-fiſh, which are carried into a Kind of Reſervoirs, whence they are taken out as People want them. I myſelf ſaw three of theſe Reſervoirs, all of them handſome and ſpacious. We alſo meet with Abundance of Xicames, better taſted than thoſe found in any Part of *Mexico*. Hence it may be concluded, that *California* is a very fruitful Region. On the Mountains grow Meſcales, a Fruit pecu-

peculiar to this Country, and is gathered all the Year round. We likewiſe meet, almoſt in every Seaſon, with large Piſtachoes, of various Kinds, and Figs of different Colours. The Trees are beautiful, and particularly thoſe called by the *Chinos*, or Natives of the Country, *Palo Santo*. This Tree bears a great quantity of Fruit, and a moſt excellent Perfume is drawn from it.

*California* is no leſs prolific in Grain than in Fruit; and there are fourteen Sorts of the former, which the Natives feed upon. They likewiſe uſe the Roots of Trees and Plants; and, among others, that called Yyuca, with which they make a Kind of Bread. This Country produces likewiſe excellent Skirret, and a Sort of ſcarlet Beans *, of which great Quantities are eat; together with Pompions and Watermelons, of a prodigious Size. The Soil is ſo vaſtly rich, that many Plants bear Fruit thrice a Year; ſo that, were the neceſſary Labour employed in tilling and cultivating the Lands; and the Waters properly diſtributed, the whole Country would be extremely fertile, and produce the greateſt Plenty of Fruits and Grain of every Kind. We ourſelves made an Experiment of this; for having brought Wheat, *Indian* Corn, Peas, and Lentils, from *New Spain*, we ſowed them, and found a very abundant Crop tho' we had not the proper Implements; an old Mule, and a wretched Plough-ſhare, being the only Things we then poſſeſſed for that Purpoſe.

Beſides ſeveral Kinds of Beaſts well known to us, whereof great Numbers are ſeen here, and which are good Food, ſuch as Stags, Hares, Rabbits, *&c.* there alſo are two Species of Animals not found in *Europe*. We called them Sheep, becauſe they are

* Theſe are called in the Original *Faiſeoles*, by which, I ſuppoſe, the *Phaſeoli* of the *Romans* are meant; theſe being tranſlated, in ſome of the *French* Dictionaries, *Haricots*, which anſwer to our *French* Beans.

ſhaped

ſhaped ſomething like thoſe of our Country. The firſt Sort is as large as a Calf of one or two Years old. Their Head reſembles very much that of a Stag; and their Horns, which are of an extraordinary Size, are like thoſe of a Ram. Their Tail and Hair, which is ſpotted, are ſhorter than thoſe of Stags; but their Hoofs are large, round, and cloven, like thoſe of Oxen. I have eat of theſe Beaſts, and their Fleſh ſeemed vaſtly well taſted, and even delicate. The other ſort of Sheep, ſome of which are white, and others black, do not differ ſo much from ours. They are bigger, and much more fleecy; and the Wool, which is eaſily ſpun, makes very good Cloth. Beſides theſe Beaſts, for Food, there are Lions, wild Cats, and many more like to thoſe of *New Spain*. We had carried ſome Cows into *California*, and a great Number of ſmall Cattle, as Sheep and Goats, which would have multiplied prodigiouſly, if the extreme Neceſſity we were in, for ſome Time, had not obliged us to kill a great Number of them. We alſo carried thither ſeveral Horſes and young Mares, to ſtock the Country. They had begun to breed Hogs; but as theſe make a great Havock in the Villages, and the Women of the Country are afraid of them, we are reſolved to extirpate them entirely.

With reſpect to Birds, all thoſe of *Mexico*, and moſt of thoſe of *Spain*, are found in *California*. There are Pigeons, Turtles, Larks; a great Number of delicately-taſted Partridges, Geeſe, Ducks, and ſeveral other ſorts of Birds, both of Rivers and of the Sea.

The Sea abounds very much with Fiſh, which are very good Food. In it are found Pilchards, Anchovies and Tunnies, which laſt People catch with their Hands on the Shore. Whales are ſeen pretty frequently in theſe Parts, and Tortoiſes of all Kinds. The Shores are ſtrewed with Heaps of

Shells, of a much larger Size than Mother of Pearl. Salt is not made from the Sea, but taken out of Pits. This Salt is as white and clear as Chryſtal, and ſo very hard, that the People are often forced to break it with a Hammer. It would ſell for a good Price in *New Spain*, that Country being in great want of this Commodity.

*California* * was diſcovered about two hundred Years ago. Its Coaſts are famous for the Pearl-fiſhery, which was a ſtrong Bait for the *Europeans*, who have made ſeveral Attempts to ſettle in it. 'Tis certain, that would our King ſet up a Fiſhery here, it might produce vaſt Sums. I don't doubt but Mines would be diſcovered in ſeveral Places, if ſought for; ſince part of the Country is in the ſame Latitude with the Provinces of *Cinaloa* and *Sonora*, where there are very rich ones.

Tho' Heaven has been ſo indulgent to the *Californians*; and their Land produces ſpontaneouſly many Things which are not brought forth in other Countries except with vaſt Pains and Labour; they yet ſet no Value on the Abundance and Riches of their native Region. Contented with finding the ſeveral Neceſſaries of Life, they diſregard all Things beſides. The inland Country is very populous, eſpecially northward; and tho' there is ſcarce one Village which does not conſiſt of twenty, thirty, forty, or fifty Families, they yet never build Houſes. The Shade of the Trees ſcreens them in the Day-time, from the ſcorching Sun-beams; and in the Night, they ſecure themſelves from the Inclemency of the Air, by a Kind of Roof made of Leaves † and Boughs. During Winter, they withdraw to Caves,

* Sir *Francis Drake*, who was there in 1578, called it *New Albion*, and took Poſſeſſion of it in the Name of his royal Miſtreſs, Queen *Elizabeth*.

† This may put one in mind of that exquiſite Deſcription given

Caves, which they dig; and there ſeveral of them live together, in much the ſame Manner as wild Beaſts. The Men go quite naked, at leaſt thoſe whom we ſaw. They wrap or tie round their Heads a Piece of very fine Linen, or a Kind of Net-work. They wear about their Necks, and ſometimes on their Hands, by way of Ornament, Mother-of-Pearl in various Figures, wrought neatly enough; and intermixed with little round Fruits, reſembling our religious Beads. Their only Weapons are Bows, Arrows, or Javelins; but theſe they carry always in their Hands, for hunting, or defending themſelves againſt their Enemies; the Inhabitants of the ſeveral Villages or Towns being frequently engaged in War one againſt the other.

The Dreſs of their Women is ſomething more modeſt than that of the Men, the former wearing, from the Waiſt to the Knee, a ſort of Apron, made

ven of the Manner in which *Adam* and *Eve* paſſed their Time in the Garden of *Eden*.

*Under a Tuft of Shade that on a Green*
*Stood whiſpering ſoft, by a freſh Fountain Side*
*They ſat them down, and after no more Toil*
*Of their ſweet gardning Labour than ſuffic'd*
*To recommend cool* Zephyr, *and made Eaſe*
*More eaſy; wholeſome Thirſt and Appetite*
*More grateful; to their Supper Fruits they fell,*
*Nectarine Fruits, which the compliant Boughs*
*Yielded them, ſide-long as they ſat recline*
*On the ſoft downy Bank damaskt with Flowers.*

*Into their inmoſt Bower*
*Handed they went; and eaſed the putting off*
*Theſe troubleſome Diſguiſes which we wear;*
*Strait Side by Side were laid.*

*Theſe, lulled by Nightingales, embracing ſlept,*
*And on their naked Limbs the flow'ry Roof*
*Showr'd Roſes, which the Morn repair'd. Sleep on,*
*Bleſt Pair; and O yet happieſt, if ye ſeek*
*No happier State, and know to know no more.*

Paradiſe Loſt, Book IV.

of Reeds, plaited as artfully as the neateſt Mats. They cover their Shoulders with the Skins of Beaſts; and wear on their Heads, in the ſame manner as Men, a very curious Kind of Net-work; and theſe ſo very neat, that our Soldiers often uſe them to tie up their Hair. They, as well as the Men, wear Necklaces of Mother-of-Pearl, intermixed with the Stones or Kernels of Fruits, and Sea-ſhells, which deſcend to their Waiſts; and Bracelets of the ſame Kind with the Necklaces.

The uſual Employment both of Men and Women is Spinning. The Thread is made of Blades of Graſs, which ſerve as Flax or Hemp; or of a Cotton-like Subſtance, found in the Rind of certain Fruits. With the fineſt Thread they make the various Ornaments above ſpecified; and with the coarſer, Bags or Sacks for different Uſes, and Fiſhing-nets. The Men likewiſe, with various Baldes of Graſs, whoſe Fibres are vaſtly cloſe, and which they work very ſkilfully, make a ſort of Kitchen-Furniture, of a new Kind, and of all Sizes. The ſmalleſt Pieces ſerve for Cups; and thoſe of a larger Size for Plates, Diſhes, and ſometimes Umbrellos for the Women; and of the largeſt are made Baſkets for gathering Fruits, and ſometimes Pans and Baſons to dreſs their Victuals. But thoſe who cook, muſt take Care to move theſe Veſſels perpetually whilſt they are over the Fire, leſt the Flames ſhould catch hold of them, in which Caſe they would be burnt preſently.

The *Californians* are a very lively People, and fond of joking. This we found when we firſt began to inſtruct them; they, whenever we committed any Error in ſpeaking their Language, laughing at, and jeering us. But now that we are better acquainted, they correct us, whenever we commit a Fault, in the civilleſt Manner; and whenever we explain ſome Myſtery or Article in Morality,

which interferes with their Prejudices or antient Errors, they wait till the Preacher has ended his Diſcourſe, and then will diſpute with him, in a forcible and ſenſible Manner. If cogent Reaſons are offered, they liſten to them with great Docility; and when convinced, they ſubmit, and perform whatever is enjoined them. They did not ſeem to have any Form of Government, nor ſcarce any Thing like Religion, or a regular Worſhip. They adore the Moon, and cut their Hair (to the beſt of my Remembrance) when that Planet is in the Wane, in Honour of their Deity. The Hair which is thus cut off they give to their Prieſts, who employ it in ſeveral ſuperſtitious Uſes. Every Family enacts its own Laws at pleaſure; and this poſſibly may be the Cauſe of the frequent Conteſts and Wars in which they are engaged with one another.

I ſhall now venture to lay down the beſt Manner, as it appears to me, of propagating the *Chriſtian* Religion in *California*, and of ſettling a laſting and advantageous Correſpondence with the Natives of it.

Firſt, I believe it will be abſolutely neceſſary to make two Embarkations from hence annually. The moſt conſiderable muſt be for *New Spain*, with which Country ſuch a Commerce might be ſettled, as may be highly advantageous to both Nations. The ſecond Embarkation might be for the Provinces of of *Cinaloa* and *Sonora*, whence new Miſſionaries may be brought, as well as all Things neceſſary, yearly, for the Support of ſuch as are already ſettled here: The Ships employed in theſe Embarkations might eaſily be ſent, between one Voyage and the other, upon new Diſcoveries northward; and the Expence would not be very great, were the ſame Officers and Sailors made uſe of as have been employed hitherto; for as theſe live after the Manner of the Country, they would procure Proviſions for little or nothing;

and being acquainted with the Seas and Coaſts of *California*, they conſequently would ſail with greater Security and Diſpatch.

Another eſſential Article, would be, to provide for the Security and Support both of ſuch *Spaniards* as are already ſettled here, and of thoſe Miſſionaries who ſhall come hither with, or after us. With regard to the Miſſionaries, 'twas with great Pleaſure I heard, ſince my being here, that our King *Philip* V. whom God long preſerve, has already provided for them, in a Manner worthy of his Piety and Grandeur; his Majeſty, the Inſtant he was informed of the Progreſs which the *Chriſtian* Religion made in theſe Parts, ſettling ſix thouſand Crowns a Year on our Miſſion. This will be ſufficient to ſupport a great number of Goſpel-labourers, who will not fail to come to our Aſſiſtance.

With regard to the Security of the *Spaniards*, now ſettled here, the Fort we have already built may ſerve in caſe of Need. 'Tis raiſed in the Diſtrict of St. *Denis*, in the Place called, by the *Indians*, *Conc o*; and, by us, *Our Lady of Loretto*, and here we eſtabliſhed our firſt Miſſion. This Fort has four ſmall Baſtions, and is ſurrounded with a deep Ditch. An Area is laid out for the Soldiers to exerciſe in, and Barracks are built for them. The Chapel dedicated to the Virgin, and the Houſe of the Miſſionaries, ſtand near the Fort. The Walls of theſe Buildings are of Brick, and the Roofs of Timber. I left in this Fort eighteen Soldiers with their Officers, two of whom are married, and have Children, which muſt neceſſarily endear them to this Country. There alſo are eight *Chinos* and *Negroes* for the Service; and twelve Sailors on Board the two ſmall Ships, called the St. *Xavier* and the *Roſary*; beſides twelve Sailors whom I took with me on Board the St. *Joſeph*. We were obliged, at our firſt ſettling, to diſmiſs ſome Soldiers, merely from our Inability to ſupport

ſupport them. 'Tis evident that the Garriſon in queſtion would not be able to defend the *Spaniards* for any Time, ſhould the *Barbarians* make any Attempt upon them. A Garriſon ſhould therefore be ſettled, like that of *New Biſcay*; and ſhould be ſituated on ſome Spot, whence they might be capable of acting from every Quarter. This alone would be ſufficient to maintain that Peace and Tranquility in the Country, which we have hitherto preſerved, Heavens be praiſed, notwithſtanding our Weakneſs.

Other Particulars, though they may be looked upon as of leſs Importance, will not be found ſo, when duly conſidered. *Firſt*, 'Twill be proper to beſtow a Reward upon ſuch Soldiers as came over thither firſt. The Succeſs we have hitherto met with, is partly owing to their Bravery; and the Hopes of being equally diſtinguiſhed, will invite others, and excite them to imitate the Valour and Conduct of thoſe who ſet them ſo noble an Example.

*Secondly*, Some Gentlemen and Officers ſhould be prevailed upon to come and ſettle here, in order that they, and their Children, may fill the ſeveral Employments, as they become vacant.

*Laſtly*, It is of the higheſt Importance for the Miſſionaries to live in good Harmony with thoſe who command in *California*. It were to be wiſhed that the King himſelf would nominate ſome truſty Perſon, by the Title of Intendant, or Commiſſary-General; one who, out of Zeal for the Converſion of this Country, would undertake to pay every Individual the Sum allotted him by the Court; and to keep a watchful Eye over the whole Colonies, that all Perſons might have an Opportunity of diſcharging, unperplexed and with Eaſe, the ſeveral Duties of their Function; in a Word, a Perſon who might prevent Ambition and Intereſt from deſtroying,

as has too often happened, in an Inſtant, a Work, the raiſing of which took up ſo much Time, and expoſed thoſe who engaged in it to ſo many Dangers.

*Guadalaxara, Feb.* 10, 1702.

FRANCIS M. PICOLO.

*The 5th Vol. of the Original ends here.*

## *A* DESCENT *made by the* Spaniards, *in the Iſland of* * California *in* 1683.

THE *Spaniards*, ever ſince they poſſeſſed *Mexico*, have always looked upon the Iſland of *California*, as a Conqueſt worthy of their Arms. The Advancement of our holy Religion, and the Salvation of the *Californians*, added to the hopes which thoſe who ſailed this way, have continually given us, *viz.* that a conſiderable Pearl-Fiſhery might be carried on there; made us always deſirous of extending the *Spaniſh* Empire over this rich, wide-extended Country. The famous Marquis *del Valle*, Don *Ferdinand Cortez*, was the firſt who projected, and engaged in this Enterprize; but the Commotions which it was apprehended would break out, in a Country newly conquered, having obliged him to return to *Mexico*, put an End to all the hopes which the World entertained of his Bravery and Succeſs. Several Attempts have been ſince made by other great Captains, but theſe were always defeated by ſome unforeſeen Accident; and the only Advantage gained by theſe various Deſcents, was, the *Spaniards* got ſome little Knowledge of the Inhabitants of this Iſland; of the Pearl-

* *California* is ſince ſuppoſed to form Part of the Continent.

Fiſhery,

Fiſhery; which may be carried on there and of a new kind of Ambergreaſe found in theſe Parts.

The Glory of this Conqueſt, of equal Importance to Religion and Trade, was reſerved for our Monarch, at whoſe Expence this laſt Embarkation was made, and from which we may promiſe ourſelves the greateſt Succeſs. Marquis *de Laguna*, Viceroy and Captain-General of *Mexico* or *New Spain*, having received Orders, from his Catholic Majeſty, not to ſpare any Expence with regard to Enterprizes, where there might be the leaſt Probability of extending the *Chriſtian* Faith among the barbarous Nations, fitted out two Ships of War, with a Bilander *; and putting on Board them a Body of ſtout Troops, with Proviſions and Ammunition of every kind, he ſent them upon this Conqueſt, under the Command of Don *Iſidore d'Atondo* †, Admiral of *New Spain*, from whoſe Letters the following Account ‡ was extracted.

This little Fleet ſailed from the Port of *Chalaca*, in *New Gallicia*, the 18th of *January* 1683. Their Voyage, for ſome Days, was not very ſucceſsful, as the Wind was almoſt perpetually contrary; and the Ships being obliged to ply to Windward, were thrown by the Storm into the Harbour of *Mazatlan*, in which both Ships entered the 9th of *February*. They arrived *March* 18, at the Mouth of the River of *Cinaloa*, where there is a pretty com-

* A two Maſt Veſſel.

† This Enterprize is hinted at, in Father *le Gobien*'s Letter to the Jeſuits of *France*, inſerted in *pag.* 351, of this Volume.

‡ I met accidentally with this Relation in *Paris*; and *California* being a Country ſo little known, I judged that this Account would pleaſe. 'Tis annexed to the Relation of two Journies, undertaken by the Emperor of *China*, in 1682 and 1683, into *Eaſtern* and *Weſtern Tartary*. The whole is dedicated to *Lewis* XIV; and printed at *Paris*, for *Eſtienne Michallet*, 1685, 12mo. The Account of this Deſcent was written originally in *Spaniſh*.

modious

modious Harbour. Here they refreſhed themſelves for ſome Time, and afterwards continued their Courſe along the Coaſt of *Cinaloa*, as far as the Iſlands of St. *Ignatius*, where they ply'd to Windward, in order to make the greater Expedition; or rather that they might not ſail quite ſo ſlow as before. Their Courſe was pretty near from Eaſt, Weſtward. The Weather was now ſo very favourable, that the Ships were carried in one Night, in ſight of *Ceralbo* and the Land of *California*, ſpite of the ſtrong Currents met with in this Arm of the Sea, and which run with great Impetuoſity into the Pacific Ocean. However, the Wind ſhifting on a ſudden, they could not get a-ſhore till three Days after. They then coaſted along, Northweſt, and, after ſailing eight Leagues, arrived at laſt, at the Mouth of the famous Harbour *de la Paz* *. Geographers are very much divided in Opinion with Regard to the Situation of this Port. 'Tis placed, in our common Maps in the 24th Degree: Some particular Maps, fix it at the 27th; and others again in the 25th and 26th Degree. 'Tis placed, in Captain *de Lureville*'s Chart, in the 24th Degree; agreeing, in this Reſpect, with thoſe of *Janſonius*. Nevertheleſs, Father *Euſebius Francis Kino*, the Jeſuit, a famous Mathematician, who was in this Expedition, declares that the Mouth of this Harbour lies in 24 Degrees, 45 Minutes. This made us doubt whether this Port be really that call'd *de la Paz*; which Doubt is the more juſtly grounded, as the *Californians* who were met with in this Harbour, did not underſtand one Word of what the Jeſuits, on Board the Fleet, ſaid to them; though thoſe Words were taken from a Dictionary, which other Jeſuits had compiled at Port *de la Paz*, in the firſt Expeditions of the *Spaniards*. Add to this, that it was

* 'Tis ſo call'd in our Maps: In the Original 'tis *Notre Dame de la Paix*, i. e. Our Lady of Peace.

obſerved,

obſerved, in the firſt Voyages to *California*, that the Inhabitants of this Harbour uſed to come on Timber-Floats and Canoes, to meet all ſuch *Europeans* as arrived there, with the greateſt Demonſtrations of Friendſhip; whereas, on this Occaſion, not ſo much as one Float or Canoe appeared, nor was a ſingle *Californian* ſeen for ſeveral Days. Don *Iſidore de Atondo* the Admiral, who likewiſe, entertained the ſame Doubt, endeavoured to ſolve it, by ſuppoſing that the *Californians* called *Guaricures*, who, according to the firſt Relations, were engaged in War with thoſe of Port *de la Paz*, might have drove out the ancient Inhabitants, and ſeized upon their Country; becauſe the Marks we have that the Cape of St. *Luke* is at the Point of the Iſland of *Ceralbo*, ſhew that this Harbour is the ancient Port *de la Paz*. However this be, we ſhall give it that Name. We entered it the 30th of *March*, after performing a nine Days Devotion to St. *Joſeph*. The Bay is very large, and much like that of *Cales*. On the Morrow, we advanced five or ſix Leagues higher, and caſt Anchor. The Admiral, with his Captains, landed from two Boats, upon a very agreeable Spot covered with Palm-Trees, where they found a Spring of excellent Water. They did not meet with a ſingle Inhabitant in this Place; but imagined, by the Footſteps ſeen, that there were ſome Men thereabouts. The *Spaniards* did not advance farther this Day, but returned to the Coaſt, and lay there.

The Day following all the Men landed, when immediately a great Croſs was erected upon an Eminence, by Way of taking Poſſeſſion of the Country in the Name of God, and his Catholic Majeſty *. The *Spaniards* wanted to know whether ſome

* What Right the *Spaniards* had, to ſeize upon a Country in this Manner, and diſpoſſeſs the Natives of it, is above my Comprehenſion:

ſome *Californians* were not hid in theſe Woods, which are exceedingly thick, and cover the whole Mountain. For this Purpoſe they left a few Eatables, ſuch as *Indian* Corn, Biſcuit, *&c.* mixing ſome Beads among them. Being ſatisfied with this Diſcovery, they returned on Board their Ships.

The Third of *April*, the *Spaniards* landed again, when they found the ſeveral Things they had left, in the very ſame Place untouched. The Admiral, accompanied by a Captain and ſome Soldiers, went upon a Hill, whence he diſcovered only a wide-extended Lake; and afterwards return'd on Board his Ships. On *Sunday* after Maſs, they ſent out the Boats, upon a Diſcovery, through Straits above Three Leagues in Length. The Extremity of theſe Straits, according to Father *Kino*, is in 24 Degrees 10 Minutes. They ſpent the Evening in Fiſhing; and catch'd a large Quantity of Sea-Wolves, Soles, Thornbacks, and ſeveral other Fiſh

prehenſion: Much the ſame, as it would be for a Fellow to take away by Force, a Coat out of a Man's Shop, becauſe he is ſtronger. Some may perhaps ſay, that the Obedience the Jeſuits owe the Pope, gives a ſufficient Sanction to all Attempts of this kind. The Submiſſion required by them is thus ſtrongly deſcribed by our Countryman *Oldham*, in his Third Satyr upon the Jeſuits.

*Let it be held leſs heinous, leſs amiſs,*
*To break all God's Commands, than one of his* * : (* the Pope's)
*When his great Miſſions call, without Delay,*
*Without Reluctance readily obey.*

---

*Should he to* Bantam, *or* Japan *command,*
*Or fartheſt Bound of* Southern, *unknown Land;*
*Farther than Avarice its Vaſſals drives,*
*Thro' Rocks and Dangers; loſs of Blood and Lives;*
*Like great* Xavier's *be your Obedience ſhewn;*
*Outſtrip his Courage, Glory and Renown;*
*Whom neither yawning Gulphs of deep Deſpair,*
*Nor ſcorching Heats of burning Line could ſcare:*
*Whom Seas, nor Storms, nor Wrecks could make refrain*
*From propagating holy Faith and Gain.*

of

of a prodigious Size, which ſerved them for Proviſions three Days. Among theſe Fiſh ſome poiſonous Ones, which they knew, were found. On *Monday* they return'd to the Place where they firſt landed; and began to build a ſmall Fort there, with a Church, dedicating it to our Lady of *Guadaloupe*, as the Conqueſt of this Country was undertaken under her Protection. Theſe Precautions were not unneceſſary; for the Admiral, with ſome Captains, going upon an Eminence, diſcovered a vaſt Cloud of Smoke; this being the Signal employed by the *Californians* whenever they aſſemble, in order to make War. The Admiral judged it expedient to fortify himſelf, which was accordingly done with Trunks of Palm-Trees; they mixing theſe inſtead of Faſcines, with the Soldiers Boxes and Trunks; in order to fire upon the Natives, if they found it neceſſary *, and to ſecure themſelves from their Darts and Arrows. They mounted three Field-Pieces on the Fort, which was raiſed in Form of a Half-Moon; and after taking theſe ſeveral Precautions, they paſſed that Night without the leaſt Apprehenſions. The Soldiers going, on the Morrow, to grub up or clear a Hill, and fell Timber for the Fortifications, heard on a ſudden, a dreadful Cry made by the Natives, who were marching directly towards them. Immediately the Alarm was ſounded, and they all retired into the Fort. Scarce had we put ourſelves in a Poſture of Defence, when we ſaw about Thirty-five *Californians*, who were all well-made, agreeable Men, and completely armed with Bows, Arrows and Darts. They drew up in the Form of a Half-Moon; and ſeemed, by their Geſtures, to bid us quit their Country. The Admiral and the Captains declar'd, by Signs, that they were deſirous of Peace, and came to conclude an

* Excellent this! as tho' the *Spaniards* had a right to kill the Natives, in Caſe they oppoſed their ſettling among them.

Alliance

Alliance with them *. The *Spaniards* entreated them, by Signs, to lay down their Arms, obſerving that they would do the ſame; but the *Californians* could not be prevailed upon to comply.

In the mean Time, Father *Matthias Gogni*, and Father *Kino*, both Jeſuit-Miſſionaries, who were come in this Fleet, in order to convert the Natives, advanced towards them with Intrepidity, offering them Biſcuit, *Indian* Corn, Glaſs Beads, and ſeveral trifling Things, which are highly valued by theſe *Barbarians*. They did not care, at firſt, to take them from their Hands; but obſerved by Signs that they would accept them, provided they would lay them on the Ground. This being done, they took what was offered them; and after eating ſome of the Victuals with the greateſt Demonſtrations of Joy, they laid down their Arms; and took from the Hands of the Jeſuits, and thoſe of the other *Spaniards*, every Thing ſet before them. They ſwallowed down the Proviſions very greedily; and after rubbed their Stomach and Belly, with a very quick Motion, as an Indication of their Hunger. 'Tis not that they were in Want of Proviſions; they having Veniſon with which they regaled the *Spaniards*, and ſome Pieces of a certain Meat roaſted, which alſo is eat in *New-Spain*; but having travelled, (as was ſuppoſed) a great many Leagues that Day, they probably deſign'd to reſerve theſe Proviſions for their Return; or eat it by the ſide of a Spring, of which the *Spaniards* had taken Poſſeſſion. Theſe obſerv'd that the *Barbarians*, after eating a ſmall Portion of what was given them, went and carried the reſt up the Mountain; declaring at their Return, by Signs, that they would gladly accept of more. Poſſibly their Wives and Children were in

* How juſtly might ſome of the Fables of *Eſop*, (one of thoſe of the Wolf and Sheep for Inſtance) be applied on this Occaſion?

the

the adjacent Mountains; and they carried them Part of whatever was preſented to them by the *Spaniards*. Theſe *Californians* did not go away, that Day, till Evening: And though the *Spaniards* were perfectly well ſatisfied with their Behaviour, it yet was thought prudent for them to ſtand upon their Guard to; and beware of a People, with whoſe Temper and Fidelity they, as yet, were utterly unacquainted. The *Spaniards* ſpent the following Days in felling the Palm-Trees, and other large Trees, in order to ſtrengthen the Half-Moon.

On *Thurſday*, *April* 8, they caught a vaſt Number of Fiſh; but the Natives not appearing that Day, were ſuſpected to harbour ſome evil Deſign, and to be drawing Forces together, in order to come and attack us: Nevertheleſs on the Morrow, there came fourſcore and ten *Californians*, very different from the former, who gave us all the Teſtimonies poſſible of Friendſhip. We preſented them with an Image of the Crucifix, and that of our Lady of *Guadaloupe*. The Surprize they diſcover'd at the Sight of them, plainly ſhew'd that they had never ſeen any Thing of this kind before. They always went every Evening to lie upon the Mountain, and would return next Morning, they diſcovering the greateſt Familiarity and Freedom; mixing with the *Spaniards* without the leaſt Fear, and even with too great Liberty; they ſometimes filching Things of little Value with wonderful Dexterity. The Admiral perceiving this, thought it neceſſary to put a ſtop to their Thefts, by inſpiring them with Awe and Dread. The Method he uſed for this Purpoſe was as follows. He ordered a very thick Leathern Shield, to be nailed to the Bones of a Whale, found there by Accident. The *Barbarians* were then deſired, by Signs, to let fly their Arrows at the Shield, which ſome of the moſt vigorous among them did with the greateſt Dexterity;

Dexterity; however, their Arrows broke, and made very little Impreſſion on the Leather; a Circumſtance which ſurprized them greatly, their Arrows being ſo very ſharp, that they can ſtrike quite through all kinds of Beaſts. The Admiral afterwards aſked them by Signs, whether they were deſirous of ſeeing the Force and Power of the *Spaniſh* Arms; the *Californians* imagining, as they afterwards declared, that the Muſket was a ſort of Bow, and the Rammer the Arrow: But now Don *Iſidore*, in order to ſhew them the Force of the Muſket, order'd *Martin Veraſtigui* to diſcharge his againſt the Shield; when he retiring ſix Paces farther from the Shield than they had done, fired his Piece, and pierced not only the Leather of the Shield, but alſo the Bone of the Whale to which it was nailed. The *Barbarians*, being now in the greateſt Surprize, drew nearer in order to ſee the Hole made on this Occaſion; when aſking for a Bullet in hopes of performing the like, One was given them. A *Californian* then laid the Bullet at the End of a Dart, and blew it with all his Might; theſe People fancying that the Noiſe was owing to the forcible blowing away the Bullet; however, the Moment they let it go, it would fall at their Feet. They now were frighted, and diſcontinued their Pilferings; and if ever they happened to ſteal any little Thing, and were diſcovered, they would return it that Inſtant. They then were aſked by Signs, whether there were no Rivers in this Country? When one of them endeavoured to anſwer this queſtion thus. He took up a Dart, and pointing Weſtward, began to amble along; when, going once and a half round the Camp, he turned the Point of his Dart towards the Sun; thereby denoting, that there was a River, as far diſtant from thence, as might be travell'd, in the manner he had ambled, in the Time that the Sun

is

is going once and a half round: Whence we concluded, that there was a River, weſtward, diſtant a Day's Journey and a half from the Camp. The *Spaniards* afterwards took a Handful of Salt, and gave them ſome to taſte; aſking, at the ſame Time, if there was any among them. The *Californians* put ſome of it into their Mouths, and afterwards gave us to underſtand, by turning their Heads, that they had none. They next laid their Hands on their Cheeks, when, ſhutting their Eyes, they took Leave of the Company; denoting, by this Action, that they were going to ſleep.

The Jeſuits, whoſe only View in going on board this Fleet was to convert, if poſſible, the Natives, immediately began to ſtudy their Language. For this Purpoſe they took exact Notice of every Word they heard, and inſtantly wrote it down, in order to learn it by heart. Father *Kino*, who begins to underſtand that Tongue, affirms it is very clear; and aſſures us, that all the Letters of our Alphabet are employed in it. Theſe *Californians* are a tractable, kind People, and extremely jovial. They pronounce the *Spaniſh* very diſtinctly; and, at our firſt Arrival among them, their Children came and played as familiarly with ours, as if they had all been brought up together.

Seldom a Day paſſed but other *Californians* came to the Camp. The *Spaniards*, after having performed their *Eaſter*-devotions * with great Fervency, on *Holy Thurſday*, in the Church which they had raiſed with the Trunks of Trees and Boughs, ſaw forty new *Californians* advancing towards them. Being come up, they indulged them the kindeſt Reception, and gave them certain Trifles, in return for ſome Loads of Wood they brought. The *Barbarians* were ſo delighted with theſe Preſents,

* The Original is *ayant fait leurs pâques*, ſignifying, having received the Sacrament, preparatory to the Feaſt of *Eaſter*.

that all of them returned, next Day, with Wood loaded on their Shoulders.

Theſe *Californians* are exceedingly tractable. They liſten with Pleaſure to Inſtruction, join in Prayer with the Jeſuits, make the Sign of the Croſs; and repeat, very clearly and diſtinctly, the Prayers which are taught them; for tho' they don't underſtand theſe Prayers, nevertheleſs the Name of God *, mentioned in them, is capable of ſoftning their Hearts, and may produce the moſt happy Effect with regard to their Souls.

The Manner in which they expreſs every Thing by Geſtures, ſhews them to have good natural Parts. An old Man, who had had five Children, took this Method to inform the *Spaniards*, that he had buried one of them not many Days before. He dug a Grave, threw in a Log of Wood, and covered it with Earth; endeavouring to conſole himſelf, by this Action, for his Loſs. After this Manner theſe good People converſe with, and tell us many Particulars, which, for Brevity ſake, I omit. 'Tis not yet known whether they have any Huts. The Admiral having commanded a Corporal, with ſome Soldiers, to advance, for that Purpoſe, as far up the Country as poſſible; theſe Men, having marched about three Leagues, went upon a very high Eminence, and thence ſpied a large Lake, fine Plains, and thick Clouds of Smoke, at a great Diſtance; but did not perceive either Men or Huts.

The Air of this Iſland is very healthy and agreeable. We ſaw high Mountains, covered with Wood, and ſtocked with wild Fowl, Rabbits and Deer. The Soil ſeems very fit for Seeds of every Kind; the *Spaniards* having already ſowed *Indian* Corn,

* How idle is this! Though every Thing expreſſive of the Deity, ought, when underſtood, to work powerfully on the Minds of Men; yet what Effect can an empty Sound have on Perſons who are utterly ignorant of the Idea implied by it! This favours very much of the Cabaliſtical Doctrines.

Melons,

Melons, *&c.* which they brought with them. The Meadows and fine Paſture Grounds found in this Country, give us Reaſon to believe, that all Sorts of Animals may thrive in it. For this Purpoſe the Admiral ſent his Galley to fetch over ſome; and Advice has been brought, that ſhe was arrived at *Hiaqui*, where the ſeveral Cattle, which the Admiral deſired to be ſent, were put on board.

Some Soldiers, rambling at a conſiderable Diſtance from the Camp, came to a Cave, wherein lay a great Number of human Bones, whence they conjectured that the Natives bury their Dead there. They alſo found in it ſome Wrecks of Ships, which, probably, were part of thoſe belonging to Captain *Ortega*, who wascaſtaway in this Harbour in 1633 or 1634. They likewiſe found mineral Stones, and Pieces of Mother-of-pearl, with which, if the firſt Relations may be credited, this great Gulph abounds. But whatever Wonders are therein told concerning them, we have not yet found any; and the *Californians* ſeem to have never ſeen any ſuch Thing. Poſſibly they are to be met with only in the Iſlands, of which there are a multitude in this Streight, particularly to the North-weſt. The Soldiers likewiſe ſaw in the abovementioned Cave, ſome Bones of a Whale, of ſo prodigious a Size, that a ſingle Jaw-bone was five Ells broad. The Admiral waits impatiently for the Horſes which are to be ſent him from *Hiaqui*, in order to advance farther up into the Country; and to go on the other Side of the Harbour, as well as to the Bay of St. *Mary Magdalen*, twenty Leagues from the Port *de la Paz*.

The Length of this Iſland, from North-weſt to South-weſt, is 1700 Leagues, from Cape St. *Luke* to that of *Mendozino* *; and its Breadth, from Eaſt to North-weſt, is 500 Leagues, from Port Sir *Francis Drake*, to Cape *Mendozino*, according to

* 'Tis called *Mendocino* in *Moll*'s Maps.

the firſt Relations of this Country. When we have made a complete Diſcovery of it, we then ſhall be able to ſend you a more authentic Account.

Vol. VI. of the Original begins here. Father *le Gobien*'s Dedication of it, to the Jeſuits of *France*, is omitted here.

## *Father* MAUDUIT, *to Father* LE GOBIEN.

Carcovepondi, *a Town in the Kingdom of* Carnata, *in* India, Jan. 1. 1702.

*Reverend Father*,

IN my former Letters, I obſerved that our Superiors were reſolved to ſettle a new Miſſion in the Kingdom of *Carnata*, in the Neighbourhood, and after the Model of that of *Madura*, and had made Choice of me for that Purpoſe. As the Manners and Cuſtoms of theſe People are very extraordinary, and it is proper for a Miſſionary to acquaint himſelf with them, I thought it neceſſary for me to go and ſtudy them in *Madura*, under Father *Francis Lainez*, and Father *Joſeph Carvalho*; and accordingly laboured about ſix Months with them in that Miſſion. I afterwards went, at the Command of my Superiors, to *Cangivaron*, the Capital of the Kingdom of *Carnata*, and reſided there ſome time.

I am to obſerve that Catechiſts of a lower Caſte, cannot be employed in inſtructing ſuch *Indians* as are of a higher Caſte. The *Bramins* and *Shootres*, who are the principal and moſt extenſive Caſtes, have a much greater Averſion to the *Parias*, who are under them, than any Prince in *Europe* could entertain for the Dregs of the People. Theſe *Bramins* and *Shootres* would be diſhonoured in their native Place, and loſe all the Privileges of their Caſte, ſhould they liſten to the Inſtructions of a Perſon whom their Countrymen conſider as an abominable Wretch.

We

We therefore are obliged to appoint *Parias*-Catechiſts for the *Parias*, and *Bramin*-Catechiſts for the *Bramins*; a Circumſtance which gives us no little Trouble, it not being eaſy to procure ſuch, eſpecially of the latter. Nothing is more difficult than to convert the *Bramins*; for theſe being naturally haughty, and puffed up with Notions of their exalted Birth, and their Superiority over the reſt of the Caſtes, they thence are found leſs tractable, and more ſtrongly attached to the Superſtitions of their Country.

The 23d of laſt *March* an Eclipſe of the Moon happened. As the *Bramins* are the only Scholars and Divines among the *Indians*, and apply themſelves particularly to Aſtronomy, they alſo had foretold the Eclipſe in queſtion. Upon examining their Calculation, I found it was not quite accurate, for which Reaſon I drew a Scheme of that Eclipſe, wherein I ſpecified exactly the Time and Duration of it. I then ſent this Scheme to *Cangivaron* and the neighbouring Towns, and it was found juſt, the Eclipſe happening at the very Hour ſpecified by me, a Circumſtance which gave this People a very advantageous Idea of the Knowledge of the *Bramins* of the *North*, as we are called in this Country.

Nothing can be more abſurd than the manner in which the *Indians* account for Eclipſes. Every Time that the Shadow of the Earth conceals the Moon from us; or that the Moon prevents our ſeeing the Sun, which cauſe Eclipſes, as is generally known, the ſuperſtitious *Indians* fancy that a Dragon ſwallows theſe two Planets, and thereby takes them from our Sight. A yet more ridiculous Circumſtance is, that, to make the pretended Monſter diſgorge the mighty Morſels, they make a dreadful hurly-burly; and ſuch of their Women as are with Child ſhut themſelves up very aſſiduouſly, and dare not ſtir out, for fear leſt this terrible Dragon, after having

ſwallowed the Moon, ſhould do the like by their Children.

As ſome *Bramins* happening to viſit me about this Time, they ſpoke concerning the Eclipſe. I plainly demonſtrated to them, that the Particulars related of the Dragon's ſwallowing the Sun and Moon, during their Eclipſe, were all a Fiction, invented merely to impoſe on the People; and they readily agreed with me in Opinion. *Since you are ſo frank and ingenuous*, ſaid I, *give me Leave to obſerve, that as you have been hitherto miſtaken, with regard to the Cauſe of Eclipſes, you likewiſe may be in an Error, in imagining that* Bruma, Wiſtnou, *and* Routrem, *are Gods worthy of Adoration; ſince that theſe pretended Deities were only ſo many vicious, corrupt Men, who were ranked among the Gods, merely by the Flattery of their Fellow-creatures.* 'Tis no hard matter to refute a Sett of People who have no fixed Principles; but 'tis very difficult to prevail with them to renounce their Errors, and act conformably to known Truth. Whenever they are reproached with any Vice, or reproved for committing any wicked Action, they coldly anſwer, that it is writ ſo on their Head, and that it was impoſſible for them to act otherwiſe. If a Miſſionary ſeems ſurprized at ſuch an Aſſertion, and deſires to ſee the Place where this is writ, they ſhew him the various Sutures or Seams in their Skull, and pretend that they are the Characters of this myſterious Writing. In caſe he is urgent with them to decypher theſe Characters, and explain their Signification, they then confeſs themſelves quite in the dark as to that Matter. *But ſince you are not able to read this Writing*, would I ſometimes ſay to theſe obſtinate Idolaters, *what Man decyphers it to you? Who is that explains its Meaning? Beſides, as theſe pretended Characters are the ſame on the Heads of Mankind in general, whence comes it that Men*

*Men act so differently; and shew so great a Contrariety in their Views and Designs?*

The *Bramins* listned to me very calmly, and without seeming to regard the Contradictions they necessarily fell into, nor the ridiculous Consequences which they were obliged to own resulted from what they said. At last, finding the Attack grow still warmer, their only Refuge was to withdraw without saying a Word. This gives a tolerable Idea of the People of this Country, and shews that the Conversion of a *Bramin* is not so easy a Matter as might be imagined. Few Converts have been made here this Year.

As our Intention is to establish a lasting Mission, not only in the Kingdom of *Carnata*, whence this Letter is dated, but likewise in the other Kingdoms round us; it was judged necessary for me to acquire an exact Knowledge of this Country, in order for us to fix upon such Places, as may be most proper for settling Missions in them. For this Reason I was obliged to undertake a long Journey westward, whence I returned but two Months since; and of which you will receive a faithful Narrative, at the same Time with this Letter.

*I am*, &c.

MAUDUIT.

## *Relation of the Journey of Father* MAUDUIT, *a Jesuit, to the West of the Kingdom of* Carnata, *in* 1701.

THE third of *September*, 1701, I set out from *Caroovepondi*, where I usually reside, being but about two or three Leagues from *Cangivaron*, Capital of *Carnata*; and arrived pretty early that Day at *Ayenkolam*, formerly a considerable City,

but which now is only a large Town. A *Chriſtian* whom I had baptized there ſome Months before, received me in the kindeſt Manner, but I did not make any Stay with him. I proceeded forward, and went and lay in a large Pagod, dedicated to an Ape, whom the *Indians* worſhip as a Deity. As there are no Caravanſeras or Inns in all this Country, for Travellers to lodge in, they commonly paſs the Night in the *Heathen* Temples or Pagods. My Catechiſts and I placed ourſelves in the middle of the Pagod, where we offered up the uſual Prayers; and after proſtrating ourſelves ſeveral Times before the Image of the crucified Saviour, which I faſtened to one of the Pillars, we ſang, in the *Tamul* Language *, various ſpiritual Songs, that we might glorify God in a Place where he is ſo often diſhonoured. One of the *Bramins*, who has the Care of this Temple, vexed to ſee us contemn his Idols, and turn our Backs upon them, came and expreſſed his Indignation on than Account : † However, we, without regarding his Invectives, continued our ſpiritual Songs, till ſuch Time as it was neceſſary for us to take ſome Reſt. I ſpent the Night with great Diſcomfort to myſelf; the Heat of the Sun, whoſe Rays are almoſt perpendicular in the Day-time; and the bad Water I had been forced to drink, throwing me into a violent Fever. Notwithſtanding this I ſet out again next Day, and arrived at *Alcatil*, a large, and very populous City, but ill built and dirty, as are moſt of the Cities in *India*.

* So called from a Country of *Biſnagar*, on the Coaſt of *Cormandel*. The Miſſionaries there have formed a Language of the *Portugueze* and *Tamul* intermixed; but, in ſuch a Manner, that the *Portugueze* predominates in it. They alſo have introduced a great many *Tamul* Words, (into this new kind of Language) which are thought more expreſſive than the correſpondent ones in the *Portugueze*.

† Nothing could be more natural than this Anger of the *Bramin*.

'Twas

'Twas with Tears I beheld the ſad Remains of a diabolical Ceremony which the *Moors* * have endeavoured to aboliſh, ſince their being Maſters of the greateſt part of this Country. Not many Days before, a Woman, either out of the Love ſhe bore to her deceaſed Huſband, or from a Deſire of ſpreading her Name, had thrown herſelf on the funeral Pile, whilſt her Huſband was burning on it †, and in this manner had been conſum'd to Aſhes. There were ſtill ſeen the Necklaces, Bracelets, and other Ornaments of that unhappy Victim of Satan, hanging on the Boughs of the Trees, which ſtood round the Place where this ſad Ceremony was performed. A Mauſoleum had alſo been erected there, to perpetuate the Memory of ſo heroic an Action; theſe People ranking, among their Deities, ſuch of their Women as have the Courage to burn themſelves alive with their deceaſed Huſbands.

I lay, at *Alcatil*, in the Houſe of a *Bramin*, who daily worſhipped the Devil, under the Name and Figure of *Poolear*. Seeing this Idol ſtanding in the Room where I was to lie, I thought proper to throw it upon the Ground. On the Morrow the *Bramin* came, with Flowers and Water, to honour the

* The *Mohammedans* are ſo called in *India*.

† Moſt of the *Heathens* uſed to burn the dead Bodies, but the *Chriſtians* bury them. The *Indian* Women have burnt themſelves, from Time immemorial, with their Husbands. The firſt *Romans* did not uſe to burn, but bury the dead Bodies, as is obſerved by *Pliny*. Nevertheleſs, they afterwards burnt them, and yet *Numa*, according to *Plutarch*, was buried; he having expreſly forbid the burning of his Body, by his laſt Will. This Cuſtom of burning dead Bodies, practiſed by the *Greeks* and *Romans*, was abhorred by ſome Nations. According to *Herodotus*, the *Perſians* were averſe to it, from an Opinion that Fire was a God. The *Egyptians* likewiſe did not burn dead Bodies, Fire, according to them, being an Animal; and they thought it not fitting that dead Bodies ſhould be thrown to Beaſts, in order to be devoured by them. The Cuſtom among the *Romans*, of burning dead Bodies, ceas'd under the Empire of the *Antonines*.

God

God *Poolear* as uſual, and to offer up a Sacrifice to him; when ſeeing the Idol thrown down, and a Kind of Altar ſet up by me, he retired, and left me at full Liberty to perform the Ceremonies of our holy Religion; and indeed I was as little undiſturbed on this Occaſion, as if I had been in a *Chriſtian* City. This drew ſeveral Perſons to the Houſe, which gave me an Opportunity of ſpeaking to them concerning God; and of obſerving, how unhappy they were, in not being acquainted with the ſupreme Being, ſole Author of all Good. They liſtned attentively to me, but were not affected, not one of them then diſcovering the leaſt Deſire to turn *Chriſtian*. I had the Conſolation however to baptize a Child who was dying, and had been brought me to cure. I likewiſe left a Man and his Wife, of the Sect of the *Linganiſts*, in a very good Diſpoſition of Mind. After having inſtructed them, I told the Huſband that he muſt deliver up to me the Lingan which hung about his Neck. Upon hearing this he changed Countenance, his Eyes ſtared frightfully, and his Mouth continued half open; in a Word, he ſeemed quite another Man; but I being very urgent with him, he at laſt obeyed, and gave me his Lingan. This is a monſtrous and abominable Figure, which ſome of the Idolaters wear about their Necks, as an Indication of their Zeal and Devotion to a kind of *Priapus*, the moſt infamous of all their Deities. The *Linganiſt*'s Wife ſhewed much more Fervency than her Huſband; ſhe herſelf tearing from her own Neck, and from her Son's Arms, certain ſuperſtitious Writings which had been faſtned to them. I baptized the Child.

Before I left *Alcatil*, I went and viſited a famous *Linganiſt* Doctor, who had gained great Reputation in the whole Country; and found him reading a Book where Mention is made of the Lord of Heaven and Earth. After the uſual Civilities, he aſked me, whether

whether the Law of that ſovereign Lord was not the true Religion. I anſwered, that it certainly muſt be ſo, and that others were falſe. I added, that it would be unpardonable in him not to embrace, and obey its Precepts. He then ſpoke very favourably of the *Chriſtian* Religion, and even ſhewed me ſome Books upon that Subject. I told him, that my only Deſire was to inſtruct all Nations concerning the ſupreme Being he had mentioned; and therefore beſought him to aid me in my holy Endeavours. *'Twould be loſt Labour*, replied the Doctor; *the* Indians *have not Capacity enough for theſe exalted Matters, and will never be able to raiſe their Minds ſo high.... Tho' the infinite Perfections* (ſaid I) *of this ſupreme Being are incomprehenſible to Man; there yet is not one among them but may know him, ſo far as is neceſſary to Salvation. 'Tis, in ſome Meaſure, with God as with the Ocean; tho' our Eye cannot ſee over the whole Extent of it, and we can never fathom its Depths; we yet know ſo much as gives us an Opportunity of undertaking very long Voyages, and reaching the deſired Port.* The Simile pleaſed him, but yet I could not prevail with him to turn *Chriſtian*. The Morals of this Doctor were too corrupt; and the ponderous Lingan he wore about his Neck, was as the Seal of his Reprobation *.

I would gladly have converted the *Bramin* who had received me ſo kindly in his Habitation, and ſeemed to liſten with Pleaſure to my Inſtructions;

* This *Bramin* was not ſo ingenuous as ſome *Heathens*, who were converſing with a *Daniſh* Miſſionary. *My Diſcourſe* (ſays the laſt mentioned) *had this good Effect upon them, that they freely confeſſed I was faithful in my Allegations; and that they were convinced, 'twas their Duty to lead better Lives than they do. But God* (ſaid they) *has made us as we are, ſurrounded with the inticing Allurements of this World; and hurried with the Cares and Buſineſs of this Life, ſo that we really forget the Affairs of the other World, which are purely Spiritual. See thirty-four Conferences between the* Daniſh *Miſſionaries*, p. 245.

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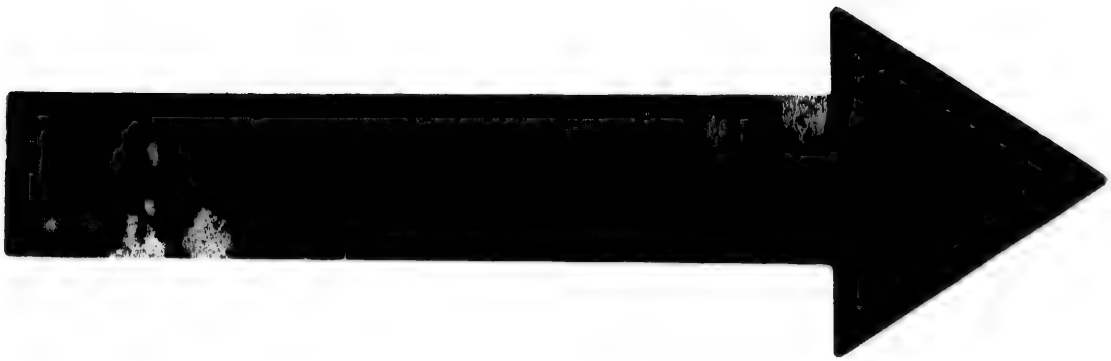

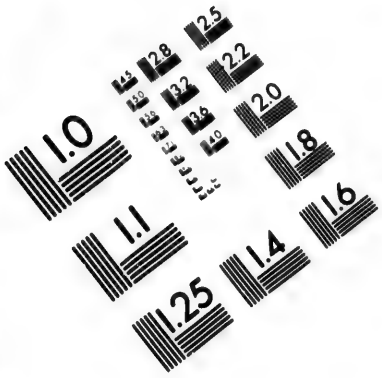


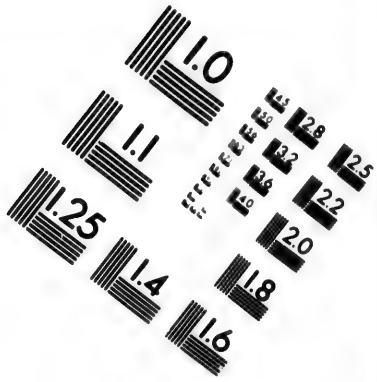


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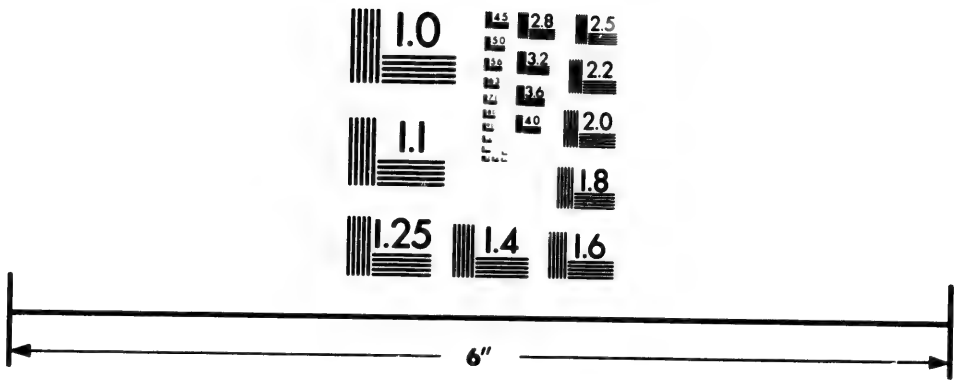


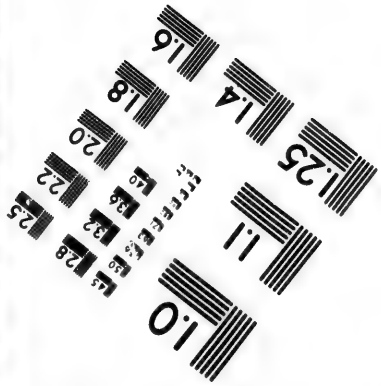


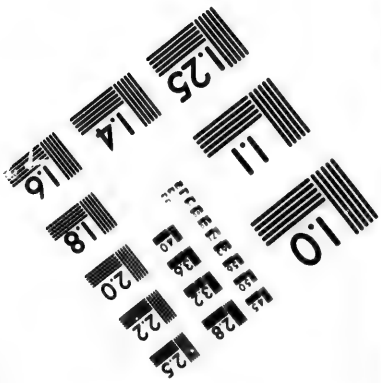


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but he had three Wives whom he tenderly loved and the Paſſion he entertained for them, would not permit him to follow the Light held out by me. *Polygamy* has ever been one of the greateſt Obſtacles, in the Eaſt, to the Converſion of the Idolaters.

I left one of my Catechiſts in *Alcatil*, to inſtruct ſuch Catechumens as I had made there, and reſolved to purſue my Journey ſtill weſtward; but met with great Obſtacles on this Occaſion. I heard that the *Moors* and *Maraſts* *, were engaged in a cruel War in this Quarter; and that all the Ways were ſtopt. *I'll then go northward*, ſays I, immediately to thoſe who (I thought) endeavoured to frighten me; *and after having travelled towards that Point, for ſome Time, will turn to the South-weſt.* They aſſured me, that I ſhould meet with no leſs Impediments in thoſe Parts, on Account of the Revolt of the *Paleagarens*, who are petty Princes tributary to the *Moors*. I plainly perceived, by their manner of ſpeaking, that their only View was to ſtop my Journey, and prevent my going farther up into the Country. Regardleſs therefore of whatever they now ſaid, I implored the Aſſiſtance of Heaven, and ſet out for *Veloor*, to the Weſt of *Alcatil*.

I entred this great City, accompanied with my Catechiſts, ſome of whom were *Bramins*, at one of whoſe Houſes I lodged, which gained me no little Eſteem, and made the Natives conſider me as a Sanias, of great Authority. This being talked of in the City, the *Dura* †, or Governor, attended by a conſiderable number of Perſons of Diſtinction, came and paid me a Viſit. I ſoon turned the Diſcourſe to the ſovereign Lord of all Things, and his wonderful Perfections; on which Occaſion the *Dura* liſtned to

* Theſe are Subjects of the famous *Sevagi*, who, in the laſt Age, made himſelf ſo formidable in *India*.

† *Durey*, in *French*.

me with Pleaſure, and ſeemed, from his Converſation, not to be far from the Kingdom of God. The Fortreſs of *Veloor* is one of the moſt conſiderable in the whole Country. The Officers of this important Poſt were then at Variance with the chief *Bramins* of the City. The Governor aſked me, whether they would not be ſoon reconciled. I anſwered, that it was abſolutely neceſſary they ſhould be Friends, and that as ſpeedily as poſſible, ſince the *Moors* (as I obſerved) who ſurrounded them, took all the Advantages poſſible of their Feuds; that ſeveral *Maraſts* were already gone over to them; and that they might naturally expect a greater number would ſoon follow their Example. The Governor, being well ſatisfied with my Anſwer, diſmiſſed me, after ſaying a thouſand civil Things, and aſſuring me I might depend upon his Protection. The *Bramins*, reflecting on the Advice I had ventured to give them, made an Alliance with the Officers of the Fortreſs, upon which an inviolable Friendſhip was promiſed on each Side. I did not fail to compliment the Governor upon it; and he was ſo well pleaſed with my Conduct, that he gave me a Houſe, of which he himſelf put me in Poſſeſſion; aſſuring me, at the ſame Time, that I ſhould ſtill find a greater Friend in him. Some Days after he ſent for me, to aſk my Opinion about the Diſtemper with which his Lady had been lately afflicted. Accordingly I viſited her; and took that Opportunity to ſpeak to her concerning Heaven, and the Neceſſity every Perſon is under of endeavouring to ſave his Soul. She liſtened attentively to my Diſcourſe; and I left her, ſeemingly well inclined with regard to the *Chriſtian* Religion.

As the *Moors* infeſted all the Country, and frequently made Incurſions to the very Gates of *Veloor*, nothing was talked of but War; and the People were entirely employed in making Preparations to defend

defend themſelves and repulſe the Enemy; and therefore I imagined it would be to no Purpoſe to endeavour to ſettle in that great City. For this Reaſon I only baptized twelve or fifteen *Parias*, and afterwards proceeded in my Journey weſtward.

The Face of the Country is beautiful, and ſeemed very populous; but was much more ſo before the *Moors* had uſurped it. Tho' their Troops were ſpread up and down, they yet did me no Injury. I ſaw, in my Way, ſeveral little Towns; and, among the reſt, *Palicond*, the Situation of which is delightful. The *Rajas Putres*, or Lords of thoſe Cities, received me with the utmoſt Kindneſs and Civility. The Princes in queſtion, who are of a very illuſtrious Caſte, came from the North, and ſettling in theſe Parts, maintain themſelves by the Protection of the *Moors*, whoſe Intereſt they eſpouſe. I have often converſed with theſe *Rajas*, and always met with the kindeſt Treatment from them; and they even went ſo far as to declare, that they ſhould be glad if ſome Miſſionary would ſettle in their Territories.

I afterwards went through a little Town called *Kuriyetam*, and took up my Quarters at a Tradeſman's Houſe. I there performed all the Exercifes of our holy Religion, and preached Chriſt Jeſus to his Family, which was very numerous; as well as to many other Perſons who had never heard of our Saviour. The Tradeſman ſtruck with my Exhortations, brought me, with his own Hands, ſome Flowers and Sanbrani, (a kind of Incenſe,) in order that I might offer it to the true God. I ſhould have been overjoyed had this *Heathen* made an Offering of his Perſon; but the Time for it was not come *.

Two

* In the *thirty-four Conferences between the* Daniſh *Miſſionaries*, &c. pag. 341, is a Letter from a *Heathen* to one of theſe Miſ-

Two Days after I arrived at *Erudurgam*. This is a City, ſituated near the long Ridge of Mountains, which almoſt divides from one Extremity to the other, the great Peninſula of *India*, on this Side of the *Ganges* *. I was ſtopt at the Gate of this City; and that, becauſe the famous *Ram-Raja*, who has atchieved ſuch mighty Conqueſts in *India*, uſed formerly to ſeize upon ſeveral Towns and Fortreſſes by Surprize, diſguiſed in the Habit of a *Sanias*, which I myſelf then wore. I told the Officers, that my only Views in coming to *Erudurgam*, was to preach the true God there; and to remove the Miſts of Ignorance, which clouded the Minds of that Peop'e, with regard to their Salvation. My Anſwer ſatisfied them, for which Rea-

Miſſionaries, wherein the former gives the Reaſons why the *Indians* reject the *Chriſtian* Religion. "You are much aſtoniſhed, ſays the *Heathen* in his Letter,) "at our Infidelity. But give "us Leave to tell you, that you have not ſufficiently proved our "Law to be falſe and altogether erroneous; nor ſo clearly and "evidently proved the Truth of your own, that we ſhould in-"conſiderately change the Religion of our Fathers, for that of "Foreigners and Sojourners in our Land: For I would have "you know, that as the *Chriſtians* and *Mohammedans* derive "their Laws from God, ſo do we: For certainly, you can't "imagine, that we hammered and forged a Religion to our-"ſelves, more than you. The *Mohammedan* will have his Re-"ligion to be abſolutely the beſt; the *Chriſtians* condemn all "but themſelves; and we *Malabarians* think our Religion to "be the beſt for us; and queſtion not but that the *Chriſtians* "may be ſaved, if they lead Lives conformable to the Precepts "of their Religion. Which is the beſt Religion, is a difficult "Task to know; for even among ourſelves we have many dif-"ferent Opinions; ſome affirming, that *Iſuren* is the ſupreme "God, others ſtand up for *Wiſchtnu*; and there are as many "learned Men who plead for the God *Tſchiwens*; and I think "'tis Prudence not to trouble myſelf with the Truth or Falſity "of your Religion, 'till I firſt know which is the trueſt of the "many Opinions relating to Religion, that we entertain here "among ourſelves." Would it have been poſſible for an *European*, who had gone through a regular Courſe of Education, to have anſwered more pertinently?

* This muſt be the Mountain *Gate* or *Balligate*.

ſon they at laſt let me in, after having made me wait a conſiderable Time at the Gate. That very Evening I was viſited by a *Mohammedan* Doctor, and ſome idolatrous *Bramins*. The former appeared to be a Perſon of Learning and Capacity, and aſked me ſeveral judicious Queſtions. He ſpoke the *Tamul* Language with great Fluency and Elegance; a Circumſtance that no-wiſe ſurprized me, when I found that he was a Native of the Kingdom of *Tanjaor*. His whole Behaviour ſpoke him a worthy Man; I would gladly have won him over to our Religion; but I ſtaid only one Day in that Place; and this Doctor was a *Mohammedan*, that is, a Perſon ſtill more remote from the Kingdom of Heaven than the *Heathens* themſelves.

I now met with great Difficulties in travelling; I being obliged to wander over Mountains which were almoſt inacceſſible; inſomuch that the Catechiſts whom I had ſent that Way, had been intimidated more than once at the Sight of them. They told me, that the Princes who live on the other Side of thoſe Mountains, were at War; and conſequently that it would be highly imprudent for me to venture, in ſo dangerous a Seaſon, travelling into an unknown Country. The *Indians* are naturally fearful, and ſcared almoſt at their own Shadow. Nevertheleſs, being regardleſs of all they could ſay, I ſet out for *Peddu-nayaken, durgam.* Tho' 'tis but half a Day's Journey from *Erudurgam* to this City, we yet ſpent two Days in croſſing dreadful Woods and Mountains, without knowing whither we were going, we having quite loſt our Way. Beſides our ſuffering greatly by Hunger and Wearineſs, we were terrified at the Howling of the Tygers, and other fierce Beaſts which infeſt theſe Mountains. In this Extremity we fell to Prayers, and had Recourſe to the bleſſed Virgin, who ſeemed to hear us; for, an Inſtant after, we ſtruck into a Way which

which led us to the right Road; and even met with Perſons who were ſo humane as to conduct us to the neighbouring Village.

After taking a little Reſt, we at laſt croſſed the high Mountains, of which we had been told ſuch terrible Things; and went thro' a large Town, without ſeeing one Soul in it; all the Inhabitants having abandon'd it, for fear of the *Moors* who over-ran the Country. At laſt, after undergoing many Fatigues, we arrived at *Peddu-nayaken-durgam*, a little Town, but at that Time very populous, occaſioned by the great Number of People who flocked to it from the adjacent Parts; ſo that we could meet with no other Lodging than a poor Hut. Here we paſt the Night very diſagreeably; and, next Morning, I went to the Fortreſs, to pay my Compliments to the Prince. I was ſtopt at the Door; and could not be admitted to Audience, till after having been queſtioned by ſome *Bramins*, who aſked me a Variety of Particulars; and at laſt conducted me thro' many Windings, to the Apartment of the *Paleagaren*. He ſeem'd a good ſort of a Man, aud gave me a kind Reception; upon which I preſented him with ſome Fruits of the Country, and a little Piece of Jett*, which is highly valued by the *Indians*. The Prince was ſeated; and before him was a kind of little Sofa, which he deſired me to ſit down upon. Imagining it would not be polite for me to be ſeated higher than the Prince, I ſpread my Tyger's Skin upon the Ground, as is the Cuſtom of the Country; and then ſeating myſelf, I inform'd him of the Occaſion of my coming, in theſe or the like Words. "The only Motive, Sir, "(ſays I) of my leaving my Native Country, and "of coming hither (with infinite Fatigue) is to draw "your Subjects out of the Darkneſs in which

* The Foſſil ſo call'd.

" they have ſo long been involved, by their wor-
" ſhipping falſe Deities, which are the Works of
" Man. There is one only Sovereign Lord of all
" Things, who created Heaven and Earth. 'Tis
" this ſupreme Maſter of the Univerſe whom all
" Men ought to know and obey. They muſt fol-
" low his Law, in Caſe they deſire to be eternally
" happy; and 'tis in this holy Law that I am come
" to inſtruct your Subjects. In Caſe they learn its
" Precepts, and adhere faithfully to them, all
" Feuds and Diviſions will immediately ceaſe, and
" Injuſtice and Cruelty will no longer prevail; on
" the contrary, they will guide themſelves entirely
" by a Spirit of Charity, Piety, Juſtice, and the
" reſt of the Virtues. Faithful to the Monarch
" who governs them, they will perform the ſeve-
" ral Duties they owe their Sovereign Lord, and
" by that Means attain ſupreme Felicity." After explaining to him the chief Attributes of God, and inſpiring him with a very advantageous Idea of the *Chriſtian* Morality, I implor'd his Protection. This he promiſed me very graciouſly; and thereupon order'd a Place to be ſought for, where I might be accommodated with a convenient Lodging; commanding at the ſame Time one of his Officers to give me, as well as my Companions, the requiſite Refreſhments for that Day.

On the other ſide of the Mountains abovementioned, the only Language uſed throughout the whole Country is the *Talank* or *Canareen*. I nevertheleſs found, near this City, a great Town crouded with *Tamulers*, who had retir'd thither to ſecure themſelves from the Cruelty of the *Moors*. I now was viſited by ſeveral *Bramenati*, or Wives of the *Bramins*. They aſked me various Queſtions, and among others, whether their Huſbands, who were gone long Journies, would be ſucceſsful, and return ſoon to their Native Country. I declared, that

that I came not to impoſe upon them, as their falſe Doctors did daily, who miſled them by Fictions, which they publiſhed with the utmoſt Pride and Oſtentation; but that my Deſign was to ſhew them the way to Heaven; and point out the Methods neceſſary for their obtaining it, and at the ſame Time ſuch Poſſeſſions as were eternal. They liſtned to me attentively; and then ſaluted me with great Civility, as they had done before, after which they withdrew, but without giving me the leaſt hopes of their ever becoming Converts. Several Perſons of leſs Quality, were afterwards urgent with me to inſtruct them; and theſe were conſequently more tractable. Hence I was prompted to leave one of my Catechiſts, to diſpoſe and prepare them for Baptiſm; and I myſelf promiſed to paſs through their City at my Return.

I afterwards went to *Bairepalli*, where I found only one Man; all the Inhabitants having abandoned the Town for fear of the *Moors*. The next Day I travelled to *Tailur*, a little City belonging to another *Paleagaren*. It has a pretty good Fortreſs, where I ſaid Maſs, and met with the Maſter of a Family who liſten'd attentively to me, and tho' a *Linganiſt*, ſeem'd earneſtly deſirous of working out his Salvation. I afterwards paſs'd by *Sapoor*, a ſmall Day's Journey from *Tailur*. *Sapoor* was formerly a very populous City, but is now merely a Village, where a great Number of *Tamulers*, who retir'd thither ſome Years ſince, liſtned to me with Pleaſure, and promiſed to make uſe of the Methods I pointed out to them, in order to get inſtructed in the *Chriſtian* Religion.

The ſame Day I arrived at *Coralam*, which the *Moors* have poſſeſs'd ſome Time. *Coralam* was one of the moſt conſiderable Cities in *India*; and though its Magnificence and Splendor are very much leſſen'd, 'tis ſtill very large and populous.

'Twas with great Difficulty I got into it, and it was ſtill harder for me to find a Place to lodge in. The Perſons with whom I reſided, liſtned to me with Pleaſure, when I talk'd to them of God; eſpecially the Women, who ſaid, that they would turn *Chriſtians*, provided their Huſbands would change alſo; it being the Cuſtom in theſe Countries, for the Wives to profeſs the ſame Religion as their Huſbands. For this Reaſon, a Miſſionary's firſt Care is to win over the Maſters of Families; for theſe will make a greater Progreſs, in a ſhort Time, towards converting the Perſons under them, than the moſt fervent Catechiſts could do *.

I

* According to the Account given by the *Daniſh* Miſſionaries, the *Chriſtian* Religion is taught, by ſome of the *Romaniſts*, in a very careleſs and imperfect manner, to the *Indians* in this Part of the World. 'The *Portugueze* Miſſionaries, in the Space of 'about two hundred Years, brought over to the *Romiſh* Perſua-'ſion almoſt all the Maritime Towns; but now this ſeems to be 'in a declining State; for few of the Miſſionaries learn the *In-'dian* Languages, ſo as to be able to teach the *Heathens*; but 'content themſelves with reading the Maſs in the *Latin* Tongue, 'and truſt the Natives with the important Office of Preaching. 'But theſe are no Way qualified for ſo high an Employment, 'they knowing nothing elſe but to repeat the Ten Command-'ments, the Lord's Prayer, and *Ave Maria*, and to ſign them-'ſelves with the Sign of the Croſs. Upon certain Feſtivals the '*Portugueze* Fathers preach in their own Language, and that 'but very ſeldom. There is no diſciplinary Inſtitution obſerv'd 'among theſe *Chriſtians*; ſo that they are more ſcandalouſly 'corrupted in their Manners than the *Heathens* themſelves; 'and they ſymbolize with them in moſt of their Ceremonies; 'and there is little or no Difference between a *Portugueze* Church 'and a *Heathen* Pagod, with Regard to all outward Rites and 'Ceremonies, and the idolatrous Worſhip of Images. 'Tis rea-'ſonable to believe, that the firſt Miſſionaries were heartily zea-'lous in perſuading their new Converts of the Neceſſity of their 'living holy and pious Lives, worthy of the Goſpel of Chriſt; 'but ſince the *Portugueze* Empire in theſe Countries has been 'deſtroy'd by the *Dutch*, the *Roman Catholic Chriſtians* have 'but a mere Form of Godlineſs, without the Power thereof.' *Thirty-four Conferences with the* Daniſh *Miſſionaries*, &c. *page* 348.

I had many long Conferences with a *Bramin*, who aſk'd me ſeveral Queſtions, and ſpoke a multitude of Things concerning the God *Bruma*. I demonſtrated to him, the great Extravagance and Ridiculouſneſs of the Ideas which he entertain'd concerning the Deity. One Time he declared that *Bruma* had a Body, and another Time that he had none. " If *Bruma* (ſays I) has a Body, how is it " poſſible for him to be preſent in all Places? And " if he has none, how can you affirm that the " *Bramins* ſprung from his Forehead, Kings from " his Shoulders, and the reſt of the Caſtes from " the other Parts of his Body * "? This Objection puzzled

348, 349. Here we find the *Proteſtant* Miſſionaries reproaching the *Romiſh* Ones with their Remiſſneſs, in inculcating the Goſpel. It does not appear, from the *Daniſh* Letter, whence the above Particulars are extracted, that the *Dutch* are any way ſolicitous to propagate the *Chriſtian* Faith in their Colonies, the Letter-Writer in queſtion obſerving, *page* 347. ' That, all the ' Churches ſuper-intended formerly in theſe Countries by the ' *Portugueze* Miſſionaries, were brought over to the *Dutch* Diſci- ' pline in the ſeveral Plantations, taken from the *Portugueze* by ' the *Dutch*. But in theſe Countries they have undertaken nothing ' in Favour of the *Chriſtian* Religion, though they have many ' converted *Indians*, whereof ſome are Slaves.' The *Romiſh* Miſſionaries muſt neceſſarily have one troubleſome Task, from which moſt of the *Proteſtant* Ones are exempt, I mean their teaching the Natives the Church-Service in *Latin*, which conſequently is perplexing them with Prayers in a Language different from that in which they converſe with thoſe *Indians*. What a motley Piece of Work is this!

* In the firſt Conference of the *Daniſh* Miſſionaries, *pag.* 2, and 3, a *Bramin* does not employ quite ſuch wild Aſſertions. ' We allow, (ſays the *Bramin*) but one primary and ſovereign ' Being, the Source and Fountain of all created Derivations, ' and the Principle of all other inferior diminutive Beings; and ' conſtantly profeſs the great Triad of Deities, *Iſuren*, *Wiſchtnu* ' and *Biruma*, acknowledge him for their ſovereign Lord and ' Maſter, as the great Number of other Gods act under the Di- ' rection of the three forementioned Gods, *Iſuren*, *Wiſchtnu* and ' *Biruma*: And this is the true Reaſon why our ſacred Books make ' frequent mention of a Plurality of Gods; tho' really and in

 ' Truth,

puzzled him, and oblig'd him to leave me; but he promiſed to return, which he accordingly did with a *Moor*. The *Moor* who was a great Traveller, and had liv'd Three Years in *Goa*, fix'd his Eyes upon me; when raiſing his Voice, he cried aloud that I was a *Pranguis* †. Theſe Words were as a Thunderbolt; I being perſuaded that this ſingle Suſpicion would ruin all my Projects; and accordingly I was not miſtaken.

One of the chief Men of the City had offered, ſome Days before, to build me a Houſe, where I ſhould be at full Liberty to perform the various Exerciſes of our holy Religion, and ſeveral Perſons had promis'd to be inſtructed in it; but the Moment they heard what the *Moor* had ſaid, the Notion of my being a *Pranguis* made ſo ſtrong an Impreſſion on their Minds, that they chang'd their Behaviour towards me in an Inſtant. However, they ſtill continued to treat me honourably, but ſent Word that it was not yet a proper Seaſon for making a Settlement; that there would ſoon be a

' Truth, they are all of them but Vicegerents, and Lieutenants ' ſuper-intending the Works of Creation, and the Actions of ' Men in their reſpective different Capacities, under the high ' Command of the prime Cauſe; whom we, in and through ' them, revere and worſhip: And our Adorations thus perform- ' ed, according to his own Preſcriptions, are as acceptable to the ' ſupreme Being, as if immediately directed to himſelf.' And *pag.* 7. ' God hath created both Good and Evil. Vice and ' Virtue, Happineſs and Miſery, owe all the Being they have ' to the prime Cauſe, without whoſe Will, nothing can exiſt ' or have a Being in this World. For if ſome Men are virtu- ' ous and holy, and others vicious and wicked, all this is but ' the Effect of the Will of God: And if we *Malabarians* are ' miſtaken in point of Religion, 'tis the Will of God we ſhould ' thus err.' Here it appears, that the *Malabarians* have ſome true Idea of the Divine Being, though intermix'd with many Errors, at the ſame Time that they are Fataliſts.

† That is, an infamous Wretch, ſuch as the *Indians* take the *Europeans* to be. I believe the Word *Pranguis*, is from *Francus*, an *European*, by which Name the *Turks* call the *Weſtern Europeans*.

new Governor; that it would be neceſſary to wait till he was choſen, and know his Opinion with regard to the Matter, and that this could not be done till ſome Months after. I ſoon diſcover'd, that all they ſaid to me was only a decent way of diſengaging themſelves from their Promiſe, merely to get rid of me. How deſirous ſoever I was to begin a Settlement in *Coralam*, where the Goſpel-Labourers might meet with ſufficient Employment; I yet concluded it would not be proper to continue any longer in a Place, where the Suſpicion of my being a *Pranguis*, might be attended with ill Conſequences with regard to our Deſigns; and therefore I reſolved to leave it immediately. I then found myſelf in the Center, as it were, of the inland Countries, that is, at an equal Diſtance between the Coaſts of *Cormandel* and *Malabar*. I would gladly have continued my Journey *Weſtward*; but the fear I was in of being known for a *Pranguis*, and the rainy Seaſons drawing near, I, for that Reaſon, reſolved to travel *Northward*, in order to meet, at ſome *Paleagaren*'s, what I could never hope to find among the *Moors* *.

Accordingly I left *Coralam*; and the next Day, ſtopt at *Sonnakallu*, a Place ſurrounded with Mountains, which ſerve as a Defence to it. Here I had no Opportunity of ſeeing the *Paleagaren*, he having a Defluxion in his Eyes; but I paid my Compliment to his firſt Miniſter, who gave me an honourable Reception. I diſcours'd concerning our holy Religion to ſeveral Perſons, who ſeem'd affected with what I ſaid; they deſiring me to ſend ſome Perſon to inſtruct them.

From thence I came to *Ramaſa-mutteram*, a pretty conſiderable City; but before we entered it, my

* Theſe *Moors* or *Mohammedans* have generally more Knowledge than the *Heathens*, for which Reaſon the Miſſionaries can ſooner convert the latter.

Companions and I halted, in order to reſt ourſelves a little. We were no ſooner ſeated, when a good Woman (a Widow) came up to us, to know who we were, and to enquire into our Deſigns. We inform'd her what they were; and ſaid that we were Servants to the Sovereign Lord of the Univerſe; that we came to bring the Inhabitants of that City acquainted with him; and to ſhew them the Way to Heaven, from which (we obſerv'd) they were very remote. I added, that if any Perſon would be ſo kind, as to aſſiſt us in building a Temple to the Sovereign Lord in that Place, I would make ſome ſtay in it; and afterwards leave certain of my Diſciples there, to teach ſuch as were deſirous of being inſtructed in our Religion. The Widow was pleaſed with the Propoſal, and immediately offered me a ſmall Houſe belonging to her, but ſtanding out of the City. I obſerv'd, that if we liv'd in the City, we ſhould diſcharge our ſeveral Duties with greater Convenience to ourſelves, and more to the Advantage of the Inhabitants. She replied, that I was in the right; that ſhe herſelf would be at the Expence of the Building; and that, a few Months from thence, I need but ſend ſome of my People to her, to complete the Affair. I thank'd the Widow for her Good-will, and promis'd to let her hear from me.

I afterwards travell'd to *Punganoor*, which, tho' a large and very populous City, and the Capital of the Country, is yet dirty and ill-built. On the Morrow I went to the *Alvadar*, who is the Prime Miniſter, and, as it were Maſter of the Kingdom; the Monarch being but young, and ſeldom ſtirring out of the Fortreſs, wherein he reſides with the Queen his Mother. The *Alvadar*, who was ſurrounded with a great Number of *Bramins*, receiv'd me very graciouſly. I deſir'd him to preſent me to the King, but he anſwer'd, that this was not

a

a proper Time; and that I could not have an Opportunity of ſeeing him, till the Feſtival, then ſolemnizing with great Pomp, was ended. This forc'd me to make a longer ſtay in *Punganoor* than I ſhould otherwiſe have done. I preach'd Chriſt in the middle of that great City; and the Inhabitants attended to me; but as moſt of them were *Linganiſts*, they were little affected with my Diſcourſes. I converted only one Woman, with her four Children; together with a young Man of a happy Diſpoſition, in the Service of a Nobleman, a *Moor*. This Youth reſolved to leave his Maſter, and retire to his Native Country, there to profeſs the *Chriſtian* Religion.

When I had been about a Fortnight in *Punganoor*, the *Alvadar* ſent me Word, that Leave was granted me to raiſe a Church to the true God, upon any Spot I might chuſe for that Purpoſe. I wanted to be admitted to the young King and his Mother, in hopes of winning over that Princeſs, of whom the greateſt Character had been given me, to Chriſt; but in ſpite of all my Endeavours I was not permitted to ſee them. A *Tamuler*, a Man of good Senſe, aſſured me, that the Reaſon of my being refuſed on that Occaſion, was the *Alvadar*'s fearing I ſhould cenſure the King about the *Lingan*, which he had wore many Years round his Neck; but I am perſuaded that could I have been able to make ſome Preſents to the Monarch, and the Queen his Mother, I ſhould eaſily have procur'd the wiſh'd-for Audience.

Before I left this great City, I baptiz'd Three Children of the Woman above-mentioned. With regard to the Woman herſelf, as ſhe had long wore the *Lingan*, I thought it neceſſary to make her go through a longer Probation, as likewiſe her eldeſt Son, whom I took into my Service, in hopes of one Day making him an excellent Catechiſt; for, beſides that already he was Maſter of ſeveral Lan-

guages, he could read and write the *Tamul* Tongue with great Accuracy. As I was preparing to baptize theſe Three *Catechumens*, ten or twelve *Tamulers* entered the Room, where the Ceremony was to be perform'd. Their Air and manner ſurpriz'd me, each of them holding in his Hand, one of the Inſtruments uſed in Building. Imagining they were ſent in order to raiſe an Edifice to the true God, I enquir'd whether they really came for that Purpoſe. "We would gladly contribute to it," replied theſe honeſt People, "and ſhould be delighted to ſhare "in ſo holy a Work; but all we can offer you is "our Hands, and are extremely ſorry we have no-"thing elſe to offer." I thank'd them for their pious Intention, and deſir'd them to indulge it me on another Occaſion. They were preſent at the Baptiſm of the Three *Catechumens*, at which they ſeem'd greatly edified; ſo that they entreated me to leave one of my Catechiſts to inſtruct them, which I did with Pleaſure.

My Deſign, at my leaving *Punganoor*, was to go to *Terapadi*. This is a famous Pagod, towards the North, whither the *Heathens* go in Pilgrimage from all Parts of *India*, and carry conſiderable Preſents; but I reflected that among the multitude of People who go thither on that Occaſion, I might happen to meet with ſome Perſon who would declare me to be a *Pranguis*, and thereby entirely deſtroy the Work of God, for which Reaſon I reſolved to return to *Tailur*. But this could not be done without great Difficulty, I being oblig'd to fetch a long Compaſs about, to avoid the *Moors*, who laid waſte all the Country. After travelling a conſiderable Time, I ſtopp'd at a Pon[d], in order to reſt myſelf, which an ancient Woman perceiving, came and ſat down pretty near me. I ſpoke to her concerning her Salvation, and the Hazard ſhe run of being loſt to all Eternity. She liſtned

liſtned with the utmoſt Attention, and in all Appearance, with great Sentiments of Piety. She underſtood perfectly the Particulars I inculcated, and repeated them exactly; whence I perceived that, at the ſame Time that my Words ſtruck upon her Ear, the holy Spirit inſtructed her inwardly, and cauſed her to approve of every Thing I ſaid. She ſeem'd exceedingly deſirous of being baptized; but I making ſome Scruple to comply with her Wiſhes, ſhe repreſented, that as ſhe was near an hundred Years of age, and oppreſſed with Infirmities, ſhe could not poſſibly be conveyed to any *Chriſtian* Church, and conſequently would be in imminent Danger of never receiving that Sacrament, which is neceſſary to Salvation; and obſerved farther, that I might be perſuaded, 'twas for this Reaſon that God had conducted my Steps to the Pond-ſide. She conjured me, with a Flood of Tears, not to refuſe her earneſt Requeſt; adding, that as I found her ſufficiently inſtructed, I ſurely could not but yield to her earneſt Intreaties, and baptize her with the ſame Water, to which the Lord, by ſo peculiar a Providence, had led us both. I then complied; on which Occaſion, Baptiſm ſeemed to give new Vigour to her Body, and diffuſe inexhauſtible Joy over her Soul.

I took up my Abode at *Tailur*, with my former Hoſt, who received me in the beſt Manner he could. Though a *Linganiſt*, I left him in a very good Frame of Mind. If he becomes a Convert to Chriſtianity, as he promiſed he would, I am certain he will win over a great number of his Countrymen to our holy Religion; and that his Family, which is very numerous, will follow his Example.

I returned by *Peddu-nayaken durgam*, and left two of my Diſciples * there, this being a Country where

* The Reader may have obſerved on theſe Occaſions, how apt theſe Jeſuits are to expreſs themſelves in the Style of the firſt Apoſtles.

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great Things may be wrought. I found many People who were as tractable as I could wiſh, and who owned ingenuouſly, that, being ſurrounded with Woods and Mountains, they lived like ſo many Brutes. "Hearken to me (ſays I) and I'll ſhew "you the Way to the heavenly Kingdom, and the "Manner how to attain eternal Felicity. Open your "Eyes to the Light which I have brought you, "and ſuffer yourſelves to be led". Some promiſed to be inſtructed by the Perſons I left with them; and others frankly confeſſed, that the Kingdom I ſpoke to them about, was not made for them, and therefore that 'twould be in vain to talk about it *. This was not a proper Seaſon for me to attempt to undeceive them with regard to their groſs Error; for as my ſole Intention in undertaking this Journey, was to diſcover the Country; and to enquire into all ſuch Particulars, as might beſt contribute to promote the Deſign I had in view, *viz.* of eſtabliſhing the *Chriſtian* Faith there, in the moſt permanent Manner; I made no longer Stay, in the ſeveral Places I viſited, than was juſt neceſſary for me to get the proper Informations.

When I paſſed through *Veloor*, I had promiſed to baptize certain Catechumens at my Return, in caſe I ſhould find them ſufficiently inſtructed. For this Reaſon I was deſirous to ſet out for that City, not conſidering the Danger to which I ſhould thereby expoſe myſelf, and the Condition that Place was then in. The *Moors*, who had long fixed their Eye upon this Town, had blocked it up in a great Meaſure, and overrun the whole Country. I myſelf had the ill Fortune to be taken by them, at a Paſs which

* I have given the Relation of this Jeſuit pretty much at large; it appearing, to me, to be writ with an agreeable Simplicity; and giving a very natural Account of the Methods employed by that Sett of People, in their Endeavours to convert the Idolaters among whom they wander.

they

they had seized a quarter of an Hour before my Arrival. I now was carried before the Captain who commanded that small Corps. He looked very sternly upon me, and gave me no very gracious Reception at first; however, he softned, and dismissed me civilly enough next Day. I would not enter *Veloor*, for fear of raising some Suspicion in the *Moors*, who would certainly have harrassed me; but, on the contrary set out for *Alcatil*, where I arrived safe. Here News was brought, that the Catechists whom I left in *Veloor*, had fled at the Approach of the *Moors*, and been taken by them, merely through their own Imprudence; and likewise, that after having been stripped and plundered, they had been tied to Trees. This News afflicted me greatly; however, I adored the Conduct of divine Providence with regard to us, and submitted to God's holy Will.

I made some Catechumens in *Alcatil*, and should certainly have brought over a greater Number, had not all the Inhabitants of that Town been employed in solemnizing the Festival of one of their most famous Deities. The Master of the House where I lodged was strangely bigotted to his false Deities, and very zealously devoted to their Service. During my short Stay, I gave him so exalted an Idea of our Religion, that he would gladly have divided the Flowers which were brought him daily, between the true God whom we worshipped in his House, and the Devil he adored in the Temple, erected by him before his Habitation; but I told him that those two Worships were incompatible; and that a Man could not serve two Masters; cou'd not reconcile Light and Darkness, nor the true God with *Poolear*. I beseech the Lord to enlighten this charitable Man, whose Conversion must necessarily be of the highest Advantage to our holy Religion. I quitted *Alcatil* with regret, but it was high Time for

for me to return to *Caroovepondi*, which I had left two Months before.

The Advantage I have gained by theſe Journies is, I now know the ſeveral Places wherein Miſſionaries may be ſettled, and to which Catechiſts may be ſent. The Seaſon ſeems to be come, for us to labour with Succeſs at the Converſion of the Idolaters of thoſe Countries, which have ſo long been overſpread with Darkneſs. All imaginable Diſpatch ſhould be uſed, leſt the *Mohammedans*, who get Poſſeſſion of all theſe Countries by inſenſible Degrees, ſhould force the Inhabitants of them to embrace their abominable Religion. No Circumſtance is of greater Edification to thoſe Idolaters, or is a ſtronger Inducement to them to turn *Chriſtians*, than the auſtere and penitent Life which the Miſſionaries lead. A Miſſionary of *Carnata* and *Madura* is not allowed to drink Wine, or to eat Fleſh, Eggs, or Fiſh. His only Food ought to conſiſt of ſome Pulſe or Roots, a ſmall Portion of Rice boiled in Water, or a little Milk, and of this he ſhould eat but ſeldom. Such as are deſirous of converting the Idolaters in queſtion, muſt follow this ſtrict Courſe of Life; theſe *Heathens* being firmly of Opinion, that thoſe who undertake to teach and guide others, ought to lead much more perfect Lives than thoſe they inſtruct.

*A Re-*

*A Relation* * *of the State of the Miſſions in in* China, *preſented at* Rome, *in* 1703, *to the General of the Jeſuits, by Father* Francis Noel, *a Jeſuit Miſſionary. Tranſlated from the* Latin.

OUR *Portugueze* Fathers, who firſt founded this Miſſion, had built a great number of Churches, when the *French* Jeſuits arrived in it, about twenty Years ſince. There were upwards of an hundred Churches, and an hundred thouſand Converts in the ſingle Province of *Nankin:* But ever ſince the Time that the *French* Jeſuits have ingratiated themſelves into the Affections of the *Chineze* Monarch, Chriſtianity has been in a much more flouriſhing State. The *Portugueze* Jeſuits have, among other Things, built a Church in *Peking* for the Women, an Edifice which had been long wanted. Churches are not common to both Sexes in *China*, as in *Europe*; Cuſtom and Decency not permitting Men and Women to meet in the ſame Place, and ſuch Aſſemblies would be conſidered as monſtrous in *China*. For this Reaſon the *Chineze* Ladies have little Chapels for themſelves, to which the Miſſionaries go, with the utmoſt Circumſpection, and there preach to them from a Grate, and likewiſe adminiſter the Sacraments. As theſe Ladies are naturally virtuous and innocent, they imbibe the Principles of Religion with Eaſe, and practiſe its Duties with Modeſty and Fervency. Thoſe of *Peking*

* I have only borrowed ſome Particulars from this Relation, the reſt not being to my Purpoſe. Perhaps ſome may think thoſe I have ſelected here not very material: But I would gladly give ſome Pleaſure to all Sorts of Readers. Very probably this Jeſuit may enlarge, when he ſpeaks of the vaſt number of Converts; the Progreſs which the *Chriſtian* Religion makes, &c. in *China*: Doubtleſs many will think he amplifies.

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have ſignalized their Zeal in a particular Manner, by enriching their new Church with the moſt valuable Things; ſome having given, to adorn the Altars, their Pearls, Diamonds, and other Jewels, as was formerly done by the Women of Condition of the old Law.

The *French* Jeſuits, in Imitation of the *Portugueze*, have alſo built ſeveral Churches, and are ſtill raiſing others. They are going to build a fourth Church in *Peking*. There are now upwards of ſeventy Jeſuits in *China*, which are more than the number of Biſhops, Prieſts, and Monks of other Orders put together. The Jeſuits of *Peking* baptize above ſix hundred adult Perſons yearly; and as to children, they baptize many more, eſpecially of ſuch as are dropt or expoſed every Morning in the Streets. 'Tis ſurprizing that ſo ſhocking a Cuſtom ſhould prevail, in a Country whoſe Government is ſo regular as that of *China*. As *Peking* is exceſſively populous, and that thoſe Perſons who think they have more Children than they can maintain, don't ſcruple to drop them in the Streets and Places of public Reſort, where they either die miſerably, or are devoured by Beaſts; one of our firſt Cares is to ſend, every Morning, Catechiſts into the different Parts of that great City, in order to baptize ſuch of thoſe Children as are not dead. About twenty or thirty thouſand Children are expoſed yearly, and of theſe our Catechiſts baptize about three thouſand; and had we twenty or thirty Catechiſts, few of the Children in queſtion would die unbaptized.

The *Chriſtian* Religion makes a much greater Progreſs in the Provinces, than in *Peking*, ſome Fathers baptizing, with their own Hands, two thouſand *Chriſtians* yearly in the Provinces. Religious Aſſemblies are alſo formed here: And the Women, fired by the Example of the other Sex, have alſo eſtabliſhed ſuch Societies among themſelves. About

eight

eight hundred Women of Condition, in *Peking*, meet in different Parts of the City, when they inſtruct one another in the *Chriſtian* Faith, and employ their utmoſt Endeavours to convert thoſe of their Sex. With regard to the Queſtion aſked us, whether we convert Perſons of Quality, Literati, and Mandarins in *China*, as well as thoſe of the lower Sort? I reply, that according to our Ideas in *Europe*, moſt are *Plebeians*, as it were, in *China*; and that there are no Nobility in this Country, except Princes of the Blood, a ſmall number of *Tartarian* Princes, and ſome particular Families on whom the Emperor beſtowed certain honourable Titles. As all the Perſons in queſtion reſide commonly at Court, or in *Tartary*, 'tis no wonder, that among the Converts made in the Provinces, a few of them only ſhould be Perſons of Diſtinction. I know but one *Tartarian* Prince, out of the Court, who turned *Chriſtian* a few Years ſince, with his Wife, and above fifty of his Domeſticks. His Family is illuſtrious and greatly diſtinguiſhed among the *Tartars*, his Uncle having married the Aunt of the late Emperor *Chunche*. There conſequently are none but *Plebeians* to convert in the Provinces. Experience ſhews in *China*, as in all other Countries, that it is extremely difficult for a rich and powerful Man, particularly for a *Heathen*, to enter the Kingdom of Heaven. Nevertheleſs, beſides the Trades-people, Soldiers, Artificers, Peaſants, and Fiſhermen, who commonly form our Congregations, there alſo are ſome Bachelors, Doctors, and even Mandarins, but few of theſe, except of ſuch as belong to the Tribunal of the Mathematicks in *Peking*. The great Mandarins, the general Officers of the Armies, and chief Magiſtrates of the Empire, eſteem Chriſtianity, but cannot be prevailed upon to embrace it.

'Tis eaſier to propagate the *Chriſtian* Religion in the Provinces than in the Cities, as greater Liberty is allowed in the former. In Cities all Perſons are dependant on the Governor and the Mandarins; and Viſits muſt be paid them, which cannot be done, (according to the Ceremonial eſtabliſhed in *China*,) without making them Preſents, *&c.* whereas the Miſſionaries are allowed to exerciſe their ſeveral Functions in the Country, without aſking Leave of any Perſon for that Purpoſe. The Converts are uſually moſt fervent in the Beginning. There are ſome entire Provinces in *China*, which have not ſo much as heard of Chriſt's Name. The Miſſionaries are obliged to be at all the Expence for building Churches, making Converts, *&c.* it not being proper to deſire the Contributions of the *Chineze* Converts for this Purpoſe, for otherwiſe they would confound our Miſſionaries with the *Chineze Bonzes*, theſe ſubſiſting on the Alms of their Diſciples. Was *China* once converted, we might carry the Faith into *Tartary*, which is a vaſt Field, and would employ the Goſpel-labourers many Years. *Eaſtern Tartary* grows more and more populous every Day, the Emperor cauſing Cities to be built, and many well-peopled Villages are found in it. As to *Weſtern Tartary*, there are no Towns or Villages in it, except towards the *Usbeck Tartars*, and the *Caſpian Sea*; notwithſtanding which, this wide-extended Country is governed by different Nations, whom the Emperor of *China* has ſubjected of late Years, to his Empire. The Riches of theſe Nations conſiſt wholly in their numerous Flocks, with which they wander from Place to Place, they ſeldom ſtaying above three Months on one Spot. After having conſumed all the Forage, they remove their Tents, and travel to ſome other Part, where they live in like Manner, and afterwards abandon it.

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The Converſion of theſe roving *Tartars* would be difficult, becauſe of the high Regard they pay their *Lamas*, who, being their Teachers, are implicitly obeyed by them in all Things.

'Tis now ſome Years ſince the Jeſuits formed the Deſign of ſettling at *Chinyan*, the Capital of *Leaotung* *, and of all *Eaſtern Tartary*. This is a conſiderable City, and the Emperor has eſtabliſhed four ſovereign Tribunals there, where all the Affairs of the *Tartars* are determined finally; for *Leaotung* is now looked upon as a Part of *Tartary*; its Inhabitants are no longer conſidered as *Chineze*, but true *Tartars*. I don't doubt but that the *Tartarian* Prince, (the Convert which I mentioned before,) will uſe his utmoſt Endeavours to forward our Deſigns. 'Tis now about two Years ſince he retired to *Chinyan*, with his whole Family, whoſe Fervency increaſes daily. In caſe a Miſſion was well eſtabliſhed in this City, we might eaſily get from thence into the Kingdom of *Corea*, which alſo is tributary to the Empire of *China*, and of much greater Extent than is repreſented in our Maps. We afterwards might, perhaps, find Means to enter *Japan*, which is ſeparated from *Corea* only by a narrow Streight.

* 'Twas by this Country that the *Tartars* entered *China*, when they ſeized upon the Empire. Father *le Comte* obſerves, that 'tis wrongly ſituated in all our Maps; they placing it in *China*, to the South of the great Wall, whereas 'tis really in *Tartary*, to the North of that Wall. 'Tis thus fixed (agreeably to Father *le Comte*'s Obſervations) in *Moll*'s Maps. The Author of the *Dutch* Embaſſies to *China*, Part 2. declares *Leaotung* to be within the great Wall, but in all Probability is miſtaken. According to the laſt mentioned Travels, the Inhabitants of *Leaotung*, are ignorant and ſtupid, but very good Warriors, and inured to Toils; and they profeſs the Religion of the *Chineze*, but follow the Cuſtoms of the *Tartarians*, their Neighbours.

## *Father* PETER MARTIN, *to Father* LE GOBIEN.

Acor, *in the Kingdom of* Madura, Dec. 11, 1700.

*Reverend Father,*

I Now acquit myſelf of the Promiſe I made, and will give you the Sequel of ſuch Particulars as I had not Time to finiſh in my laſt Letter.

After reſiding near a Month in *Camien-naiken-patti*, becauſe of the Commotions which at that Time infeſted the Kingdom, whereby the Roads were rendered unpaſſable, I ſet out from thence for *Aoor*, the principal Houſe of the Miſſion of *Madura*.

Father *Bouchet*, who has the Direction of that Houſe, and to whom I am partly obliged for the Favour indulged me by the *Portugueze* Jeſuits, (I mean my being allowed to join their Miſſion,) hearing that I was arrived on the Frontiers of *Madura*, but at the ſame Time was prevented from proceeding farther, becauſe the Soldiers infeſted the Roads, ſent a zealous *Chriſtian*, who was perfectly well acquainted with the Ways, to meet me. Accordingly I ſet out with this Guide, who immediately led me out of the high Road, into the Country of the Caſte of Thieves, ſo called, becauſe the ſeveral Individuals of it were formerly profeſſed Robbers. Tho' moſt of the People in queſtion are turned *Chriſtians*, and deteſt every Thing that has the leaſt Tendency to Theft, they yet retain their former Appellation; and Travellers are afraid of paſſing through their Foreſts. The firſt Miſſionaries of *Madura* were ſo happy as to gain the Eſteem of that Caſte; ſo that, at this Time, there is ſcarce any Place

Place in the Kingdom, where we are better received, or live in greater Security, than in their Woods. Should any one among them, even of ſuch as have not abandoned Idolatry, be ſo raſh as to pilfer even the leaſt Trifle from a Doctor of the Law of the true God, he would be puniſhed for it in an exemplary Manner. However, as natural Diſpoſition and inveterate Habits are not eaſily rooted out, the Fathers oblige ſuch as offer to become Converts, to undergo a ſtrict Probation; but theſe, when once they are turned *Chriſtians*, ſo far from robbing, or doing the leaſt Injury to any Perſon, diſſuade, to the utmoſt of their Power, their Countrymen from that and every other kind of Villainy.

This Caſte of Thieves are become ſo powerful within theſe few Years, that they have made themſelves independent, in ſome Meaſure, on the King of *Madura*, and by that Means pay him what Tribute they pleaſe. Not above two Years ſince, the Caſte in queſtion, joining with a Prince who pretended a Right to that Crown, beſieged the City of *Madura*, formerly the Capital of this Kingdom, and taking it, kept it in their Poſſeſſion; however, they did not enjoy it long, they being leſs able to defend a City in Form, than to make a ſudden Attack. The Moment the *Talavai*, by which Name the Prince, who now governs the Kingdom under the Queen is called, received News of the ſeizing of this important Place, he aſſembled his Forces; ſet out upon his March, arrived in the Night before the City; broke open one of its Gates by the Aſſiſtance of three or four Elephants; and entered it, with part of his Forces, before the Enemy had Time to fortify themſelves, or even to draw together. Many of the Thieves were killed in the Onſet, and a much greater Number taken Priſoners. However, the rebellious Prince had the good Fortune to eſcape, and to retire into the Woods be-

longing to his Caſte, which, ſince that Time, has been much more obedient to the Government.

'Twas thro' the midſt of theſe Woods that I paſt without the leaſt Danger, and travelled to *Ariepaty*, one of their chief Towns. We formerly had a Church in it, but the Edifice has been ſince ruined, together with the Fortreſs, which the Prince of *Madura* demoliſhed, after making himſelf Maſter of it. Upon my Arrival I withdrew, with my People, under ſome Trees, which ſtood a little out of the Road, with the Deſign of ſtaying till the ſcorching Heat was abated; but ſcarce had I been a quarter of an Hour there, when I perceived the chief Man of *Ariepaty* come towards me, accompanied by the principal Inhabitants, who ſaluted me, by proſtrating themſelves before the Goſpel-labourers, (as the *Chriſtians* do in every Part of the Miſſion,) to ſhew the Idolaters the Reverence they bear to ſuch as teach the holy Law. As there were many *Heathens* among the Perſons who came to ſalute me, the *Chriſtians* drew apart from them, in order to receive my Benediction in private. Both Parties ſeemed vaſtly pleaſed at my Arrival, and invited me to their Town. Upon my declaring that I wanted to get to my Journey's End, and for that Reaſon could not make any Stay with them, they ſent me Milk, Rice, Herbs, and Fruits, for me and my Companions.

The Men withdrawing, the Women came and ſaluted me; and earneſtly beſought me to preſs the Fathers, among whom I was going, to ſend ſome Miſſionary, to rebuild their Church in *Ariepaty*; and to inſtruct a great Number of their Countrymen, who were deſirous of hearing God's Word, and of becoming Converts to our Religion. I aſſured them, that the Fathers earneſtly wiſhed to do them every Kind of Service, to build Churches, and increaſe the Number of the Worſhippers of the true

true God among them. That a Father would ſoon arrive among them; and that I myſelf would willingly have reſided in their Country, had I not received Orders to go, with all poſſible Speed, to *Aoor*. The *Indians* ſeemed ſatisfied with my Anſwer, and lent me Guides, who were to conduct me to a Place two Days Journey from thence.

I now ſet out again, and arrived, that very Day, at a little Village, ſituated between two Mountains, and famous for the Robberies committed in it. I had already choſe a Place to paſs the Night in, when one of the chief Inhabitants came to me, and declared that I could not be ſafe there; that he was afraid leſt ſome Accident ſhould befal me in the Night; and that therefore, if I would but follow him, he would lodge me in a ſecure Place. "For "ſhould any Wretch (ſays he) be ſo inconſiderate, "as not to ſhew you due Reverence; his Indiſcre- "tion would affect the whole Village, which thereby "would become odious to the whole Nation". I reſigned myſelf wholly to the Conduct of this worthy Man, who led me to the fineſt and largeſt Pagod *



* The *Portugueze* gave this Name to all the Temples of the idolatrous *Eaſtern Indians*. The Pagods in *China* and *Siam* are very magnificent and richly adorned. But in the Country Places, in *Tonquin*, the Pagods are poor, wooden Buildings, barely covered with Thatch, and ſometimes but juſt large enough to hold the Image contained in them; but they are a little handſomer in great Towns. If Father *Gemelli* may be credited, there is a Pagod in the Iſland of *Canorin* or *Salſette*, which Pagod is conſidered as one of the Wonders of *Aſia*. The common People are of Opinion, that they were built by Giants, but how long ſince, none of theſe *Indians* pretend to determine. The Father informs us, that this Pagod is built on the Side of a high Hill, and is cut out of a ſolid Rock. The Aſcent to it is by a great number of Steps; the Roof is arched; the Pillars and Doors are very ſplendid; and the Temple is divided by thirty grand Columns, into three Iſles; and a Sort of Cupola is ſeen at the End. 'Tis filled with the ſame Kind of Images as are ſeen in other Temples. 'Tis alſo related, that about five Miles

I ever ſaw in this Kingdom. 'Tis almoſt fourſcore Foot long, and forty-eight broad; but its Cieling

Miles from *Doltabad*, towards *Bombay*, are the renowned Pagods of *Elora*, ſtanding near the Place ſo called. 'Tis ſaid, that there are ſuch vaſt Numbers of them, that they fill a Plain of five or ſix Miles, ſtanding on the Summit of a high Rock, out of which moſt of them are cut. One of theſe Buildings conſiſts of three Temples, one upon the other, with their ſeveral Walls, Doors, Columns, and Roofs, all cut out of the ſolid Rock. Scarce any of theſe Pagods are above forty Foot high, and receive the Light only at the Door. There are a prodigious number of Pagods in *China*, and the moſt celebrated of them are built upon Mountains. Father *du Halde*, in his voluminous Work concerning *China*, informs us, where he treats of the magnificence of the *Chineze* in their public Edifices, *&c.* that the Mountains on which theſe Pagods are raiſed, how barren ſoever they may appear, are rendered vaſtly beautiful by Art. "The "Canals (ſays he) which are cut at a vaſt Expence, carry the "Water, from the Mountains, into Baſons and Reſervoirs dug "for that Purpoſe: And the Gardens, Groves and Grotto's, "made in the Rocks in order to ſhelter from the exceſſive Heat "of the Climate, render theſe Solitudes delicious.

"The Buildings conſiſt of Portico's, paved with large, "ſquare poliſhed Stones; and of Halls and Pavilions, built at "the Angles of Courts, which communicate by long Galleries, "adorned with Stone Statues, and ſometimes brazen ones. The "Roofs of theſe Edifices are very reſplendent, the Tiles being "extremely beautiful; japaned with Green and Yellow, and "enriched at the Extremities with Dragons.

"To moſt of theſe Pagods belong a great Tower, ſtanding "by itſelf, and terminating in a Dome, to the Top of which "People go up, by a Stair-caſe winding about it. In the Cen"tre of the Dome ſtands commonly a Temple, of a ſquare Fi"gure, the Cieling of which is adorned with Moſaic, and the "Walls with Stone Figures, repreſenting various Animals and "Monſters.

"Moſt of the *Chineze* Pagods are in the Form deſcribed a"bove; and theſe are larger, or leſs, according to the Devo"tion or Wealth of the Perſons who contributed to the raiſing "of them. They are inhabited by the *Bonzes* and Idol-prieſts, "who employ a thouſand Arts to impoſe on the Credulity of "Mankind, who come at a great Diſtance, in Pilgrimage to "theſe Temples". There ſeems only this Difference, on the preſent Occaſion, between the *Bonzes* and the Jeſuits, that the *Chineze* come, from a great Diſtance, to viſit and be fool'd by the *Bonzes*; whereas the Jeſuits undertake a very long Voyage, to impoſe upon the *Chineze*.

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is not high enough, a Fault we ſee in all the Temples of *India*. 'Tis ſupported by various Pillars, carved in a good Taſte enough, and all of one Stone. The Portico, or Entrance into the Temple, and which extends the whole Breadth of it, is ſupported in like Manner by eight Stone Columns, carved. The Baſes and Capitals of theſe Columns are in a different Taſte from ours, but 'tis no ways barbarous, and would pleaſe in *Europe*. There is not one Window in this Temple, which is built of fine Free-ſtone. The deep Gloom and horrid Stench found in this Place, ſeemed to denote its being conſecrated to the Devil. I paſt the Night under the Portico. The Water brought me thither to refreſh me, ſmelt as ſtrong as if taken from a common Sewer; ſo that I could not taſte it; and therefore would not take any Suſtenance for fear of increaſing my Thirſt.

I proceeded in my Journey next Day, and went and lay in a Village, where I hoped to meet with ſome Refreſhments: But the War which infeſted the Country, had obliged all the Inhabitants to fly from it, ſo that I was forced to paſs that Night likewiſe without eating. Nevertheleſs, I ſet out from thence, on the Morrow (being *Sunday*) long before Day-break, in order to ſay Maſs in a little Church, which our Fathers had built, not long before, in the Middle of the Woods. As ſoon as I was arrived there, and had informed the *Chriſtians* of my Deſign, they intreated me to allow them Time to aſſemble all the Converts in the Neighbourhood; and theſe came accordingly, but in ſuch Numbers, that the Church was not large enough to contain them all. Words could ſcarce deſcribe the Joy which theſe *Neophytes* diſcovered, at their being ſo happy as to hear Maſs *. I confeſſed the Sick, and

* The Jeſuits are thought to enlarge pretty much, when they mention the mighty Progreſs they make in their Converſions,

and was going to ſet out, when there arrived a Croud of *Chriſtians*, from a Town ſituated at the Diſtance of three Hours Walk from thence, who invited me to ſpend ſome Days with them. I told them that I would very gladly have viſited them, but that this was no ways a proper Seaſon, I having been aſſured that the Army would march in a few Days through their City; and that as I had croſſed the Woods purpoſely to avoid meeting it, 'twould be imprudent in me to run myſelf unneceſſarily into Danger, which, by the Goodneſs of Providence, I had eſcaped hitherto. I concluded with ſaying, that as I knew one of our Fathers had viſited them lately, I therefore deſired them to give me Leave

ſions, as well as the Honours which they declare to be paid them, and the mighty Civilities they meet with.

Notwithſtanding what we were told by the Jeſuits, concerning the ſpreading of the *Chriſtian* Faith in *Tonquin*, and the many Churches built by them in that Kingdom, yet our Countryman *Dampier* informs us, that when he was there, the Miſſionaries declared to him, that the King of that Country, and the great Men, were utter Enemies to the *Chriſtian* Religion, and that none but the poorer Sort of People embraced it; and *Dampier* is of Opinion, that theſe were brought over merely becauſe of the Rice given them by the Miſſionaries, who (we are told) did not dare to avow their Miſſion openly, but reſided in *Tonquin* in Quality of Merchants, and were not ſuffered to live in *Cachao*, except when the Mandarins ſent for them, in order to be inſtructed in the Mathematicks, or to get their Clocks or Watches mended, on which Occaſions the Fathers uſed to make Converts. An Author, inſerted in the *religious Cuſtoms and Ceremonies of all Nations, illuſtrated with Figures by* Picart, Vol. III. pag. 271, *London*, 1731, fol. obſerves, "that the loweſt "*Chriſtians* or *Parias*, are held in the utmoſt Contempt by the "reſt of the *Indians*, who know very well, that moſt of thoſe "who embrace Chriſtianity, are a Sett of beggarly Creatures; "for which Reaſon they call them *Chriſtianos d' Aros*, or *Rice* "*Chriſtians*, thereby intimating, that the ſole Motive why "they change their Religion is, to procure themſelves the Ne-"ceſſaries of Life with greater Eaſe, and to be ſure of ſome "Rice to eat, there being no Bread in this Country". If this be true, the Zeal of theſe Converts may be reſolved into that vulgar Expreſſion, Cupboard-Love.

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to proceed in my Journey. They yielded to my Intreaties, but with Regret, and conjured me to pray for them.

I arrived, in two Days Journey from thence, at *Serrhine*, the uſual Reſidence of one of our Miſſionaries, but did not find him there; the Father being gone, ſome Months before, upon his Viſitation, among the *Chriſtians* of the Mountains of *Madura*; but I had the Conſolation to meet with Father *Bouchet*, who was come to adminiſter the Laſt Sacraments to a *Chriſtian* in his expiring Moments, and had expected me four or five Days. Tho' I had ſeen this illuſtrious Miſſionary before in *Pondichery*, I now embraced him with freſh Teſtimonies of Tenderneſs and Reſpect, for his having been ſo inſtrumental in getting me received into that Miſſion. As he had been perſecuted not above three Months before, and was not quite recovered of a Fit of Sickneſs, with which he was afterwards afflicted, he looked very pale and weak. Here follows the Occaſion of his being perſecuted.

Three Catechiſts forgetting their Duty, and the ſacred Character of the Miniſtry with which they were inveſted, were guilty of ſuch diſſolute Practices, that it was judged neceſſary to diveſt them of their Employments. Theſe Wretches, inſtead of profiting by the ſage Admonitions which were given them, and reforming their Lives, threw off the Maſk, turned Apoſtates, and reſolved to ruin both the Miſſionaries and the Miſſion. To ſucceed in their deteſtable Deſign, they brought three Accuſations againſt the Goſpel-preachers. Firſt, that they were *Pranguis*, or *Europeans*; an infamous Sett of People, who conſequently muſt be hated by the whole Nation. Secondly, that tho' they had been long ſettled in the Kingdom, and had the Direction and Government of a great number of Churches, they yet had never paid the leaſt Thing to the King.

Thirdly, that our Miſſionaries aſſaſſinated a Friar of another Order, which (they declared) had made them ſo odious to the Pope, that he had refuſed to canonize Father *John de Brito*, who fell a Martyr to the Faith in *Marava*. Though this was a ſhocking and ridiculous Calumny; (the Friar whom they pretended had been aſſaſſinated being then at *Surat*, in his Return from *Rome*, where his Holineſs had made him a Biſhop;) it nevertheleſs was greatly to be feared, as the wretched Apoſtates in queſtion offered to give the Prince twenty thouſand Crowns, provided he would extirpate the *Chriſtians*, that they at laſt would prevail to get all the Goſpel-labourers baniſhed the Kingdom, eſpecially Father *Bouchet*, againſt whom they had a particular Spite.

This zealous Miſſionary had firſt Recourſe to God, to implore his Protection; and then, in order to prevent theſe pernicious Deſigns from taking effect, he reſolved to go and ſalute the Prince Regent, and implore his Protection. This was ſo bold a Step, that no Miſſionary had ever preſumed to take it, leſt the Colour of his Face ſhould betray and diſcover him to be an *European*; the Prince abovementioned deteſting the *Pranguis* to ſuch a Degree, that, notwithſtanding his being engaged in a dangerous War, he yet had diſmiſſed from his Service not long before, ſome very ſkilful Gunners (whoſe Aſſiſtance, one would have concluded, he abſolutely wanted) the Moment he heard they were *Europeans*.

But Father *Bouchet*, putting his whole Confidence in the Almighty, prepared his Preſents, went to the City, and proceeded to the Palace, where he deſired an Audience of the Prince, who, as was obſerved, governs under the Queen *. This Princeſs, Guardian

* *This Princeſs's Name is* Mangamal. *She had, by King* Clocanada-naiken *her Husband, a Son, named* Renga muttu vira-

Guardian of the Realm, educates very carefully her Grandſon, a Prince about fourteen or fifteen Years of Age, to whom the Kingdom belongs; ſhe, at the ſame Time, entruſting the *Talavai*, or Prince-Regent, entirely with the Adminiſtration, of which he is abſolute Maſter. This Regent's Conduct is ſo very ſagacious and equitable, that he is thought to be the greateſt Miniſter that ever governed *Madura*.

But how diſintereſted ſoever this Prince might be, yet Father *Bouchet* imagined it would be improper to appear before him, without obſerving the Ceremonial of the Country, that is, without making ſome Preſents *. Thoſe prepared by the Miſſionary were of no great Value, but then they were of a new Kind, and all he could beſtow. He had brought with him a terreſtrial Globe, about two Foot diameter, on which the Names of the ſeveral Kingdoms, Provinces, Coaſts, and Seas, were writ in the *Tamul* Language; another Globe, of Glaſs, about nine Inches diameter, cut within like Looking-glaſſes; ſome multiplying and burning Glaſſes; ſeveral *Chineze* Curioſities ſent him from *Cormandel*; many Bracelets, of Jet, adorned with Silver; a Cock made with Shells, very neatly and ſkilfully wrought: To conclude, ſeveral common Looking-glaſſes, and ſuch Curioſities which they had either purchaſed, or received as Preſents. The Father alſo concluded, that it would be neceſſary to obtain the Favour of ſome Courtiers, in order that they might ſpeak in his Behalf, and procure him a favourable Audience; it being of the utmoſt Impor-

vira-Kriſnapa-naiken, (how uncouth are theſe Names!) *a very promiſing Prince, who died of the Small Pox; leaving his Queen with Child of a Son, who is now King of* Madura, *under the Guardianſhip of his Grandmother.*

* Thus we ſee, that a Spirit of Venality inſinuates itſelf even into Courts ſituated in the moſt remote Countries, whoſe Inhabitants are not refined into Vice by Education, nor have ſcarce any Correſpondence with other Nations.

tance, both for the Honour of Religion, and the Good of the Church of *Madura*, that the Doctors of the holy Law ſhould be received with Diſtinction the firſt Time they appeared at Court; a Circumſtance which would enforce the Authority of their Miniſtry in the Minds of the common People, who obey implicitly the Will and Inclinations of their Sovereign *.

The Father having thus taken all the prudent Meaſures he judged neceſſary, in order to ſucceed in his Deſign, repoſed the utmoſt Confidence in God, in whoſe Hands are the Hearts of Princes, which he diſpoſes of at Pleaſure. He was not miſtaken, the *Talavai*, or Prince-Regent, receiving him with greater Honour and Diſtinction than he could poſſibly have expected. The Prince not only roſe up the Moment the Father appeared, but ſaluted him in the ſame Manner as Diſciples here ſalute their Maſters, and the common People their Lords; which is performed, by joining both Hands, and then raiſing them to the Forehead. Father *Bouchet*, to maintain his Character, and return this favourable Reception, ſaluted the Prince as Maſters do their Diſciples, by opening his Hands, and ſtretching them towards the Prince, by way of receiving him. The Regent then cauſed the Miſſionary to ſit down by him, on a Kind of Sofa, with this Mark of Diſtinction, that the Sofa being too narrow for two Perſons to be ſeated conveniently upon it, the Prince ſtraitned himſelf; made the Father ſit by him, and even laid his Knees on thoſe of the Father.

* The Jeſuits are conſidered as ſupreme Politicians on theſe Occaſions, no Sett of People being better verſed in the Arts of Inſinuation: And 'tis no wonder they ſhould be able to ingratiate themſelves at the Courts of theſe *Indian* Princes, ſince they find Means to glide into others, where Learning, and the polite Arts, are in the moſt flouriſhing State.

A Man muſt be as well acquainted, as we are, with the Cuſtoms of this Country; and the natural Deteſtation which the Natives of it, eſpecially the *Bramins*, bear to the *Europeans* *, to have a perfect Idea of the very honourable Reception which the Father met with on this Occaſion. The Father himſelf was aſtoniſhed at it, as likewiſe the whole Court, which was vaſtly numerous, there being, that Day, upwards of five hundred Perſons, the greateſt Part of whom were *Bramins*. The Father being thus ſeated, made his Compliments. He then declared that he was come from the North, and from the mighty City of *Rome*, to inſtruct the Inhabitants of this Kingdom in the ſupreme Being, and in his holy Law. That having been for ſeveral Years, a Witneſs of his heroic Actions, and the many Victories he had gained over his Enemies, he therefore was extremely deſirous of ſeeing ſo great a Prince, and imploring his Protection in Favour of his Miniſtry. That as one of the principal Articles of the Law inculcated by him, obliged Subjects to pay the ſtricteſt Obedience to their Sovereign, and to be inviolably attached to them, he might be aſſured of his Fidelity, a Duty which he did not fail to recommend earneſtly to all his Diſciples.

The Prince replied, that the God he worſhipped muſt be very powerful, and deſerve the higheſt Ho-

* In the *thirty-four Conferences between the* Daniſh *Miſſionaries*, &c. p. 276, a *Bramin* gives the following Reaſon, why the *Indians* bear ſo great a Hatred to the *Europeans*. "And "becauſe you *Europeans* drink ſtrong Liquors, and kill and eat "your Fellow-creatures, endued with five Senſes as well as "yourſelves; I confeſs we have an inbred Averſion for you, "and all that belongs to you". The *Bramin* had ſaid a little before; "Nature has plentifully provided us with other Food, "ſo that we have no need of eating our Fellow-creatures; and "'tis written in our Law, that theſe very Creatures, if devour-"ed by Man in this World, will be their Tormentors in the "next, biting and tearing them with their Teeth, or trampling "them under Foot".

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nours, ſince it had prompted ſo worthy a Perſon to undertake ſo long a Voyage, ſolely in the View of making him known to a People, who had never heard of his Name *. That his (the Miſſionary's) thin pale Cheeks, plainly proved him to lead a very mortified Life; and that the Preſents he brought with him plainly ſhewed, that Neceſſity had not forced him to quit his native Country. That he had already heard the moſt advantageous Particulars concerning his Learning and good Senſe. That as

* We find, in like Manner, in the *Conferences of the* Daniſh *Miſſionaries*, pag. 274, *&* *ſeq.* that the *Bramins* were greatly offended at the Freedom which the Miſſionary took, in refuting their Idolatry, the *Bramin* obſerving, "that it was a Piece of "great Inſolence to blaſpheme their Gods and Religion; and "that ſuch high Crimes were intolerable". However, it appears that the *Malabarian* Prince, before whom they were then diſputing, eſpouſed the Miſſionary and the *Chriſtian* Cauſe, he addreſſing himſelf thus to the Miſſionary, *pag.* 275. "Your De- "ſign is laudable; for 'tis but reaſonable that wiſe Men ſhould "communicate their Wiſdom to the Ignorant; and in ſo doing, "they render great Service to their Generation; and therefore "wiſh, that there were more ſuch learned and pious Men in this "Country, to teach the People the true way to Happineſs". It appears by this Conference, that the Proteſtant Miſſionary was treated with great Kindneſs by the Prince; "I was receiv- "ed (ſays the former) very civilly; entertained with delicate "Fruits, and made to ſit down in a Chair after the Manner of "*Europe*, pag. 273". This *Malabarian* Prince ſeemed more inquiſitive than one would have imagined, conſidering the Ignorance which prevails in theſe Countries.. "He asked me ſe- "veral Queſtions (continues the Miſſionary, *pag.* 274.) in rela- "tion to *Europe*; and whether his *Daniſh* Majeſty (my gracious "Sovereign) was yet living? How numerous was the royal Fa- "mily? Of the Extent of the *Daniſh* Dominions? Of the "Strong-holds and fortified Places? Of the Maritime and Land- "forces? How many Kings there were in *Europe?* And whe- "ther other Nations beſides *Danes*, *French*, *Engliſh*, *Dutch*, and "*Portugueze*, could come to *India?* Which of theſe were moſt "powerful? If the Air was ſo temperate in *Europe*, that the "*Indians* might live therein as the *Europeans* do in *India?* And "if all the *Europeans* were *Chriſtians*"? Here we have a *Heathen* Prince, un-improved by Learning, asking more pertinent Queſtions than ſome *European* Princes, with all the Advantages of Education, would have done.

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the Multiplicity of his Affairs would not give him Leiſure to underſtand, in the Manner he could wiſh, the Explication of the Figures drawn ſo artfully on the Globe he had brought; he therefore had ſent for the moſt famous Aſtrologer in the Kingdom to diſcourſe with him upon it, in order that he might learn the Uſes of this wonderful Machine. That perceiving, among his Preſents, ſome Things which could not fail of pleaſing the Queen, he therefore would leave him a Moment, and go and preſent them to her Majeſty with his own Hand. The Prince then roſe up, and ordered ſome of the Courtiers to take the Father into the Garden, and keep him Company till his Return.

The Queen, being delighted with the Novelty of the Preſents, received them with great Teſtimonies of Joy, and commended them highly. Above all ſhe admired the Glaſs Globe, the Bracelets, and the Cock wrought in Shells, inſomuch that ſhe could ſcarce take her Eyes from them. She therefore deſired the Regent to thank the foreign Doctor, in her Name; to pay him every Kind of Honour, and to comply with all his Requeſts.

As Father *Bouchet* had vaniſhed from Court, as it were, and been led into the Garden, a Report prevailed, in the Palace, and the City, that he was ſeized and thrown into Priſon. This News proved a Subject of Triumph for ſome little Time, to the Enemies of our holy Religion; and threw the *Chriſtians* into the utmoſt Conſternation, they waiting with great Uneaſineſs to hear the Succeſs of this Viſit. However, their Sorrow was ſoon changed into Joy: For the Prince, at his Return from the Queen's Apartment, received the Father, in Preſence of the whole Court, with the like Honours as are paid to Embaſſadors, that is, he put upon his Head, in Form of a Veil, a Piece of Gold Brocade, about eight Foot long, and ſhed over him ſome ſweet-

ſmelling Waters; after which he declared, that he was expreſly ordered by the Queen to grant him every Thing he deſired.

Had the Father then thought proper to inſinuate a Word or two concerning the Catechiſt Apoſtates, who, for ſo many Months, had occaſioned ſuch Diſturbances, and given ſo much Scandal to his Church, the Prince would certainly have puniſhed them ſeverely, and perhaps baniſhed them the Kingdom; but the Miſſionary, animated with the Spirit of his Lord and Maſter, and calling to mind that he was a Father, would not deſtroy his Children, though they had been ſo ungrateful and treacherous with regard to Chriſt and his Church. He therefore contented himſelf with preventing, by his Viſitation, their doing any farther Prejudice to the Church, or from impoſing upon the People by Calumnies and horrid Accuſations *. For this Reaſon, after aſſuring the Prince that he retained the deepeſt Senſe of his Favours, he again begged his Protection for himſelf and his Diſciples, aſſuring him, that they in return for all his Goodneſs, would daily implore the Lord of Heaven and Earth, whom they worſhipped, to ſhower down his choiceſt Bleſſings upon, and give him the Victory over his Enemies. The Prince promiſed not to forget him; when after ſaluting him in the ſame manner as at firſt, he withdrew, commanding his Officers to let the Father be carried through every part of the City, in the fineſt Court-palankin, to ſhew the World that he honoured this foreign Doctor, and indulged him his Protection.

The Modeſty of Father *Bouchet* was put to a great Trial on this Occaſion. He debated within

* Perhaps theſe Charges brought againſt the Catechiſts are true, perhaps not. The only Way to be certain on this Occaſion, would be to have heard the other Party, according to the Motto writ (I think) over the Senate-houſe of *Venice*, *Audi & alteram Partem*; i. e. Hear both Sides.

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himſelf, whether it was not incumbent on him to refuſe the public Honour now offered him; but after pouring forth his Heart before the Lord, he imagin'd it was neceſſary for his Glory, and the Honour of the *Chriſtian* Religion, that all the Inhabitants of that Capital ſhould plainly ſee, that the Prince eſteem'd the Religion he taught; and that it would find a Protector in him, when wanted. He therefore got into the Palankin; and permitted the *Indians* to carry him through every Part of the City, with Muſic playing before him *. This Pomp ſoon drew numberleſs Multitudes of People into the Streets, through which he paſſed, they all ſaluting him in the moſt reſpectful manner. The *Chriſtians*, who till now, were afraid that their Religion would be deſpiſed and cenſured by the Prince, crouded after the Miſſionary with Acclamations, and the higheſt Demonſtrations of Joy; publiſhing aloud that they

* The famous Traveller, *Pietro della Valle*, inveighs againſt the Effeminacy of the *Palanquins*, he ſaying, 'That Men are 'forbid, in all the Territories of the *Portugueze* in *India*, to 'go in them; and indeed they are too ſoft and effeminate a Vehicle. Nevertheleſs, as the *Portugueze* pay little or no Obedience to their Laws, they, either upon Pretence of Rain, 'or by Favour, or Preſents, have prevail'd ſo far, that moſt of 'them are carried in *Palanquins* all the Year round.' *L'andare in Palanchino, nelle terre di* Portogheſi *in* India, *ſi prohibiſce à gli huomini, perche in vero è coſa troppo poltroneſca: Tuttavia, come i* Portogheſi *ſon pochiſſimo Oſſervatori di tutte le lor leggi, con occaſione delle piogge prima, è per favori, ò per preſenti, cominciano ad haverne licenza; e poi à poco à poco ſi ſlarga, che al fine ci van quaſi tutti, e tutto l'Anno. De' Viaggi di Pietro della Valle il Pellegrino*, Parte III. pag. 134, 135, *in Roma*, 1663, 4*to*. He had before exclaim'd againſt this kind of *Vehicle*, in the preceding Volume, *pag.* 24. *Queſto modo di andare, il più poltroneſco che io mai habbia veduto, i. e.* 'This is the moſt idle, effeminate way of carrying I ever ſaw in my Life.' What would our renowned Traveller have ſaid, had he ſeen Father *Bouchet* in his *Palanquin*, and Muſic playing before him. We are told, indeed, that his Modeſty ſuffer'd greatly. Perhaps it did; but many accuſe the Jeſuits of being too fond of worldly Honours, on theſe and other Occaſions.

were *Chriſtians*, and Diſciples of the foreign Doctor. The Succeſs of this kind of Triumph ſtrengthned the *Neophytes* in their Faith, and prompted a great Number of Idolaters to beg to be baptized. Not ſatisfied with carrying Father *Bouchet* through the whole City of *Trichirapali*; they likewiſe convey'd him in this manner, to the Place of his Abode, which is about four Leagues from the Capital. The Moment he arrived there, he aſſembled the *Chriſtians* in the Church, dedicated to the bleſſed Virgin, in order that they all might return Thanks to God, for this ſignal Bleſſing.

But the Voice of God which ſo evidently defended the Father againſt his Slanderers, did not make the leaſt Impreſſion on the Hearts of the Three Apoſtates. They were again urged to return to their Duty; and to leave off their baſe Practices, for fear of meeting a moſt ſevere Puniſhment. However, they ſtill continued obſtinate; inſomuch that the Father was forced to read publickly the Sentence of Excommunication, which one of our Miſſionaries had before pronounced againſt them. As this was the firſt Inſtance of ſuch a kind of Severity practiſed in thoſe Countries, the *Chriſtians* were ſtrongly affected with it; when looking upon theſe three Rebels, as rotten Members, ſince they were cut off from the Church, they refuſed to have the leaſt Correſpondence with them. But now theſe unhappy Wretches, who had hitherto continued dead to all Reflection, were ſtrongly affected with this laſt Circumſtance, which, at one and the ſame Time, made them odious to the *Chriſtians*, and expos'd them to the ſcoff of the *Heathens*, who pointing at them would cry, "There are the Men who "betray'd their Doctors," that is, according to the Idea which theſe *Indians* have of Treachery, "There "are the moſt wicked Men upon Earth; Men "whoſe

" whoſe Souls are of the blackeſt Dye *". However, two of them, unable to bear theſe Taunts any longer, after continuing ſix Months in a State of Rebellion, came and threw themſelves at the Father's Feet, being ſincerely grieved at their Apoſtacy, and the ſad Evils they had endeavoured to bring upon this Infant Church. The Father who had long wiſhed for the Return of theſe ſtray'd Sheep, receiv'd them in the Fold with Indulgence; and after they had made a public Confeſſion in the Church, and begg'd Pardon for their baſe Deſertion, and their barbarous Calumnies, they received Abſolution, and were again admitted into the Number of the Faithful. As for the Third, he perſever'd in his Apoſtacy; and in all Probability will never repent, unleſs Heaven ſhould pleaſe to almoſt work a Miracle in his Favour.

Though this Affair ended happily, yet the Fatigues Father *Bouchet* had undergone on this Occaſion, threw him into a Fit of Sickneſs, from which he was not well recover'd, when I found him in *Serrhine*. We ſtaid there but one Day, and the next went to *Aoor*, which is but a ſhort Day's Journey from thence. When Father *Bouchet* firſt came into the Miſſion of *Madura*, about Twelve Years ago, the Miſſionaries were under ſuch Fears, that they never entered the Villages except at Night; but, Heavens be praiſed, Things are much alter'd for the better ſince that Time. For we not only went into *Aoor* in open Day; but the *Chriſtians* of the neighbouring Towns aſſembling together, received us with Muſic, and Acclamations, a Circumſtance which drew Tears of Joy from my Eyes. 'Twould be impoſſible to expreſs the tender Affec-

* The Sincerity of theſe *Indians* might be very much doubted, conſidering the Motive of their Return to the Church; nothing being, in general, more intolerable to a Man, than ſovereign and univerſal Contempt. —— Many will probably ſuſpect the Truth of ſeveral Parts of this Narrative.

tion and Reſpect which the *Chriſtians* of this little Town bear to Father *Bouchet*, they being all firmly perſuaded that he loves them as dearly as if they were his Children. We went directly to the Church, which was then adorn'd as on *Eaſter* Sunday. There the People offered up Thanks to God, and the bleſſed Virgin, for the Succeſs of my Journey, with the higheſt Demonſtrations of Affection; all which I aſcrib'd to the Eſteem Father *Bouchet* has gain'd, not only with Regard to himſelf, but to all thoſe of our Order.

A few Days after I was viſited by ſuch of our Fathers as live near *Aoor*; and thoſe who reſide at a greater Diſtance from it, were ſo good as to write to me. *Aoor* is certainly the moſt conſiderable Miſſion now in *Madura*, not only on Account of its Neighbourhood to the Capital of the Kingdom, but alſo becauſe there are Twenty-nine Churches dependant on it, in which are computed upwards of Thirty Thouſand *Chriſtians*, converted by the Father Viſitor. At his coming thither, there were no other Churches in *Tricherapaly*, except thoſe of the *Parias*, who are the loweſt of all the Caſtes, a Circumſtance which gave the *Heathens* a very diſadvantageous Idea of our holy Religion; but now there are four Churches for the higher Caſtes, in four different Parts of this great City. Tho' theſe ſeveral Churches are built only of Earth, and cover'd with Straw, they yet are neat and finely embelliſh'd, and adorn'd within *. But we earneſtly wiſh to have one Church (at leaſt) of Stone, which

* 'Tis well known that the *Roman-Catholics* are very laviſh of Church-Ornaments, their Churches being generally crouded with Altars, Pictures, Statues, *&c.* Some of the Churches in *Paris* are embelliſh'd in a noble, grand Taſte; but others, particularly in the Provinces, are often crouded in ſo artleſs a Manner, and with ſuch wretched Statues, Pictures, *&c.* that they ſeem rather a Burleſque upon Religion, than deſign'd to raiſe the Majeſty of it.

may

may be equal to, or if poſſible ſurpaſs, the Idol-Temples; but this can never happen except it pleaſe God, to prompt ſome generous Perſons in *Europe*, to furniſh us with Monies for that Purpoſe. Such a Building would contribute greatly to the Advancement of our Religion, if we may form a Judgment of this Matter, from the Succeſs we met with in *Aoor* †.

At Father *Bouchet*'s Arrival there, it was a poor little Village, in which were but a very few *Chriſtians*. The Father, knowing perfectly well the Genius of this People, who are eaſily captivated by the Objects of Senſe, reſolved to build a pretty handſome Church, which might excite the Curioſity of the Infidels. No ſooner was the Edifice finiſhed, but People flock'd to ſee it from all Parts, eſpecially from the Capital, which, as was before obſerv'd, is but four Leagues off. This gave the Father an Opportunity of ſpeaking concerning God, to a great multitude of People; on which Occaſion ſeveral turn'd *Chriſtians*, and came and ſettled in *Aoor*, which thereby is become one of the moſt conſiderable Towns in the Kingdom. You poſſibly may be glad to have a Deſcription of this Church; and to be told that, as every Thing is cheap there, ſuch another might be built at no great Expence.

It ſtands in the Center of a large Court. The Walls, at certain Diſtances, are painted; and they are adorn'd, in the Inſide, with lofty Columns, which ſupport a Cornice that goes quite round the Edifice. The Pavement is ſo neat and ſmooth, that it looks like one entire Piece of white Marble. The Altar is in the middle of the Window, purpoſely that it may be ſeen on all Sides, and

† Theſe Ornaments make a ſtrong Impreſſion on the Mind's of the common People, even in Countries where Learning flouriſhes; 'tis therefore no Wonder they ſhould ſtrike very ſtrongly on the Minds of a People who are utter Strangers to Knowledge.

eight large Columns, which ſupport an Imperial Crown, form the whole Ornament of this Altar, every Part of which glitters with Gold and Azure; not to mention that the *Indian* Architecture, being blended with that of *Europe*, has a moſt pleaſing Effect. As this Church is dedicated to the Bleſſed Virgin, the *Chriſtians* come in Pilgrimage to it from all Parts of the Kingdom.

I cannot omit the odd Accident following. When I had been two Days in *Aoor*, after aſſiſting, in the Evening, with Father *Bouchet* at the Prayers and other pious Exerciſes uſually offer'd up in the Church, we entered the Room where two of our Fathers, who were come to pay me a Viſit, were ſaying their Breviary, by the Light of a ſmall Lamp. I then fancied I ſaw, in the middle of the Room, a kind of Rope, in the Form of a Horſe's Halter; whereupon I took it up, in order to carry it to the Lamp, and there examine whether it was good for any Thing. But how great was my Surprize, when I found that my ſuppos'd Rope was a Serpent, which was raiſing itſelf up in order to bite me! In my Fright, I ſhook it from me, and it was killed that Inſtant. I wonder I did not perceive the Motion of the Serpent ſooner; or that it did not bite me, the Moment I put my Fingers to it. But this would have coſt me my Life, the Bite of the Serpents in queſtion being found mortal; though there are excellent Antidotes in this Country, againſt the Bite of moſt other Reptiles of that kind *.

Though

* Many Travellers ſpeak of the Serpents found in this Part of the World. According to Father *Pyrard*, the Serpents of *Calicut* are very large and dangerous; and yet the People dare not kill them, they being held in great Veneration by the King and the *Bramins*, who imagine that they are Spirits created, by Heaven, to afflict Mankind, and puniſh them for their Sins. In the *Nouvelles de la Republique des Lettres*, for *January* 1699; we

Though we perform our miniſterial Functions in ſo calm and undiſturb'd a Manner, we yet have frequent Alarms, and are daily expoſed to new Perſecutions. Since the little Time that I have liv'd in *Aoor*, we were thrice going to fly, and live in the Woods, whither our moſt valuable Things, that is the Church Ornaments and our Books, had been carried before.

I had been told, and accordingly expected, before my Arrival in this Place, to find neither Bread, Meat, Eggs, Fiſh, nor Wine, except what is us'd at Maſs; but I will frankly tell you, that Things are much worſe than I imagin'd. Nothing is drunk here but Water, which often is very muddy, and never very clear; it being drawn out of Ponds, wherein Men and Cattle waſh themſelves daily. Our only Food is Herbs, Roots and Pulſe, the Taſte of which is much more inſipid and bitter, than any of thoſe in *Europe*. No Perſon can eat them with any tolerable Appetite, unleſs he

we are told of a Serpent of a very ſingular, and very dangerous kind, found in *Malabar*. 'Tis no thicker than a Man's Finger, and five or ſix Foot long; and being of a green Colour, 'tis not well diſtinguiſhed when in the Graſs. It does not ſhun Paſſengers, but flies upon them, endeavouring commonly to fix itſelf on the Eyes, Noſe or Ears. Its Bite is not venemous; but under its Neck is a Bladder fill'd with ſubtile Poiſon, which this Reptile lets out upon the Part where it ſeizes; and this Poiſon is mortal. Mr. *Ovington* informs us, that a tame Snake was brought into the Factory at *Surat*, of ſo vaſt a Size, that he ſwallowed one of their biggeſt Fowls whole, with all its Feathers, in his Preſence. The Serpent began with the Head of the Fowl, after which, twining round the Body, he ſqueez'd it cloſe to make the Paſſage the eaſier. The Fowl gave one Shriek upon its being firſt ſeiz'd, and then lay dead. 'Twas ſome Time before the Serpent could get the main Part of the Fowl into his his Throat; but after he had got ſo far, he convey'd it down to the middle of his Belly with eaſe. This Part of *India* is a fine Country; but the Serpents, Scorpions, and troubleſome Inſects, with which it abounds, greatly abate the Pleaſure which otherwiſe might be found in it.

has been accuſtomed to them from his Infancy. I remember on this Occaſion, a ſmart Saying of a Miſſionary, who was but lately arrived in theſe Parts. Being aſk'd his Opinion concerning the Herbs which were ſet before him: "I had fancied, ſays he, till now, that Animals only had "Gall; but I find that, in this Country, we taſte "it even in Herbs and Pulſe." We are allowed to uſe Butter with them, but thoſe who dreſs our Victuals (which were we to do ourſelves, the *Indians* would think we diſgrac'd our miniſterial Character) cook it up ſo wretchedly, that 'tis a real Mortification for us to eat any of it. Farther, as the Rice, which ſerves as Bread, is boiled only in Water, it takes away its Taſte. A Miſſionary imagines at his firſt coming, that if he does but make a hearty Reſolution, he will ſoon accuſtom himſelf to this Food, though ſo vaſtly inſipid; however, the Stomach loathes it to ſuch a Degree at laſt, that nothing but mere Neceſſity could force a *European* to touch any of it. Fruits are ſo rarely met with here, that we think it a Banquet if we get only a Radiſh or a little Cucumber in the Afternoon. Father *Bouchet* and I have often had no more in the Evening, (even when it was not a Faſt-day) except a Piece of thin Cake, bak'd on the Coals, and half burnt.

Beſides the ſad Diſquietudes of our Minds, on Account of the Perſecution which our Brethren frequently ſuffer, I may add the dreadful Solitude of many of our Miſſions here, which commonly remove us far from all our Acquaintance; we not having the leaſt Society but with an ignorant, unamiable People; not to mention our being forced to comply with their Forms of Ceremony, which are inexpreſſibly troubleſome and ridiculous in every Reſpect; our being depriv'd for Years together of all Spiritual Succour, as well as of all Correſpondence, by

by Way of Letter, this being rare, and very difficult to be carried on, for fear we ſhould diſcover ourſelves to be *Europeans*, or raiſe ſome Suſpicion in the Natives, were they to know that we have any Concerns with the *Portugueze*, and other *Europeans* of the Coaſt; and, by that Means, cauſe us to be perſecuted, as has happen'd more than once.

*Chirangam* is an Iſland form'd by the River *Caveri*, oppoſite to the City of *Tricherapali*, Capital of the Kingdom. 'Tis one of the moſt famous Places in all *India*. In it ſtands a Temple ſurrounded with ſeven Walls, and 'tis conſider'd as the moſt holy Temple in theſe Parts, whence 'tis no Wonder that the Inhabitants of this Iſland, ſhould be the moſt obſtinate and ſuperſtitious Idolaters in all the Country. 'Tis but a few Years ſince the *Chriſtian* Religion began to take Root in this Iſland, and that Father *Boucket* built a little Church in it. The *Chriſtians*, who are about fourſcore in all, aſſemble at the Church in queſtion, at the ringing of a ſmall Bell, a Circumſtance which very much mortifies the Prieſts of the neighbouring Temple, who have frequently endeavour'd to burn this little Edifice, but Providence has not yet thought proper to let them put their wicked Deſign in Execution.

About a Year and half ago, Father *Simon Carvalho*, had the Grief to ſee a fine Church, built by him a little before, demoliſh'd. It ſtood between the City of *Tanjaour*, and a famous Idol-Temple. The Prieſts who ſuper-intended the latter, were inflam'd with Jealouſy whilſt it was Building, and therefore reſolved to demoliſh it, for which Purpoſe they had Recourſe to the following Artifice. They ſpread a Report among the common People, that the Gods of their Temple, were determin'd to have the Church, belonging to the *Bramins* of the North (for ſo the Jeſuits are call'd) deſtroy'd; otherwiſe that they would forſake their Abode, and for

the following Reaſon: "Becauſe that whenever "they were oblig'd to go through the Air, from "this Temple to the City of *Tanjaour*, they found "the Church belonging to theſe Foreigners in the "Way; and that as it was impoſſible for them to "paſs over it, they were impell'd by an inviſible "Power, to fetch a great Compaſs about, which "was quite inconvenient, and fatigued them very "much." Though the Complaint of theſe imaginary Deities were ſo very groſs, yet it affected the Idolaters; upon which they met together, and reſolv'd to pull down the Church in queſtion, they being protected by a Miniſter of State whom they had brib'd.

Some Time after, Father *Bouchet*, who was in *Tricherapali*, ſent to invite me to go and ſpend ſome Days with him. A few Years ſince, 'twas extremely difficult for the Fathers to get into that great City, and they were under perpetual Apprehenſions all the Time they continued there; but ever ſince the Prince has indulg'd Father *Bouchet* his Protection, as was before obſerv'd, we go thither publicly in the Day-time; ever ſince which the Guards who are poſted at the Gates, ſo far from moleſting us, ſalute us very reſpectfully: I proceeded forward towards Father *Bouchet*'s, and by that Means had an Opportunity of ſeeing a great Part of the City, which appear'd vaſtly populous, but ill-built, moſt of the Houſes being of Earth, aud cover'd with Straw. 'Tis not but there are perſons rich enough, to raiſe ſtrong handſome Houſes; but either Covetouſneſs, or the fears they are under of being thought rich, will not permit them to build theſe in a neater or more commodious manner. I found Father *Bouchet* in perfect Health, and had the Conſolation to find a great Number of zealous and fervent *Chriſtians* with him.

At

At one of the Extremities of *Tricherapali*, ſtands a Church which Father *Bouchet* built on the Ruins of a Pagod. The Spot on which it is raiſed, had formerly being given to the chief Miſſionaries of *Madura*; but a War breaking out, as frequently happens in theſe Countries, the Fathers were oblig'd to leave the City, and fly and conceal themſelves in the Woods. During their Abſence, an Idolater ſeiz'd upon the Ground, and built a ſmall Temple upon it, which he filled with Pagods of all Sizes. 'Tis not many Years ſince Father *Bouchet* was reſtored to the Poſſeſſion of that Spot, on which Occaſion he oblig'd the Prieſt of the Idols to quit it. 'Twas a Spectacle very glorious to our Religion, and the ſame Time worthy of Compaſſion, to ſee the needleſs Pains, which the poor Idol-Prieſt in queſtion took, whilſt he was removing his Gods. The *Chriſtians* were urgent with him to quit the Place; and, to make the greater Diſpatch, they themſelves took the Idols, and ſet them upon the Ground with no great Ceremony. By this Means ſeveral were broke, on which Occaſion he himſelf would gather up the ſcatter'd Fragments; weeping at the ſame Time bitterly, but not daring to complain, ſince he only was forc'd out of a Place which did not belong to, and had been uſurp'd by him *. The Temple was pull'd down, and on its Ruins a Church was built,

* Some Perſons would ſay, what Buſineſs had the Jeſuit to leave his Native Country, and ſail to another ſo many thouſand Miles diſtant from it, there to diſturb the Natives in their Poſſeſſions? 'Tis whimſical enough to hear our Traveller deſcribing the Anxiety of this *Heathen*-Prieſt, whilſt he was carrying away his Idols; and his Vexation at ſeeing them broke to Pieces; and by whom? By a Sett of People who were going to put other Idols in their Place. The Jeſuit was no leſs an idolatrous Prieſt than the *Heathen*; and therefore his Behaviour on this Occaſion was altogether barbarous and *Anti-chriſtian*; ſo far was this from being *a Spectacle ſo very glorious to the Chriſtian Religion*, as he is pleaſed to term it.

with

with a little Houſe, which is the Reſidence of the Miſſionaries.

I am going to *Pondichery*, whence I hope to have the Honour of writing to you, and am in the mean Time,

*Yours*, &c.

PETER MARTIN.

## *Father* TACHARD, *Superior of the Jeſuit-Miſſions, in* India, *to Count* DE CRECY.

*Pondichery, Feb.* 4, 1703.

*My Lord*,

I SHALL here give you an Account of the firſt Fruits of our Miſſion in *Carnata*. After the Ruin of that in *Siam*, moſt of the Fathers retir'd to *Pondichery*, on the Coaſt of *Cormandel*, whither I went to them, after my third Voyage into *France*. Seeing ſo great a Number of Idolaters to the Weſt and North of us, we were ſtrongly deſirous of converting them. The great Progreſs which the *Portugueze* Fathers had made Southward, where they had brought over near two hundred Thouſand Souls to *Chriſtianity*, made us ſuppoſe that, if the ſame Methods were employ'd in converting the *Indians* ſituated to the North of *Pondichery*, we ſhould perhaps obtain the like Bleſſings. For this Reaſon we ſettled firſt in *Pondichery*; but the *Dutch* having drove us from thence *, almoſt as ſoon as we

* The *Portugueze* were the firſt *Europeans*, who made Settlements in the *Eaſt-Indies*, and their firſt was at *Cochin*, on the *Malabar* Coaſt, in 1502; but the *Engliſh* and *Dutch* did not make any Attempts to traffic in *India*, till about the Year 1600. Mr. *Mildenhal* was the firſt *Engliſhman*, ſent by our *Eaſt-India* Company to ſettle a Trade on the Continent of *India*; he carrying a Letter from Queen *Elizabeth* to the *Great Mogul*, and arriving in *Lahor* in 1603. This Gentleman was afterwards introduced to the *Mogul* in *Agra*, and treated with the higheſt Civilities;

we had begun to officiate in the Church built by us there, all our Deſigns would have been defeated, had

lities; ſo that all Things ſeemed to be in a fair way for the promoting the Affairs of the *Engliſh*: Nevertheleſs the *Portugueze* Jeſuits afterwards giving that Monarch a very ill Impreſſion of the *Engliſh*, by ſaying that they were a Nation of Thieves, and that Mr. *Mildenhal* was a Spy, his Buſineſs was greatly retarded, eſpecially by their bribing the chief Miniſters: Nevertheleſs, he at laſt was ſo ſucceſsful as to obtain leave for the *Engliſh* to trade in the *Mogul*'s Dominions; but died in *Perſia* upon his Return, not without Suſpicion of being poiſoned by ſome Prieſts. In 1608, Capt. *Hawkins* arrived in *Surat*, being ſent by our *Eaſt-India* Company, and in Quality of the King of *England*'s Embaſſador. The Captain landed at *Surat*, and was treated with great Civilities by the Governor, whom he acquainted with his Deſign of ſettling a Factory in that Place, and diſpoſing of the Cargo brought in his Ship. The Merchants in *Surat* complained that this was an Incroachment on their Trade, nevertheleſs Captain *Hawkins* was permitted to ſhip the Goods, which being done in two Barks, theſe were taken, together with the *Engliſhmen* on Board them, by a *Portugueze* Frigate lying in the Road; the Priſoners being ſent to *Goa*. Captain *Hawkins* afterwards quarrell'd with the *Portugueze* Officers about this Seizure, but to little Purpoſe, the chief Officer (for the *Mogul*) of the Cuſtoms, conniving with the *Portugueze* againſt him. Nevertheleſs he ſuffer'd him to ſet out for *Agra*, (the Metropolis of the *Mogul*'s Dominions) and he arrived in that City in *April* 1609. We are told that the *Portugueze* made ſeveral Attempts to aſſaſſinate him; had prompted ſome *Rajas*, whoſe Countries lay between *Surat* and *Agra*, to cut him off; and that even the *Portugueze* Jeſuits had bribed his *Indian* Servants to poiſon him on the Road. (What excellent Miſſionaries were theſe Jeſuits!) Captain *Hawkins* was very much careſſed by the Monarch at firſt, though his Cuſtom-houſe Officer in *Surat* had plunder'd him of the rich Preſents he intended for the *Great Mogul*; and his (the Captain's) Letter was diſadvantageouſly interpreted by a Jeſuit. Our *Engliſhman* was afterwards in ſuch Favour at Court, that the *Portugueze* being enflam'd with Jealouſy, brib'd the chief Miniſters to ruin his Deſign, and at laſt effected it; the Grant he had obtain'd for a free Trade, being revok'd, and the Captain himſelf diſmiſs'd in 1611. The *Portugueze*, to ſucceed the better in their Artifice, had repreſented the *Engliſh* as a mean, weak, and inconſiderable Nation. Captain *Hawkins* went on board Sir *Henry Middleton*, who was come to *Surat* with three Ships. The *Portugueze* Admiral, who commanded Twenty Frigates which lay there, to prevent his trading on that Coaſt,

ated

had not you, my Lord, been appointed to conclude a general Peace.

When

treated Sir *Henry* in a very haughty Manner, pretending to oppoſe all Ships coming into thoſe Seas, which had not a *Spaniſh* Paſs; but Sir *Henry* behaving like an *Engliſhman*, and threatning the *Portugueze*, (who at that Time were under the Government of the *Spaniards*) to employ Force, the *Engliſh* were permitted to go a ſhore, and Sir *Henry* diſpoſed of Part of his Effects; however he could not obtain leave to ſettle at *Surat*. But about this Time another Power ſtarted up alſo to oppoſe the *Engliſh*, and this was the *Dutch*, who now claim'd the Sovereignty of the Seas which ſurround the Continent of *India*, &c; the *Dutch* who were ſettled in *Palicate*, on the Coaſt of *Cormandel*, oppoſing the *Engliſh* who came in 1611, to ſettle a Factory in that Country, and ordering them to leave it. At laſt, in 1612, our *Eaſt-India* Company ſent two Ships to *Surat*, under the Command of Captain *Beſt*, who ſettled a Trade, the Articles of which were eſtabliſh'd by the *Mogul* himſelf; about the ſame Time the King of *Biſnagar*, granted the *Engliſh* a free Trade upon the Coaſt of *Cormandel*, they ſettling a Factory in *Pettipoly*, in 1613, ſpite of the Oppoſition of the *Dutch*. In 1614, the *Eaſt-India* Company prevail'd upon King *James* I. to let them ſend a ſolemn Embaſſy to the *Mogul*, in his Majeſty's Name. Sir *Thomas Roe* landed at *Surat* in *Sept.* 1615, but did not meet with very good Treatment, owing, as is ſuppoſed, to his not being fitted out in a Manner ſuitable to his Character, a circumſtance neceſſary in all Countries, eſpecially in *India*, whoſe Princes commonly form an Idea of the Greatneſs of a Monarch from the Figure his People makes and the Nature of the Preſents ſent. Notwithſtanding this ungracious Treatment, Sir *Thomas* ſet out towards the *Mogul*'s Court, but was not very well uſed on the Road. At *Brampour*, where he was very ill accommodated, and for that Reaſon lodg'd under his Tent, he had Audience of Sultan *Pervis*, the *Mogul*'s ſecond Son, who gave him a tolerable Reception, though Sir *Thomas* had refuſed to make the Obeiſances required of him. Being afterwards arriv'd at the *Mogul*'s Court, our Embaſſador was permitted to ſalute the Monarch according to the *European* Faſhion. The *Mogul* was ſeated, after the manner of his Country, in a pretty high Gallery, and the Embaſſadors, great Men, *&c.* beneath him; ſo that the whole roſe gradually, in Form of an Amphitheatre. Sir *Thomas* was graciouſly receiv'd by the Monarch, who admir'd very much his Commiſſion, and the Preſents ſent him; the Embaſſador having been ſick, the *Mogul* offer'd him his Phyſicians. In his ſecond Audience, the *Mogul* enquir'd the Motive of his coming: Sir *Thomas* complain'd that the *Engliſh* were

When I arrived at *Pondichery* in my fifth Voyage, I found Father *Mauduit* there, who had eſtabliſhed a new Miſſion in that Country. I prevail'd with Father *Bouchet* to come into our new Miſſion of *Carnata*, he bringing with him another *French* Miſſionary, Father *de la Fontaine*; ſo that in 1702, there were three Miſſionaries in the Kingdom of *Carnata*. Father *Bouchet* was appointed Superior of the new Miſſion; and he ſent Father *de la Fontaine* to *Ponganoor*, whoſe Inhabitants ſpeak the *Talang* Language, which differs as much from that of *Malabar*, as the *Spaniſh* from the *French*.

The Miſſionaries who were ſettled in *Carooveponди*, had reſolv'd, at their Entrance into that Miſſion, to aſſume the Habit, and lead the Life of the *Sanias Bramins*, or religious Penitents. This was putting themſelves under very difficult Engagement; for nothing but apoſtolical Zeal and Charity, can enable a Man to ſubmit to its Rigours and Auſterities. A *Sanias Bramin*, beſides his Abſtinence from all Things that have had Life, as Fleſh, Fiſh, *&c.* muſt comply with ſeveral very troubleſome Cuſtoms: He muſt waſh every Morning during all Seaſons of the Year, in a public Pond; and repeat this before he eats, which he is allow'd to do but once a Day. He muſt procure a *Bramin* for his Cook; for he would become odious and unworthy of his Func-

were ill treated by his Subjects, who not only plunder'd them of their Goods, but ſometimes impriſon'd their Perſons, whereupon the Monarch gave Order for their Releaſe. Nevertheleſs, he could not be prevailed upon to conclude a formal Treaty of Peace and Alliance with the King of *England*, which was ſuppos'd to be owing to the want of proper Preſents, and the Bribery of the *Portugueze*. Sir *Thomas Roe* ſeem'd every way qualified for the important Buſineſs he was come upon, and behav'd with ſuch a Spirit of Bravery, as put the *Mogul* himſelf, and his Miniſtry in the greateſt Conſternation, upon his complaining to him of the ill Treatment he met with. For farther Particulars, ſee, *A Collection of Voyages and Travels*, printed for *J. Churchill*, &c. Vol. I. p. 767. *London*, 1704. *Fol.*

tion, ſhould he eat of any Food dreſſed by Perſons of an inferior Caſte. Hence therefore Miſſionaries are oblig'd to lead a Life of the deepeſt Solitude; a *Samas* not being allowed to go from his Hermitage, except for the Service of his Diſciples or others. I omit many equally grievous Reſtrictions, which a *Sanias*-Miſſionary muſt obſerve inviolably, if he would reap any Advantage from his Labours, for the Salvation of the poor *Indians*.

*Tarcolan* was a conſiderable City, whilſt the Kings of *Golconda* were Maſters of it, which they were Thirty Years ago; but it is greatly decay'd, both with Regard to Wealth, and the Number of the Inhabitants, ever ſince the *Moors* ſeized upon it, when they conquer'd *Golconda*. The *Heathens* have a fabulous Tradition, that it was anciently ſo very beautiful and magnificent, that the Gods of the Country, when they deſcended upon Earth, uſed to hold their general Aſſemblies there.

The *Moors* after their Conqueſt of it, finding that moſt of the Inhabitants, dreading the Avarice and Cruelty of their Conquerors, were fled away; incloſed it round, after having demoliſhed almoſt all the magnificent Pagods which the *Heathens* had built there, the principal One excepted, which they turned into a Fortreſs, and keep a ſmall Garriſon in it. The *Great Mogul* has ſubdued ſo many Territories, and taken ſo great a Number of Cities, that he has not Subjects enough of his own Religion, the *Mohammedan*, to ſettle in them for which Reaſon he has been oblig'd to intruſt moſt of the Cities of leſs Importance to *Heathens*, and theſe are very faithful to him*.

The

* *Golconda* is a Kingdom or Province about an hundred Leagues long, and from fifty to about ſixty-ſix broad. The principal Inland Towns are *Bagnagar*, *Golconda*, *Tenari*, and *Gani* or *Coloor*; and the chief maritime Towns *Maſulapatan*, where

The great *Mogul*, to reward the Services of his *Omrahs*, or great Men of the Empire, beſtows on them a kind of Sovereignty during Life, over particular Provinces, upon Condition that they maintain a certain Number of Cavalry in his Army, whenever he has Occaſion for them. How powerful ſoever theſe Governors may be, there yet are Inſpectors over them called *Divans*, whoſe Employments are like thoſe of the Intendants in the Provinces of *France*. The Buſineſs of theſe *Divans*, who are indepen-

where both the *Engliſh* and *Dutch* have a Factory; *Madepollom*, where the *Engliſh* have a ſmall Factory; *Naſſipore*, where the *Dutch* have one; *Vizacapatan*, where the *Engliſh* have one; and *Bimlepatan*, where the *Dutch* have a Factory. *Bagnagar*, the Metropolis of *Golconda*, was one of the fineſt and largeſt Cities in *India*, when *Golconda* was ſubject to its own Prince. The King's Palace here was very large and magnificent, and built of Stone. There were many noble Squares, and large Tanks or Reſervoirs of Water in it. The *Golcondans*, tho' they laid out great Sums in making their Tanks, yet their Houſes (thoſe of the *Omrahs* excepted) are moſtly of Thatch and Clay, and not above nine or ten Foot high. Theſe Houſes ſerve for little elſe but to ſleep in, no Buſineſs being tranſacted within Doors. *Golconda* was a fine ſtrong Town, but expoſed to Inundations from the Neighbouring River and Mountain. The King had alſo a Palace in *Tenara*. The Kingdom of *Golconda* abounds in Corn, Rice and Cattle, Salt, Iron and Steel. The Diamond Mines of *Gani* or *Coloor*, where the greateſt Number and largeſt Diamonds in the World are found, are particularly famous. 'Tis reported that another Mine was diſcovered, in a Mountain two Leagues from the City of *Golconda*; but that the then King of the Country would not permit it to be work'd, for fear of depreciating the Value of Diamonds, or inviting the *Mogul* to ſeize upon that Mine. However, *Aurengzebe* hearing of the immenſe Treaſures they produced, was tempted to make himſelf Maſter of them, and, for that Purpoſe, quarrelled with the King of *Golconda*, upon Pretence that his Subjects were Hereticks, of the Sect of *Hali*. He then declared War againſt him, and, in 1686, took the King of *Golconda* Priſoner, and made his Dominions a Province of the *Mogul*'s Empire. The Inhabitants trade much to *Arabia*, and all Parts of *India*. Moſt of the *Omrahs* are *Perſians*. The Kingdoms of *Golconda* and *Viſiapoor* have Mines ſufficient to furniſh the whole World with Diamonds. Can we wonder then that the Jeſuits ſhould be ſo fond of the Miſſions in theſe Parts?

dant on the Governors or *Omrahs*, is, to levy the Emperor's Tributes, and check the Injuſtice which theſe petty Sovereigns uſually exerciſe over the People. The Governor-general of *Cangibooran*, on which the City of *Tarcolan* depends, is called *Dacorkan*. He is a Perſon who raiſed himſelf merely by his Merit, and has done important Services to the State, whence the great *Mogul* was induced to beſtow *Tarcolan* upon him, in the Manner deſcribed above. *Dacorkan* has appointed five particular Governors, called *Cramani*, over this great City; and the Chief of theſe *Cramani*, who poſſeſt a *Topo*, or Wood of high Trees, near *Tarcolan*, gave it to Father *Bouchet*, who there built a ſmall Church and Houſe, in which he has reſided ever ſince his being ſettled in the Kingdom of *Carnata*.

Soon after this antient Miſſionary was ſettled in the *Topo*, a Report prevailed in the City and the Neighhood of it, that a famous Penitent was ſettled near *Tarcolan*. The *Cramani*, his Benefactor, was the firſt who viſited him in his little Hermitage. Father *Bouchet*, being perfectly well acquainted with the Language and Cuſtoms of the Country, received him with ſo much Affability and Kindneſs, that the *Cramani* was charmed not only with the mortified Life of the *Sanias Bramin*, and his Refuſal to accept of Preſents from any Perſon whatſoever; but likewiſe with his polite Behaviour, and the Sanctity of his Diſcourſe. Thoſe who know how curious the *Indians* are naturally, will eaſily believe what the Miſſionary writes to me, concerning the Numbers of People who flock continually to his Hermitage. He aſſures me, that he has ſcarce Time to ſay his Breviary, to offer up his Prayers, or eat his daily ſlender Repaſt. Theſe frequent Viſits were often interrupted by the Jealouſy

louſy of the *Bramins* and the *Joguis* *, who cauſed their Emiſſaries to ſpread a Report, that the *Sanias* of the *Topo* was of the abominable Caſte of the *Pranguis* who inhabit the Coaſts of *India*; that he drank Wine in ſecret, eat Meat with his Diſciples, and committed Crimes of every Kind. Theſe Calumnies, joined to the Colour of the *Sanias*, which made the *Indians* very juſtly ſuſpect his being an *European*, prevented many of them from coming in order to be inſtructed by him; but the *Cramani*, his Benefactor, having himſelf been an Eye-witneſs, during four or five Months, to the penitent Life he led, and the Strictneſs with which he obſerved the moſt ſevere Practices of his Profeſſion, at laſt turn'd *Chriſtian*.

But theſe Reports, ſo diſadvantageous to our Religion, were ſoon ſuppreſſed entirely, upon the *Roman Sanias*'s receiving two or three Viſits of Importance in his Solitude. The firſt, which contributed greatly to deſtroy the Calumny of the *Bramins*, was that of a famous *Bramin*, Intendant of *Decan*. There are various Degrees of Nobility among the *Bramins*, as in *Europe* among the Gen-

* Theſe are *Indian* Penitents or Aſceticks. They lead a Life of Celibacy, diſclaim all Property, ſubſiſt on Alms, and practice great Auſterities. They travel over all *India* in the Habit of Pilgrims, and preach as they go along, being ſent forth by a *Joguis* their Chief. When they have led a Life of Continence during a certain Time, they conſider themſelves as unable to commit Sin; imagine that nothing is forbidden, and thereupon immerſe themſelves in the moſt horrid Debaucheries. 'Tis related that their Chief or General is changed annually, in their public Aſſembly. When they travel, they go almoſt naked. They pretend to paſs ſeveral Days and Nights together without eating or drinking. They are thought to be of the Sect of the antient *Gymnoſophiſts*. They are a Kind of Penitents, whoſe chief Employment is to go in Pilgrimage, to ſuch Places as are had in the higheſt Veneration by the common People among the *Indians*.... Poſſibly ſome of the Features above may be aggravated, as they are drawn by the Jeſuits, who frequently endeavour to paint ſuch *Heathens* in the blackeſt Colours.

tlemen *. This Intendant-general was a *Tatoovadi*, that is, a Man of the higheſt Nobility or firſt Rank. He paid great Civilities to the Miſſionary; and after a long Diſcourſe, acknowledged that there is but one Sovereign Being who merits our Adoration. The ſecond Viſit was of ſtill greater Advantage to our holy Religion. *Daoorkan*, Governor-general of the Kingdom of *Carnata*, as was obſerved before, has adopted a *Rajapute* named *Sek*, and appointed him his Lieutenant-general. The latter having been ordered by his adopted Father to go to *Veloor*, the laſt Strong-hold of the *Maraſts*, which had been beſieged ſeveral Months by the *Moors*, and was upon the Point of ſurrendring (as it did two Months after) went to *Tarcolan*, and viſited the holy Penitent. As the Viſits of the great Men of this Empire are never performed but with the utmoſt Pomp and Ceremony, *Sek* came to the Hermitage, with a very conſiderable Body of Horſe and Foot, Drums and Kettle-Drums ſounding all the Way. The Nobleman behaved with the utmoſt Reſpect towards the *Sanias*; offered him Lands, and aſſured him of his Protection; and then, after recommending himſelf to the Father's Prayers, he got on Horſeback and continued his Journey.

Ever ſince that Time, the *Heathens* have diſcontinued to accuſe the Father of being an *European*; and diſcovered the higheſt Eſteem for his Perſon, after they ſaw the great Honours which their Conquerors beſtowed on him. The particular Governor of *Tarcolan* came afterwards; and all the Inhabitants of the City followed his Example, ſo that

* This is meant particularly of thoſe of *France*, a Gentleman being there defin'd, a Man of noble Extraction, who does not owe his Nobility either to his Poſt, or to Letters Patents granted him by the King. In *England*, the Word Gentleman gives often a vague Idea; and therefore it were to be wiſhed, that ſome judicious Pen would fix the Standard of it.

the

the Law of God appears no longer there with Ignominy.

Father *Mauduit* applies himſelf to the *Grandan*, which is the learned Language of the Country. A Jeſuit, to make his Miniſtry ſtill more uſeful to the *Indians*, muſt underſtand their Books writ in that Language; and appear learned in the Sciences profeſſed by their Doctors. The *Bramins*, who ſet themſelves up as the only learned Men in this Country, won't permit ſuch Authors as treat of them to be tranſlated; and are prodigiouſly jealous of them, from a Perſuaſion that Learning is the true Characteriſtic of Nobility.

Father *de la Fontaine* was extremely fortunate in the very Opening of his Miſſion, he having gained the Protection of the Prince of *Ponganoor*, where he is ſettled, and of the Princeſs his Grandmother, who governs the Kingdom during his Minority. That Father has already baptized a great many *Bramins*.

*I am, with all imaginable Reſpect,*

*My Lord*, &c.

GUY TACHARD.

*The End of* VOL. I.

## ERRATA *in the* FIRST VOLUME.

PAge 2. Line 16. *for* Mahommed *read* Mohammed, *and in every other Place where this Error is committed.* p. 13 l. 1. *f.* great Averſion, *r.* a great Averſion. Ibid. (*Notes*) l. 3. *f.* Mirkand, *r.* Mirkond. p. 37. l. 21. *f.* Here Walks are ſeen open, *r.* Here open Walks are ſeen. p. 115. *laſt Line of the Notes. f.* too partial with regard to the *Dutch. r.* too partial againſt the *Dutch.* p. 181. l. 5. (*Notes*) *f.* Bredevent, *r.* Brevedent. p. 182. l. 23. *f.* Ethiopa, *r.* Ethiopia. p. 209. l. 6. *f.* Barangea, *r.* Barangoa. p. 224. l. 25. *f. Neroſea,* and the other on the of the Kingdom, *r. Nerea,* and the other on thoſe of the Kingdom. p. 244. l. 12. (*Notes*) *f.* thinks, *r.* think. p. 264. l. (*Notes*) *f.* Phyſicians, *r.* Phyſician's. p. 266. l. 6. *f.* Meſſoua, *r.* Meſſua. p. 272. l. 3. and 4. (*Notes*) dele profeſs'd. p. 284. l. 36. *f.* to *John*, *r. John* to. p. 292. l. 31. *dele* former. p. 294. 35. *f.* Text, *r.* Tent. p. 343. l. 37. *f.* curioſoque, *r.* curioſoſque. p. 378. l. 18. (*Notes*) *f.* Zeigenblag, *r.* Zeigenbalg. p. 379. l. 4. *f.* off, *r.* to. p. 447. dele the laſt Line of the Notes. p. 464. l. 13. (*Notes*) *f.* wiſh, *r.* I wiſh.

LUME.

mmed, *and in*
*d.* p. 13 l. 1.
(*Notes*) l. 3.
Here Walks
p. 115. *laſt*
to the *Dutch.*
(*Notes*) *f.* Bre-
pa, *r.* Ethio-
224. l. 25. *f.*
*Nerea*, and the
*tes*) *f.* thinks,
cian's. p. 266.
. (*Notes*) dele
*n* to. p. 292.
t. p. 343. l.
*Notes*) *f.* Zei.
to. p. 447.
*otes*) *f.* wiſh,